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England's old windmill church hosts hikers for summer services

by Steve Libby

England is a land where grand cathedrals can be found in villages so tiny and remote that one can hardly believe the local populace can support them. But England also has a thousand small village churches, handsome in their simplicity. The old windmill church is one of these.

St. Cross Chapel perches on a little knoll overlooking the village of Reigate Heath, just south of London. It looks like a deserted grist mill, a relic of the past, but it is a very real church ministered to by the parish church's clergy.

The Mill Church, an old black landmark in the heather, its interior always decorated with wild and cultivated flowers from nearby gardens, is situated on property now belonging to the local golf club. Beyond its narrow doorway, under pale honey-colored, hand-hewn

oak timbers, are benches and chairs for about 40 people, mostly occupied by local folk each summer Sunday but occasionally by a backpacker or international visitor who has heard of the place. It has a tiny harmonium for music and a small, crimson-draped altar. None of this seems at all out of place in the 300-year-old structure.

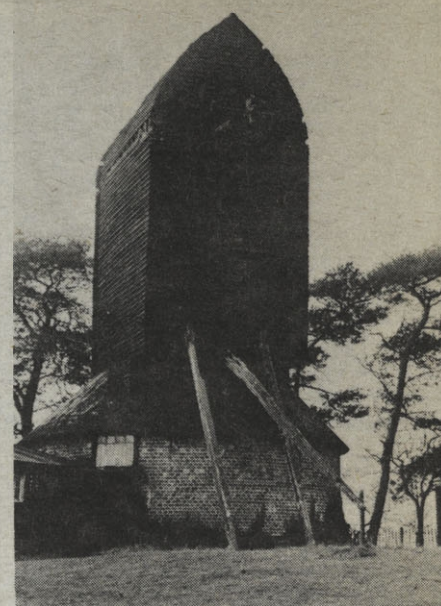
An earlier Chapel of the Holy Cross stood near the present-day Red Cross Inn. Years later one of the mills in Reigate was built on the remains of the ancient chapel, thus the Mill Church has been fittingly given the old title of St. Cross Chapel.

The Mill Church was opened on Sept. 14, 1880. The Rev. J. Wilson Pickance, who preached the first sermon there, referred to the history of the village, saying, "We have unconsciously, in a very poor way, reversed, it seems, what has

been done here before. A chapel used for God afterward used as a mill—and now a mill, built for man's use, is again used for God."

During World War II the vestry was a quartermaster's store. The sails of the mill were used for firewood.

The Mill Church holds services only during the summer, but the tiny circular interior of the one-time mill is opened for special occasions during all seasons. Particularly impressive are Christmas programs and other annual special events as when, appropriately decorated, the mill is transformed into a motif of thanks for the harvest at the very place the grain is grown.



The only one of its kind in England, the windmill on Reigate Heath in Surrey is nestled in heather. Adapted for 40 worshippers in 1880, it's owned by the local golf club now.

The EPISCOPALIAN

JULY, 1985

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OUR 25TH YEAR • CONTINUING 150 YEARS

Church and Boy Scouts mark 75-year-old history

by Susan Pierce

When some 30,000 Boy Scouts gather at the end of this month near Fredericksburg, Va., for their annual Jamboree, Episcopalians will be well represented—as Scouts, leaders, and chaplains. The Boy Scouts, celebrating their 75th year, and the Episcopal Church have a long and successful partnership.

Scouting and the Episcopal Church share English roots. Robert Baden-Powell, son of an Anglican priest, was Scouting's English founder. William D. Boyce, an American businessman, brought Scouting to the United States in 1910.

A number of active Episcopal-sponsored troops are also celebrating their 75th anniversaries. Five on the east coast are, according to the national Boy Scout office, Troop 1, St. John's, Boonton, N.J.; Troop 12, Redeemer, Chestnut Hill, Mass.; Troop 1, Christ Church, Babylon, N.Y.; Troop 16, St. Asaph's, Bala-Cynwyd, Pa.; and Troop 1, All Saints' of Rhawnhurst, Philadelphia, Pa.

Scouting has now grown into a worldwide organization with more than 4 million members in the U.S. alone. The Episcopal Church sponsors 1,289 Scout units which serve over 35,000 youths. Many parishes hold annual Scout Sunday services to recognize the parish's member-Scouts.

Scouting is non-sectarian, but its oath—"On my honor, I will do my best to do my duty to God and my country"—encourages its members to grow in their respective faiths.



Church and Scouting partnerships are carried out in such familiar scenes as an Ecumenaree (left) in Pennsylvania, where Troop 1 of All Saints' Rhawnhurst in Philadelphia is 75 years old, and at a Scout-O-Rama attended by Troop 8 of St. Mary's, Anchorage, Alaska (right). With 134 members, Cub Pack 145 at Christ the King Church, Alief, Texas, is the Episcopal Church's largest unit. At Trinity Church, Gladstone, Mich., last year Peter Stobie, acolyte and youth leader, received the God and Country Award.

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July Journeys: Past, Present, Future

"Are we Catholic, or are we Protestant?" asks Charles Threewit, page 3. Earl Brill, page 8, traces three strands of religious influences on foreign policy. And for the 21st century, Fredrica Harris Thompsett, page 6, explores a re-formation of spirituality.

A believing doubter asks room for exploration

Bishop John S. Spong of Newark finds himself drawn into the living Christ but repelled by the thought forms in which the Gospel is proclaimed, page 9.

An adherent of the 1979 Prayer Book counsels tolerance

William Olnhausen, page 4, thinks those who prefer 1928 liturgies should not be rejected or treated condescendingly.

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The Rev. Herb Groce, an Episcopal priest in New York City who has been everything in Scouting "but a den mother," says, "We can use Scouting to fortify our own teaching and enhance the young people who come up in our Church and go on to be leaders." Many priests, he says, have been Scouts. Former President Gerald Ford is one of the Church's better known Scouts, as is Presiding Bishop John M. Allin.

The Episcopal Church has a National Advisory Committee for Scouting coordinated by the Rev. William Hibbert of Indianapolis, Ind., and it participates in two awards—the God and Country Award for Scouts under the age of 15 and the St. George Award for adults.

The God and Country Award emphasizes spiritual growth based on acceptance of faith in Christ and a concept of Christian vocation. Requirements include regular church attendance, Bible study, and prayer; knowledge of the Church and its history; parish involvement as an acolyte, choir member, or youth group member; and stewardship of time, talent, and money.

The St. George Award honors adults for "distinguished service . . . in the spiritual, physical, mental, and moral development of youth through service to the Church and its Scouting program."

At the Jamboree, the Rev. Neal Dow, Episcopal chaplain general and a member of the national committee for Scouting as well as a lifelong Scout, will lead a team of six ministers who will provide spiritual resources during the weeklong celebration and prepare for a big service on Sunday, July 28. One of the Episcopal priests who will attend—the Rev. Armistead Boardman of Colorado—went to his first Jamboree in 1937.

Dow, who calls Scouting and the Episcopal Church the perfect marriage, cites the fact that in the Boy Scout oath, "God comes first."

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Johnson elected coadjutor Tutu issued passport Charles named dean

Mexico City, Mexico

The Episcopal House of Bishops of Province IX, whose members represent dioceses in Mexico, Central America, and the Caribbean, strongly condemned the U.S. trade embargo against Nicaragua and asked that Episcopal bishops in the U.S. use their influence to have the embargo lifted. Six bishops from Central America and Panama were asked to form an ad hoc committee and "declare a permanent session as long as the crisis lasts in the region." The committee's assignment is to work actively for "the peace, well-being, and development of the region" as well as to support non-violent solutions, seek answers to refugee problems, and serve as a channel of communication to the rest of the Episcopal Church. The bishops asked prayers for Bishop Sturdie Downs and the Episcopal Church in Nicaragua.

Richmond, VA

Bishop Robert Hall of Virginia died May 27. He had entered the hospital here to undergo surgery for lung cancer and died following two strokes. Hall, 64, was consecrated bishop coadjutor in 1966 and became diocesan in 1974. He is survived by his wife Dorothy and five children.



Buffalo, NY—Bishop Harold Robinson of Western New York hands over the first installment of a \$75,000 Venture in Mission grant to Chris Bechtel. The funds will help establish a centralized phone referral system for human services in Erie County.

Toronto, Canada

Archbishop Ted Scott of Canada, senior primate of the Anglican Communion, has announced he will retire following the Anglican Church of Canada's General Synod in June, 1986. Scott, who has been archbishop for 14 years, announced his retirement at the May meeting of the Church's National Executive Council to end speculation and to allow planners of the Synod, similar to the Episcopal Church's General Convention, time to prepare for election of his successor.

Tokyo, Japan

Rikkyo University, founded in 1874, celebrated its 110th anniversary with lectures, organ concerts, symposia, and sporting events. Three events which gained wide publicity were a lecture by Bishop K. H. Ting of the Holy Catholic Church of China (Anglican), the All-Japan English Speech Contest for high school students, and the 2,000-mile Length-of-the-Country Run for Rikkyo in which teams of runners started in the north on Hokkaido and in the south

from Okinawa. With each runner covering 63 miles a day, they met in Tokyo, the mid-point of the country, in 16 days.

Garrison, NY

The Anglican-Roman Catholic International Commission (ARCIC-II) has chosen an appropriate setting for its first meeting in the U.S. The group of 12 Roman Catholic and 12 Anglican theologians and church leaders will meet here at Graymoor, headquarters of the Roman Catholic Society of the Atonement, founded by Paul Wattson, an ex-Anglican priest, and the center for the annual observance of the Week of Prayer for Christian Unity.

London, England

The Inter-Anglican Peace and Justice Advisory Group, organized by the Anglican Consultative Council, plans a Communion-wide study program for Advent, 1986. The study will focus on "The rights and responsibilities of nations, the relationship of power to peace and justice." The ACC endorsed the development of the Advisory Group when it met in Nairobi, Kenya, in 1984, and to date 24 of the 27 member Anglican Churches have nominated a representative. The Rev. Richard Randerson of New Zealand will head the five-member team that will prepare the study. Other members are from Australia, Scotland, Sri Lanka, and Zimbabwe.

Melbourne, Australia

During a two-week visit to Australia, Archbishop of Canterbury Robert Runcie made a number of public statements that signalled an apparent change from his opposition to women's ordination to the priesthood. In an interview with *The Age* newspaper, he said arguments in favor are stronger than those against, and he questioned whether the priesthood can fulfill its true function without women being a part of it. "The movement of the Spirit is toward the ordination of women in the Churches," he said. Runcie declined to predict when the whole Anglican Communion will ordain women priests. "The issue," he said, "is not of the same order as the fundamentals of the faith and belief. That seems to me to enable us to live in communion with [those] who do ordain women and [those] who don't."



Washington, DC—The Rev. Barbara Fitterer received a warm welcome from House of Representatives Majority Leader Thomas O'Neill after she offered the opening prayer for the House on May 2, the National Day of Prayer. Fitterer is on the staff of St. John's Church, Ross, Calif.

Salt Lake City, UT

Bishop Otis Charles will resign after 14 years as Bishop of Utah to become dean of the Episcopal Divinity School in Cambridge, Mass. He will assume the new post at the beginning of the 1985-1986 academic year.

Pretoria, South Africa

Government authorities have issued passports valid until the end of the year to Bishop Desmond Tutu of Johannesburg and Beyers Naude, who succeeded Tutu as secretary general of the South African Council of Churches. Tutu has traveled widely on "traveling papers" issued for each trip. They indicated that his nationality was "unknown." His new passport lists him as South African.

Boston, MA

On May 18, the Diocese of Massachusetts elected the Rev. David E. Johnson, 52, to be bishop coadjutor. The bishop-



elect, chosen on the fourth ballot, has been rector of St. Boniface's Church, Sarasota, Fla., since 1976. Prior to that he served parishes in Missouri and Arkansas and as a college chaplain. A former Air Force pilot, he is a graduate of Trinity College in Hartford, Conn., and Virginia Theological Seminary. Johnson will assist and later succeed Bishop John Coburn who retires in September, 1986.

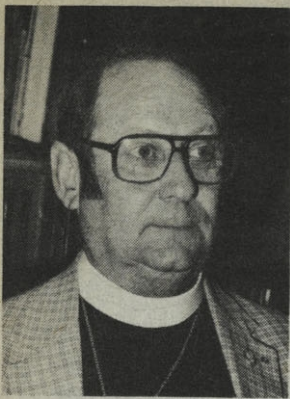
Glasgow, Scotland

Almost twice as many Scots go to church each Sunday as do English, according to a study by the National Bible Society of Scotland. The study shows that 17 percent of Scotland's adults attend church weekly while only 9 percent of England's and 13 percent of Wales'.

Bridgetown, Barbados

A conference at Codrington College was held June 17-22 "to provide a forum for the sons and daughters of Africa in the Anglican Communion to share and reflect on . . . black Anglicanism [and] to develop for the first time an accurate history and theology of Anglicans of color," according to Suffragan Bishop Walter Dennis of New York, who chaired the planning committee. Church leaders, lay and ordained, from the U.S., the Caribbean, England, and Africa participated in the conference whose proceedings will be used by the Anglican Consultative Council as it sets the agenda for the 1988 Lambeth Conference.

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Are we Catholic or are we Protestant?

by Charles R. Threewit

Some of us think whether we Episcopalians are Catholic or Protestant makes a great deal of difference so maybe the subject deserves some discussion.

Let us understand that "Catholic" does not equal "Roman Catholic." For many years Romans would insist, however erroneously, that it did. One of the tangible evidences of the spirit of ecumenism is their growing tendency to refer to themselves as "Romans" or "Roman Catholics" rather than simply as "Catholics."

We also need to understand that Luther and Calvin really were in rebellion against the Roman Catholic Church. Theirs was a theologically-based rebellion against the Roman Church's teaching about salvation and how one obtained it as well as against other teachings and practices.

As is often the case in rebellions, in their over-reaction the Protestants often made the situation worse instead of better. Even though today—and most likely during the Protestant Reformation itself—we Anglicans and most Roman Catholics do not agree that salvation comes from works, we would not agree either that salvation comes from faith alone or as the result of being predestined to salvation.

Luther could never deal with the Epistle of James with its statements about faith and works: "Show me your faith apart from your works, and I by my works will show you my faith." (James 2:18)

Nor could either he or Calvin deal with free will. In trying to deny that we can earn our salvation, they were forced

into a doctrine of predestination to salvation which in turn forced them into a doctrine of predestination to damnation—that is, some people are damned and cannot be saved.

Such doctrine, of course, flies in the face of all we are told about Jesus' incarnation, crucifixion, and resurrection. If one is truly a Protestant, then one has beliefs about salvation and about what Christ accomplished for humanity which are different from the belief that in freedom of will people choose to be saved by accepting the salvation freely offered them in the Grace of God in Jesus Christ.

We need to understand, too, that the English rebellion was not against the Roman Catholic Church, but against the Pope and the way he exercised—or did not exercise—his power and authority for political purposes. Indeed, Henry wrote his *Defence of the Seven Sacraments* against Luther's *Babylonian Captivity of the Church* and was rewarded by the Pope's calling him "Defender of the Faith," which title the English monarch still bears.

Henry VIII had no legitimate male heir, and for a daughter to inherit the crown was unthinkable—although two of Henry's daughters, Mary and Elizabeth, finally followed Edward VI to the throne. We must acknowledge that Henry was not the nicest fellow around, but he did have a sense of duty to his country and to God. He appears to have had a genuine concern that he was under a curse because his first wife, Catherine of Aragon, had been married to his older brother Arthur, who died after a few months of marriage.

The curse Henry feared is stated in

Lev. 20:21: "If a man shall take his brother's wife, it is impurity, he hath uncovered his brother's nakedness, they shall be childless." Catherine had at least seven pregnancies, and Mary Tudor was the only child who lived. For Henry, this was the same as being childless.

Catherine was the daughter of the King of Spain and the aunt of the Holy Roman Emperor, Charles V of Germany. If Henry had died without an heir while still married to Catherine, king, emperor, and Pope would have benefited immensely. Henry was only too aware of how much the European powers would benefit.

When Henry petitioned the Pope for a divorce to remarry in search of a male heir, the Pope refused. The fact that the Pope had led a military expedition against Charles V, had been captured by Charles, and was Charles' prisoner at the time of the petition no doubt bore on the papal decision!

The English situation was entirely political as opposed to the theological revolt of Luther and Calvin. The English Parliament, under Henry's urging to be sure, severed ties with Rome.

The relationship between Rome and the English Church had always been strained and tenuous. From Augustine of Canterbury's first meeting with English bishops through Henry II and the infamous murder of Thomas a Becket, the English had always resisted the one-sided relationship the Popes tried to impose upon them. The English Parliament, therefore, may not have needed much urging to sever the relationship.

One of the most important of the series of Acts of Parliament which brought about the Reformation was the Act of Supremacy which specified that the King was the supreme head of England—not only of the government, but also of the Church. Penalty for seeking redress from Rome was death.

The Dispensations Act forbade sending the Pope the customary dispensations and allowed Henry to stop the flow of money from England to Rome. This Act, too, answered the question of whether the Church of England became Protestant in the Lutheran and Calvinistic sense: "Provided always, that

this Act, nor any thing . . . therein contained, shall be hereafter interpreted or expounded, that your grace, your nobles and subjects intend . . . to decline or vary from the congregation of Christ's Church in any things concerning . . . the Catholic faith of Christendom, or in any other things declared by Holy Scripture and the word of God, necessary for your and their salvations, but only to make an ordinance by policies necessary and convenient to repress vice, and for good conversation of this realm. . . ."

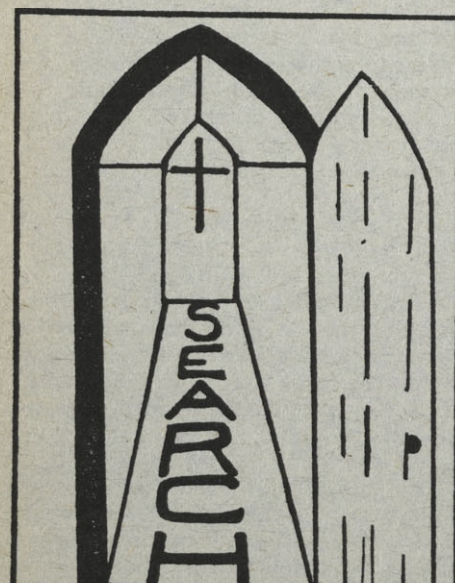
When the American Revolution necessitated a change in the relationship between American Anglicans and the Church of England, the American branch was to preserve the faith as it had been received. But one does not speak of the "Church of England in America" when one has just fought a revolution against England.

The connotation of the word "Protestant" as used in "The Protestant Episcopal Church in the United States" was, for those who chose it, entirely positive. They were "protesting"—in contrast to the Puritans, Calvinists, etc.—that they were upholding the things for which a Church under the oversight and governance of bishops stands.

Unfortunately for us, language changes, and the positive meaning of the word grew dim. Certainly Calvinists and others have made heroic efforts to subvert Anglicanism into something which stands in the negative sense of Protestant, but, thanks be to God, He has preserved His Church.

The name of our Church is now simply "The Episcopal Church." With our 1979 *Book of Common Prayer*, we have cleared our liturgy of the last of the impurities imposed on it by the subvertive efforts of non-Anglicans. And we have become again as we have always been—Catholics, members of the One, Holy, Catholic, and Apostolic Church. Catholics—not Roman Catholics, but Anglican Catholics—separate from, but alongside our Roman cousins as we seek to do God's will.

Charles Threewit is vicar of St. Thomas the Apostle Church, Hereford, Texas.



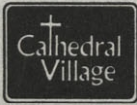
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SWITCHBOARD

So that we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

More responses to abortion view

There is something very disturbing in Bob Libby's appeal (May issue), that the next General Convention speak on abortion, "addressing only our own membership." This bury-your-heads-in-the-sand-and-return-to-the-religious-ghetto mentality is incredible.

I am one of those clergy who would prefer to deal quietly with abortion as a pastoral matter, but I can't because sinister forces are at work in our country, some of them within PECUSA, who are trying to deny my parishioners the right to follow their consciences and terminate a pregnancy when this seems to them to be the correct choice. I would be an irresponsible pastor if I stood aside and let these anti-choice groups destroy that religious freedom and impose their own views on those to whom I minister.

I can understand how some individuals can oppose abortion and even try to legislate their point of view, but how can a Christian justify the use of deceit and deception to do so?

F. Sanford Cutler
Morristown, N.J.

Bob Libby's opinion raises many questions. Abortion is neither a pastoral nor—definitely not—a political issue. It rests entirely with the woman. Until such time [as] men accept the fact that sex is a two-way street, women must resort to abortion as a last resort.

Poverty certainly doesn't mean just blacks. It is no respecter of creed or nationality.

K. Shallman
Boise, Idaho

Thank God and three cheers for Bob Libby's essay. His reasoned, balanced call for reconsideration at the next General Convention of our Church's stand on abortion was refreshing.

One of my questions for those who think abortion is all right is: What warrant can possibly be given at the bar of history—indeed, the bar of God—to

justify our current violation of the wisdom of the ages in the Hippocratic Oath and the Scriptures? Why is abortion now all right and even a legal right in this nation?

Open their eyes, O God, that our Church may have a seamless garment of pro-life ethics, avoiding nuclear war and working for peace, feeding the hungry and equipping them to grow their own food as we at the same time protect the right to life of the unborn.

Abortion is a First Commandment issue. Who is Lord? You and your selfish agenda or God and His commands not to kill and to love our neighbor as ourselves? We can be sure our selfish agenda will not change the Word of God, so the only real issue for Christians is [whether] we obey the Lord or follow our own selfish interests.

Grant Gruneich
Fairview Heights, Ill.

Older people, it's not too late

The 21st century! What visions it raises! Dreams of peace and plenty for all, God's love pervading the world!

I have not the remotest chance of experiencing it because of my age, but young people I know have other reasons for not expecting to meet it.

Unless there is a drastic halt in the rapidly rising stench of hatred and suspicion, fear and violence within and between nations, they say, none of us will survive to welcome the new age. Man has discovered how to annihilate all living things.

None of us is blameless. The nuclear age began in our time. We did not realize the consequences. Now we older people, having more time to think than in earlier days of struggle, can read, listen, learn, and make our voices heard. There is much to be done between now and the 21st century.

Grace Hope Stevenson
Doylestown, Pa.

Old way good enough for her

The article, "Growing old is not for the

timid" (May issue), mentions that older people need religious experiences. The old ones no longer fit. What sacrilege! How do you improve on the Bible? It is not in changing the old; it is rather in rereading the old to see where we have strayed from the beaten path. We are reminded to "be still, and know that I am God." Many have ceased to listen to the Holy Spirit, the Comforter, which our Lord said He would send [to] "teach you all things."

History repeats itself. We would do well to recognize this. Don't replace the old. It is our firm foundation!

Lillian Foster
Lakeside, Calif.

Thanks for Jan

Thank you for Janette Pierce's sensitive and helpful comments in "In Context." Her reporting is great. It's good to have some of her own wisdom also.

Eleanor N. Lewis
Baltimore, Md.

EDITOR'S NOTE: Canon William F. Geisler, controller of the Diocese of California, wanted to make sure we clarified the facts given in the March issue about clergy salary tax changes. He points out that clergy are considered self-employed for Social Security tax only, "even though they are employees for all other purposes. It is important that this employee status be preserved in order to protect the right of clergy to receive tax-free fringe benefits, such as medical, life, dental, and disability insurance." Geisler says "failure to understand these distinctions could create serious difficulties for both clergy and their treasurers."

Witness for Peace in Nicaragua

I was one of 19 members of the Witness for Peace team that went to Nicaragua in November, 1984. We found that the poor are much better off than they were four years ago under the dictator, Somoza. Malnutrition, illiteracy, and infant death have dropped. Please urge your senators and representatives not to send aid to the Contras, who are trying to overthrow that duly elected government. Let us try to woo the Nicaraguans into our camp with trade and aid instead of pushing them into the communist camp with war, death, and destruction. Please urge your legislators to work for a negotiated peace by supporting the Contadora Plan.

Betty Giles
Watertown, N.Y.

EXCHANGE

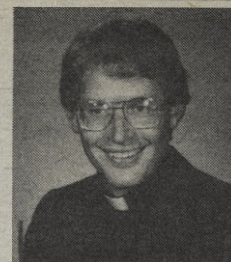
China Resources

Librarians and archivists who would like to have their collections included in a guide to China mission resources should write: China Mission Resources Project, Princeton Theological Seminary, Speer Library, Box 111, Princeton, N.J. 08542.

Wants Kneeler Information

An English author seeks addresses of U.S. churches with embroidered kneelers for a book on the subject. Write: Barbara Thomson, 12 Raglan St., London NW5 3DA, England.

HERE I STAND



Let's be tolerant of those who prefer 1928 liturgy

by William B. Olmhausen

I take issue with the Prayer Book Society and believe some of its commentaries misguided. I recognize the 1979 Prayer Book as the Standard Book of Common Prayer of the Episcopal Church and am generally delighted with it. I believe that, on the whole, it teaches the historic faith of the Church.

Nevertheless, Prayer Book Society (PBS) members are part of the Episcopal Church, and I dislike seeing them mistreated. I think the recent exclusion of their national meeting from Washington Cathedral was unfortunate. The Cathedral has been used for all manner of worship—some not even Christian—and I don't object to this. Washington Cathedral has also been the scene of objectionable and canonically illegal Episcopal services which demoted God the Father and God the Son into generic "Parent" and "Child." On what grounds, then, should a society of loyal Episcopalians who prefer the 1928 Prayer Book be excluded?

I fear the Church's national establishment has not taken the Prayer Book issue seriously. PBS represents a considerable number of Episcopalians who are deeply attached to the old ways.

Why does the 1928 book inspire this exclusive devotion? Some folk appear to have genuine doctrinal concerns. Others may be using the book symbolically: It represents the liturgy they or their parents have known and loved, or it has been a means of grace to them in a unique way, or it was a rock to them in a world that seemed built on sand.

Episcopalians are a liturgical people, and we react in liturgical ways. When things go wrong, we tend to pull back liturgically. After 1976, for example, a good many orthodox Episcopalians became more conservative liturgically: Something had gone awry, and our response was to go back to the old ways of worship till we knew what the problem was. Most of us concluded in time that the 1979 Prayer Book was not the problem. PBS has not yet reached this conclusion.

The acceptability of these reasons for clinging to the 1928 Prayer Book depends on one's point of view. The reasons are valid to those who hold them, and we can't simply say to them, "Well, you ought not feel that way." They do feel that way. The Episcopal Church needs to meet them where they are, not reject them or condescend.

How should the Episcopal Church deal with the Prayer Book issue? Not in the way we have. We should approach those who love the 1928 book with tolerance, understanding, forbearance, and charity, not with the rattling of canon law and the slamming of doors.

Isn't it peculiar how the liberal establishment of this specious Episcopal Church can be tolerant of almost anything except conservatives, that is, people who disagree with them? Making martyrs and pushing people into corners does not solve problems.

If the 1979 Prayer Book is superior, then once the current confrontation is over, it will quietly supplant the old book throughout the Church. If the 1928 book is superior, we will be mightily sorry to have suppressed and mistreated its advocates. I plead for increased charity and patience on the part of all.

William Olmhausen, rector of St. Boniface's Church, Mequon, Wis., edits the national newsletter of The Evangelical and Catholic Mission.

THE EPISCOCATS

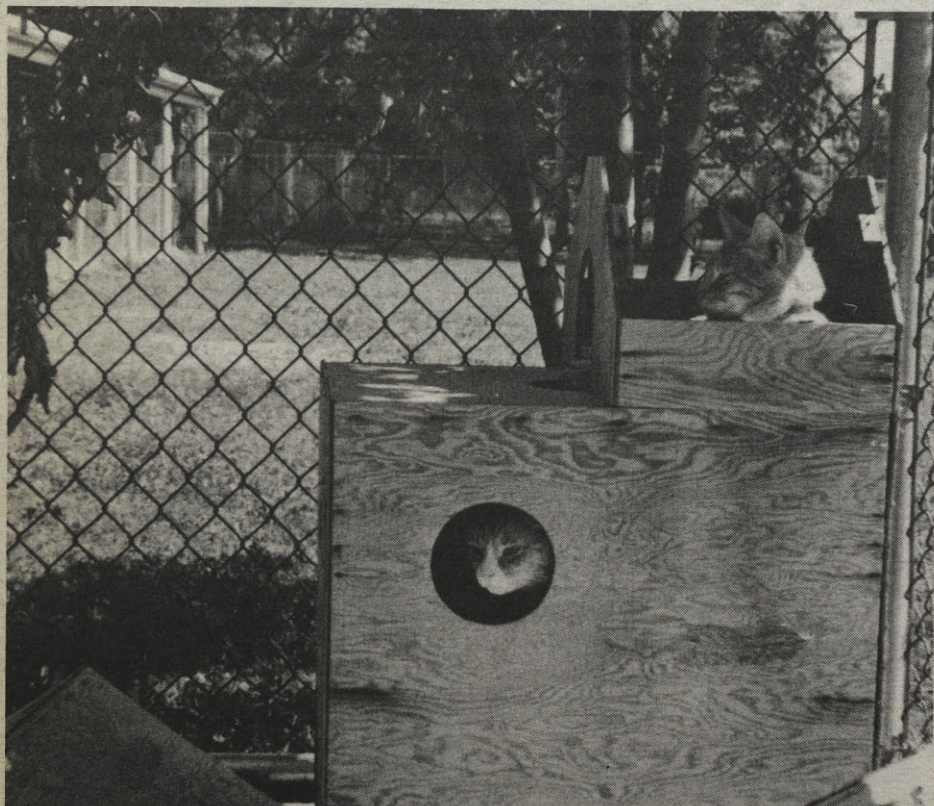
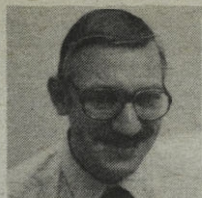


Photo by Carol Zbuska

I wish I'd checked out this clergy vacation home swap more thoroughly!

Companion relationships offer healthy contributions to our lives



by Dick Crawford

I come from one of those dioceses that owes its very being to leaders who gathered in 1835 and had the foresight to issue a call for us to be "a missionary Church."

Instead of just forming a mission society, those leaders looked to themselves and said, to paraphrase Pogo, "We have met the missionaries, and they are us." With that concept, each Episcopalian from 1835 became a missionary reaffirmed in Jesus' sending forth of His followers.

To show how serious it was about this mission business, Convention called Jackson Kemper to be bishop and handed him a piece of territory that would have overwhelmed anyone but a man of exceptional faith. Today, Kemper's "diocese" is divided into 12 in the seven states of Iowa, Indiana, Kansas, Minnesota, Missouri, Nebraska, and Wisconsin.

Through times of great zeal and times of forgetfulness, this mission spirit among Episcopalians never ceased, even when distractions blurred the vision. As time progressed, Episcopalians found more to do in foreign work, and such giants as Bishop Samuel Schereschewsky of Shanghai, translator of the Bible into the language of his people, carried it out.

Among the more recent innovative approaches to foreign mission involvement are the companion diocese relationships that have developed over the past 25 years. An American diocese and another portion of the Anglican Communion seek ways to be mutually helpful and introduce clergy and laypeople to one another through visits and exchange of letters.

The two share their expressions of faith and seek ways each can benefit the other through prayer and programs. In some cases, missionaries are exchanged and projects developed in education, medicine, clergy training, and preaching. Currently, such formalized relationships exist in 53 U.S. dioceses, according to the Rev. J. Patrick Mauney, the Episcopal Church's coordinator for overseas ministries.

From my companion diocese experience, I believe the greatest benefit comes in knowing the people of the other country and letting them know you—learning each other's history and culture in order to understand better who we are and how we developed, the basis for peace in this world if we're willing to risk being missionaries who go forth not to impose, but to be open and receive.

The 150th anniversary of Jackson Kemper's consecration is a grand time to celebrate the Episcopal Church's call to be a missionary Church and a time to renew that effort. Nashotah House, established to train clergy for the great missionary task, will host a conference September 26-28 to examine the Church's mission work—past, present, and future. Open to all, the conference will explore the premise that all Episcopalians are missionaries by virtue of their baptism.

For information, write the Rev. Charles Henery, Nashotah House, 2777 Mission Rd., Nashotah, Wis. 53058.

Author outlines new high-tech city

Moving off the east coast for the first time in its 31-year history, the annual Church and City Conference of clergy and laity in urban ministry met at St. Paul's Church in Kansas City, Mo.

In addition to elections and reports from other urban agencies, the 40 participants heard speakers describe economic and sociological trends which affect urban parish life.

Bennett Harrison, author of *The Deindustrialization of America*, noted the widening gap between rich and poor due to the exponential growth of off-shore labor at the expense of American workers. The traditional bridge of industry between poverty and affluence is now gone and with it a good part of the American dream, he said. Harrison sees the new American city as a world of

high-tech, high-salaried specialists surrounded by pools of part-time, minority, unskilled, and vulnerable workers.

He offered a number of examples of local church groups which, working with organized labor, have started to stem the tide, particularly the Rev. Richard Gillette's cross-border organizing in southern California and ecumenical efforts in states around the Great Lakes (see February issue).

On the other hand, the tragic effects of plant closings in Youngstown, Ohio, were shown in a film brought by the Rev. William Brewster.

Bishop James Moodey of Ohio discussed his 22 months as bishop in a once-vital industrial diocese and how plant closings have affected even the most rural areas of northern Ohio.

The conference's spiritual director—the Rev. Joseph Pelham of Episcopal City Mission of Boston, Mass.—examined the term, "justification by faith." It has

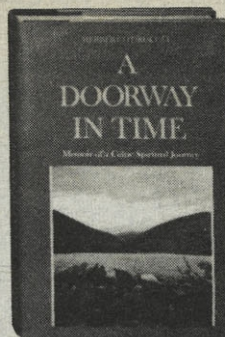
too often been interpreted as a call to individualism when in fact, he said, it is a call to the ministry of righteousness—the setting right of God's creation. God joins Christians in the struggle for righteousness through servanthood, he noted, adding that Jesus Christ is the ultimate servant in the war against principalities and powers.

Church and City members heard reports from the Episcopal Urban Caucus, the Jubilee Ministry program, and General Convention's Standing Commission on the Church in Metropolitan Areas. During their business meeting, they elected the Rev. Charles Carter president, the Rev. Messrs. James Snodgrass and Franklin Turner vice-presidents, the Rev. Stewart Pierson secretary, and the Rev. Lee Richards treasurer. Next year's meeting will be held April 28-30 in Newark, N.J.

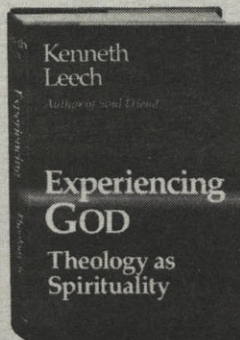
Adapted from a report by Stewart Pierson, rector of St. Stephen's Church, Wilkes-Barre, Pa.

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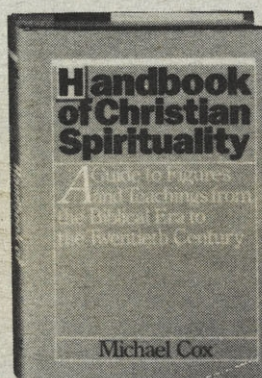
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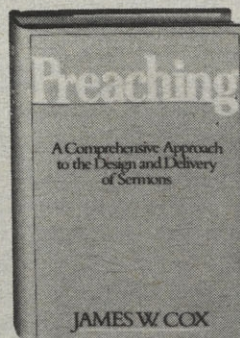
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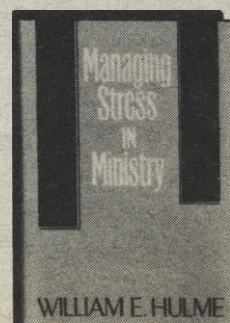


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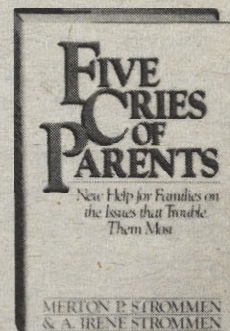
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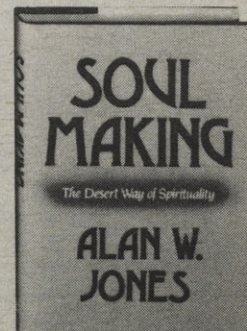
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JULY JOURNEYS



What kind of spirituality does the 21st century require?

by Fredrica Harris Thompsett

To an Anglican church historian and theologian, spirituality is a potentially dangerous concept. In general practice, spirituality has in this century been closely associated with—and at times dependent upon—an ideology of human helplessness, disembodied mysticism, and the collective exclusions of elitism, clericalism, and Anglican triumphalism.

I believe we dare not take this 20th-century spirituality into the 21st century. I am not calling for a mere revision or a major renovation of current concepts and practices of spirituality. I am not even thinking about deepening our spiritual vision so we Christians (let alone Christian Episcopalians) can survive well into the next century. I am primarily and prayerfully concerned about the ethical witness of Christian people in the global village of the 21st century. I believe nothing short of a new reformation—a re-formation of Christian spirituality—will do.

We Episcopalians have had considerable experience with reformations. As catholic Christians, we are all inheritors of the world made new, reformed in the image of Christ Jesus. As members of the Anglican Communion, we participate in a Protestant Church reordered and reformed around a gospeling, biblical center. As Episcopalians, we are culture bearers of the faith of our colonial ancestors indigenously reformed to thrive in a frontier of cultural pluralism. Such a legacy underscores our responsibility and inherited ability to move into the reformations of a new century.

Almost a century ago Roland Allen, who left England to support an indigenous rooting of the Gospel among the people in northern China, knew and spoke of the compulsion of the Spirit. He wrote of a Spirit that moves spontaneously when we are theologically, corporately, and socially renewed one with another.

That social compulsion of our spirituality is what will inform and reform our Christian witness in a new century. Yet I see three contemporary impediments that block the maturation of our spiritual mission. They are: (a) a deeply seated pessimism about humanity that inevitably denies innate potential to Christian witness; (b) a dualistic understanding of a disembodied Christianity that leads us to lie about the very nature of human reality; and (c) the habitual practice of isolating individual concerns from social realities, a situation that produces guilt-ridden individuals and blocks corporate mission.

A spirituality that will compel us into a new century and reform these practices will need to be theologically empowered, realistically enfleshed, and socially engaged.

Theological empowerment begins with our theology of humanity, long neglected, miscast, and recently abused. The theological task before us is a

shared one, a task that benefits a denomination that can no longer depend on "learned clergy" but must now call forth an educated Church.

As we gaze into the mirror and revision our theology of humanity, introspection will inevitably lead us to speak to God. Indeed, as the theologian Marianne Micks has abundantly illustrated, an anthropology that works at bringing humanity into focus has the added benefit of reaffirming God's presence with us.

The patriarchal tendency in Protestant theology to insist that an elevated, so-called "high doctrine of God" depends upon a debased image of humanity has long troubled me. What kind of inhumane trick of dominance and submission suggests that a powerful God can only be met by an unempowered humanity? The implications of God-up-there/sinner-down-here theology victimizes Christians by doomsday images about themselves. Christians afflicted by apathy, fatalism, indifference, and despair believe they can no longer make a difference in our world, much less the future. Have we forgotten the biblical vision of the apocalypse was not given to insure human helplessness, rather to instill the refusal to surrender?

Every Sunday the Prayer Book and the Bible offer us the resources for building an empowered theology of humanity and restoring the mission capability of our parishes. In the post-Communion prayer we petition God to "send us out to do the work you have given us to do." The direct implication is God asks for the most important gift we have to offer: ourselves. And we respond by presenting ourselves as "faithful witnesses of Christ." Indeed, the Holy Eucharist is dependent upon our participation.

Have you ever thought about the phrase, "He . . . in us, and we in Him?" Here I find true mutuality, the binding-relationship character of God and humanity, a relationship Richard Hooker, our greatest Reformation theologian, described as "that mutual and inward hold which Christ hath of us and we have of Him."

Our theology of mutuality is proclaimed in our worship and explained in the biblical story of a God who created as an act of love. A mature spirituality of the future will emphasize a doctrine of humanity empowered with our immersion in God, a humanity enlivened with the reality of responsibility belonging to God rather than helpless submission under God.

The second step toward spiritual maturity involves admitting the enfleshed character of Christian witness. In a mature spirituality of the 21st century we will come to value our bodies at least as much as our technologies! I dream of a spirituality that will speak to the lives of children, not just of the lives of saints. I long for the day when

the demonic dualism in unreformed Christian tradition that splits whole Christian people into two parts—flesh and spirit—will at last be put to flight.

The words "flesh" and "body" have been wrongly wrested away from Christian theology and have been abused by many practitioners of spiritual growth. When I speak of our need to return to a realistically enfleshed and mature spirituality, I recall the positive bias toward embodiment not only in the Hebrew Scriptures' proclamation of the goodness of creation, but also the New Testament's revelation of divine incarnation: "The Word became flesh and dwelt among us full of grace and truth." (John 1:14)

I also recall the empowering theology from the Communion service as we the people make our offering, our sacrifice, our oblation: "And here we offer and present unto thee, O God, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee."

The Bible records the fact that human existence is the area where God's purposes are disclosed. Therefore, if we reject the ongoing character of Christian revelation occurring today in our flesh-bound testimonies, we might as well reject the biblical testimonies of the One who walked toward Jerusalem, the One whose story involved "disease, healing, rejection, reconciliation, meals, marriages, burials, fears, and expectation," as professor Robert C. Gregg has said.

If we avert our eyes from both the given textures of the biblical record and from contemporary testimonies, we will fail to notice that Christian believing is grounded in human witness. Only if we are willing to turn our gaze on what is tragic, what is ambiguous, and what is promising will we be equipped to face the future realistically. Tragic, ambiguous, and promising—all three will be noticed when we are honest about who we are. Christianity, then and now, does not need to lie about humanity.

An immature spirituality that looks with disdain upon the human body and with suspicion upon human sexuality contributes to interpersonal and social violence. As one theological expert has noted, "There is simply too much evidence here for the Church to ignore." When we fail to appreciate human life, we legitimize violence. We have done this in the 20th century. Just listen to testimonies from Soweto, El Salvador, Belfast, or to the voices of those living among us who describe poverty as if its most salient characteristic is that it is voluntary!

We must learn to look carefully and honestly to human testimonies, to see there is no distinction between sacred and secular in Christian outreach. When our gaze is steady, we will at last grow into that true compassion which is not pity, but awareness of suffering with one another. A spirituality that leads us to consider the lives of all the children, a spirituality that proclaims an end to genocide—now, that is a spirituality for the 21st century!

My last point is simple and direct—spirituality is essentially social. It was in the English Reformation; it can be so again. I look to a future spirituality that is socially engaged and known by three healthy attributes.

The first is commitment. You and I and others corporately will respond to the social compulsion of the spirit. This social responsiveness is central. A spirituality based on the fact that we are all irreducibly social and singular can not only free us from guilt and isolation,

Continued on page 11

Swaziland bishop warns of violence

by Judith Myrick

"Violence has become a grave problem in Swaziland," Anglican Bishop Bernard Mkhabela of Swaziland says in a pastoral letter issued jointly with the Roman Catholic administrator of the Diocese of Manzini. Swaziland, the letter says, is caught between two political ideologies, "both of which deal roughly with human dignity and liberty whenever these are judged to threaten the so-called good or security of the state."

Violence from neighbors—South Africa on the north, west, and south and Marxist-controlled Mozambique on the east—has spilled over into their country, the religious leaders say, and an increasing number of political refugees and exiles are entering the more democratically-oriented, landlocked nation.

As a result, the Swazi government has rooted out such elements rather than be accused of harboring them. In some cases, according to reports, such persons have been jailed without charges laid or a trial held. Swaziland cannot afford not to cooperate with South Africa because its economy is closely tied to that country.

Although the pastoral letter does not name the government or its agencies as perpetrators of injustice directly, it does point to the harmful effects of detention of suspects without trial.

The pastoral alludes to the citizens' perplexity about what the future holds due to "rapidity of changes made and shifts of power in governing the country without the participation or involvement of the majority of the nation." It also says affluence of a few "is an affront to those in great need."

The Swazi *Observer*, one of two pro-government dailies, attacked the letter. The editors found "surprising and appalling" that churchmen should communicate with their congregations with a letter that "in part speaks ill of the Swaziland government."

"Time is not yet ripe," the *Observer* continued, "for us to have Swazi Desmond Tutus here."

The pastoral letter notes that peace is "not simply law and order," nor can it be "equated with an unwholesome exaggerated nationalism which can replace respect for the human dignity of the individual person." Christians believe, its writers say, that "justice is a prerequisite for peace. Peace is not found, it is built, and the Christian must be the artisan of peace."

Economist speaks at APSO's working class ministry conference

Speaking with wit and showmanship, the Rev. John Madden, an economist with the University of Kentucky and vicar of St. Andrew's, Lexington, outlined the current economic situation for the more than 60 people who came to Newport, Ky., in mid-April.

"The God of Technology won't save us," said Madden, who told the Appalachian People's Service Organization (APSO) working class ministry conference that the Church has both opportunity and obligation to influence public policy.

Six groups from parishes engaged in working class ministry—at All Saints', Charlotte, N.C.; Christ Church, Fairfield, Ala.; St. Peter's, Akron, Ohio; St. Philip's, Cincinnati, Ohio; St. Bartholomew's, Wichita, Kan.; and St. Luke's, Wheeling, W.Va.—made presentations.



Joanne Benitez reflects on role models for women

by Steve Weston

"I was expected to be busy, be supportive, and was not expected to want much. . . . I discovered what was

bothering me: I was living a role and needed to live for me."

A clergyman's wife in San Antonio, Texas, at the time of that frustration, Joanne Benitez says that when she was growing up, life's ambitions for young women included marriage and "living happily ever after."

Benitez didn't fit the mold. "I was a little restless." She started a bilingual language program, taught Bible classes, and decided to seek a graduate degree in counseling. "The priest had to be about the Father's business," said Benitez, whose husband Maurice is now Bishop of Texas. "It's just that the children and I were the father's business."

In a lecture series in Austin, Texas, late in April, the Southwestern Network for Women's Ministries reflected on the prejudice and painful stereotypes women meet.

"A woman is a symbolic mother, always available, even at work, always

nurturing. . . . Nobody asks me what I do. One woman thought I should quit going to school, trying to work, and instead be the 'darling bishop's wife.' "

Clergy wives have the special problem, she said, that "anyone who complains feels she is fighting God. Women tend to get a lot more criticism than affirmation. We're all looking for illusive, uncritical love. That's what makes two-career marriages work."

In her work as a therapist, Benitez says she focuses on values, finding "the work of a therapist and the Christian faith go hand in hand. Seeing the Christ in others, ministering to others in Christ's name, serving the needs of others as I am serving Him."

The 7-year-old Southwestern Network sponsors a lecture series each April on the last weekend of the month.

For information, Sally Fox or the Rev. Helen M. Havens, St. Stephen's Episcopal Church, 1805 W. Alabama, Houston, Texas 77098.

Steve Weston is communications officer for the Diocese of Dallas.

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May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



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

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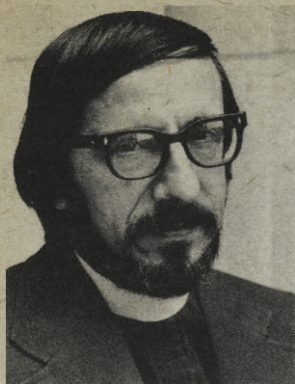
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What influence does religion have on foreign policy?

by Earl Brill

What influence does religion have on our foreign policy? What kind of religious orientation favors what kind of foreign policy?

It is, of course, difficult to trace religious influences on foreign policy. To analyze the roots of any policy choice, we have to consider economic and political forces, ideological presuppositions, national and ethnic influences, among others. Religion is but one strand in that complex fabric.

Then, too, religious influences tend to be indirect. When asked about his political philosophy, Franklin Roosevelt looked blank for a moment and then replied, "I am a Christian and a Democrat." Surely that Christian commitment showed in his genuinely humanitarian outlook, but its influence was not always evident in policy choices for in addition to being a Christian, he was also a consummate politician, an Anglophile, a Navy buff, and a member of the American upper class.

Politicians are also often tempted to offer moral, ethical, or religious justification for policies that were arrived at on quite other grounds. President Reagan alluded to Luke 14:31-32 to support his plan to continue enormous increases in military spending. If you believe Mr. Reagan sat down with his Bible, studied St. Luke's gospel, and then, after careful and prayerful meditation on the text, decided that it impelled him to increase spending for the military, I have a little bridge over in Brooklyn I'd like to offer you for sale.

Religious influence on foreign policy affairs is further complicated by the great diversity of perspectives in the American religious community, which brings us to the question of what kind of religion favors what kind of foreign policy.

Three basic outlooks can lead to

widely differing religious influences. The first, "moralistic patriotism," often with a touch of Manichaean dualism mixed in, tends to see the world in sharp contrasts of good and evil, black and white hats. Our guys, of course, wear the white hats. Our guerillas are freedom-fighters; their guerillas are terrorists.

Moralistic patriotism is often associated with evangelical Protestantism, which has a simple and clear code: America's role is to advance the cause of freedom in the world. To be a good Christian is to be a good American. This nation has been chosen by God to bring the benefits of Christianity, democracy, and the capitalist system to the rest of the world.

Both liberals and conservatives have subscribed to this outlook. Woodrow Wilson, sounding more like a Calvinist lay preacher than a politician, proudly proclaimed in 1913 that the United States would henceforth refuse to recognize governments that had achieved power through force and violence—a curious position, given the origins of our own government! And we have often seen how the cold war has been interpreted in moral and religious terms. At the risk of incurring another libel suit, I might add that, much more recently, General Westmoreland is said to have called the Vietnam fiasco "Christ's war."

The modern emergence of evangelical Christians on the political scene has added strength and plausibility to the moral obligation theme in foreign affairs.

The reaction against this way of thinking led to a second, and almost opposite, religious perspective on world affairs: This is the idealistic-humanitarian approach which tends to judge foreign policy by universal moral standards. Thus the goals of foreign policy should be the Christian virtues of peace, justice, equality, human rights, and the rule of

law. American policy should support the good and dissociate from the evil. Dictators are condemned and people's revolutions supported.

This position is frequently in opposition to U.S. government policies. At its most extreme, it tends toward pacifism; many people of this perspective opposed our entry into World War II. Since then it has been committed to internationalism, especially as exemplified by the United Nations and its associated organizations. It urges multilateral rather than unilateral approaches to world problems, political and diplomatic efforts rather than military solutions, and economic aid rather than military assistance.

This idealistic-humanitarian perspective has been condemned and even ridiculed for being naive and impractical. And, indeed, it does tend to propound an unrealistically high estimation of humanity, overlooking our only-too-human propensity for sheer cussedness. It sometimes fails to distinguish the good from the attainable and to underestimate the complexities of power politics. It sometimes ignores the demonstrable fact that revolutions of the people can turn out to be as violent and repressive as the regimes they overthrow.

At its worst, it places unrealistic demands on the working diplomat; at its best, it keeps before the nation the inescapable ethical component of foreign policy without which our actions in the world could easily descend to the exercise of naked force in the service of the most cynical conception of national self-interest.

This idealistic tradition produced its own negation—the third outlook—in the work of Reinhold Niebuhr, an alternative that became known as Christian realism. This view recognizes the inevitability of evil consequences arising from our best efforts at making political choices.

Niebuhr taught that in situations where "the right thing to do" is simply not a possibility, the political actor must make a decision from among alternatives available and be willing to take responsibility for achieving proximate gains and for evil consequences that might ensue.

Niebuhr was constantly aware of the hazards implicit in his thought. It is one thing to justify doing some damage incidentally in the pursuit of a good and responsible policy. That might be called "regrettable necessity." It is quite

another to justify any resulting damage from one's policy choices. Niebuhr never fell victim to that delusion, but some of his lesser disciples did.

Some of the "best and brightest" who gave us Vietnam would have been glad to enlist under the Christian realist banner or at least signed on as "atheists for Niebuhr." For many of them, communism came close to being the one absolute evil and anti-communism so important a cause as to justify subversion, espionage, dirty tricks, lying to the public, and even assassination.

Our military intervention in Vietnam was interpreted as an exercise of moral responsibility that would ultimately produce good results despite the regrettable, but necessary, suffering that was produced along the way. We should note, however, that the original leaders of the realist group—Niebuhr, Hans Morgenthau, and George F. Kennan—all opposed the war in Vietnam on realistic grounds. Their less thoughtful disciples allowed themselves to be caught up in supporting it.

Each of these positions has, as they say, the defects of its qualities. Moralistic patriotism easily leads to national self-righteousness and to the religious community's support of any foreign policy an incumbent administration chooses to adopt.

The idealistic-humanitarian approach is prone to harbor unrealistic expectations and to advocate courses that could lead to disaster even though they may proceed from the most morally pure motives.

Christian realism can lead to justification of the most unjustifiable policies in the name of regrettable necessity and the assumption of awesome responsibility.

Religion may have its greatest impact on foreign policy today when it contributes to the building of an informed and responsible public opinion. Perhaps the Roman Catholic bishops' recent statements on nuclear war and economic justice will have their greatest effect not by what they say to the government, but by what they say to the Church and its people.

This is an especially important function when foreign policy is made by a national administration and then sold to a poorly informed public through inflated rhetoric and specious moralizing. In such a situation, any religious perspective can become grist for the government's public relations mill. As

Continued on page 15

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A believing doubter asks room for pioneer seekers

by John S. Spong

I am a believing doubter. The essence of the Christian gospel compels my attention, but the thought forms in which that gospel is proclaimed frequently repel me. I am irresistibly drawn into the living Christ, but I become something of an agnostic when that Christ is explained by those who try to fit an infinite nature into the strait jacket of their finite dogma.

I am a man of prayer. Prayer occupies a special part of my life each day. I am, however, more embarrassed than edified by those who presume to understand prayer. In my years of intense biblical study, I have engaged the Scriptures with my intellect, my reason, my experience, and my emotions. Though the Bible feeds me constantly, I do not for a moment believe that it is the word of God in any literal way. Metaphors, contradictions, and even errors of history abound. Those who claim inerrant

words and concepts of the third and fourth centuries. If I am to witness to Christ for them, I must venture beyond the fixed canon of the Christian Bible. In that holy book first-century people sought to understand their experience of the inbreaking presence of the divine. As they were obliged to use the language of miracle and magic, they could speak with ease of angelic messengers, supernatural phenomena, and even of demon possession. They painted a portrait of Jesus stilling the storms, walking on the water, ascending from a flat earth to a specific, populated, heavenly place beyond the sky.

If I am to be in conversation with my daughters' world, I must approach the holy God as did the first-century authors—out of the language and historical context of my own time. I cannot communicate through the naive, superstitious, anthropomorphic concepts that belong to an earlier age but

which, nevertheless, meet me daily in the life and vocabulary of the Church.

I am a citizen of the western world in the 20th century. If I am to serve this Church and the one I call Lord and Savior today, I must stay rooted in the Christian story, participating fully in the worship and tradition of the Christian people, all the while seeking to know the heritage of my faith in a comprehensible and spirit-enhancing way.

I must also live, however, in the secular and scientific city of my place and time. This means that inevitably I will relate to my faith community as a critic, exposing the idolatry of such verbal icons as the virgin birth, the male God, and the cosmic ascension. In the Church I will be one who opposes the human pretensions that mark those who insist that truth is complete and contained within their particular understanding of creeds and doctrines. I must not be seduced by the expectations that

cause churchpeople to defer to authority figures such as bishops or charismatic leaders to confirm cherished beliefs which offer the illusions of security. Since I believe religious security is a vice and religious insecurity is a virtue, I will often disappoint and sometimes even anger those who cannot or will not live in ambiguity.

I am unable to serve the Church I love and the faith I profess without preserving inside that Church an acceptable freedom to travel to the edges of knowledge and to press the boundaries of human consciousness. My attention and my energies are constantly divided between these two worlds: my commitment to be part of the stabilizing community of orthodox faith and my commitment to participate in the relentlessly emerging future which challenges and threatens that faith every day.

I envy those who claim religious cer-

Continued on page 14

I believe religious security is a vice and religious insecurity is a virtue.

cy for the Scriptures or infallibility for the Church (or any spokesperson thereof) are, in my opinion, expressing an ignorant and foolish point of view.

I am a bishop. I have taken solemn vows to defend the faith and to guard the Church, yet my study of history reveals an ecclesiastical structure sometimes more eager to sustain its power than to seek God's truth. In the pages of history I have often found a Church willing to lay heavy burdens of guilt upon its people in an attempt to control, manipulate, and even to distort truth in order to serve the Church's institutional power needs or to preserve the status quo. I am not proud to be part of a Church that condemned Copernicus, excommunicated Galileo, ridiculed Darwin, dismissed Freud, and that even today remains blissfully unaware of the theological implications of the scientific revolution of the 20th century that has propelled us into a new age.

I am a father. I have three adult daughters, each of whom lives in a world that is less and less in dialogue with the Church. One daughter is a physicist. The parameters of her academic discipline exclude the frozen orthodox interpretation of the Christian myth and story. Contemporary scientists, both secular and religious, do not admit the validity of the questions the Church spends so much of its public energy attempting to answer.

If I am to share the Christian gospel with my children, I must journey beyond the limits of the historic creeds which defined God and creation in the

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Coalition 14, formed for budget assistance, develops mission

In the old days, there was confusion in the manner that the Episcopal Church distributed financial aid to the "missionary districts" of the west.

And then there was Coalition 14, an attempt to bring order out of the confusion and an attempt to bring together some dioceses with a common sense of the mission and ministry of the Church.

Prior to 1970, the process for the aided dioceses to receive money from the national Church was relatively simple: The bishop went alone to the Home Department to argue his case for funding.

If one bishop were able to get an increase in his budget, that would mean another would get a decrease, since the national Church had a set amount budgeted for aid to all the dioceses.

The money went "to whoever could talk the fastest", said the Rt. Rev. Richard Tre-

lease, bishop of Rio Grande.

Some bishops had great skills in convincing the Home Department of their needs, while other bishops had skills in other areas, said Trelease.

The situation was "like going to New York City hat-in-hand", recalled the Rt. Rev. Otis Charles, bishop of Utah.

Some staff of the national Church along with the bishops of missionary districts recognized the problems of the then-existing system.

The Rt. Rev. William Davidson, former bishop of Western Kansas and now assistant bishop of Ohio, recalls that most of the missionary bishops met during the 1970 General Convention with several individuals including Matthew Costigan, now Church treasurer; Carman Hunter of the Home Department and Al Rollins of the Organizational Development Department.

That meeting started the slow process which led to the formation of Coalition 14.

The building of trust was a slow process because the missionary bishops were coming out of an experience where everyone else was kept "at arm's length", explained Bishop Davidson.

A meeting was held April 26-29, 1971, at Sedalia, Colo., with representatives of the dioceses of Eau Claire, Montana, Wyoming, Eastern Oregon, South Dakota, North Dakota, Nevada, Idaho, Western Kansas, Hawaii and Arizona. Unable to attend were representatives from the dioceses of Utah, New Mexico, Southwest Texas and Nebraska.

What developed there was a change from independence to interdependence in the way Church funds were sought, said the Rt. Rev. Otis Charles, bishop of Utah.

Instead of 14 separate requests from dioceses, the Coalition requested a lump sum from the Church.

The member dioceses of the coalition would then "screen and review" all requests for aid from each other and would decide how funds would be disbursed.

As an integral part of that process, the Coalition passed a statement which said in part, "Each jurisdiction will review its total budget with full disclosure in the presence of the 14 in consultation with representatives of the Executive Council, staff and members responsible for jurisdictional relations."

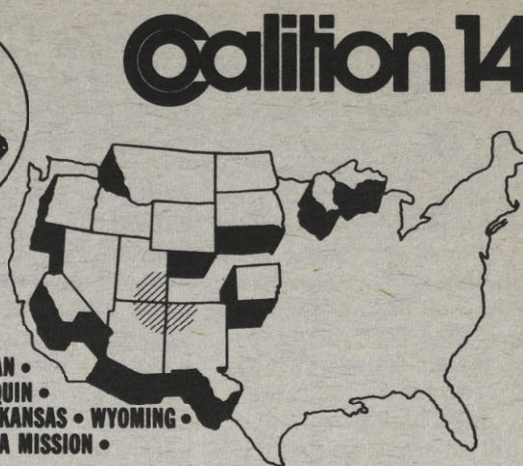
Full disclosure, an act requiring great trust.

The Rt. Rev. George Masuda, then bishop of North Dakota and now retired, was elected the first chairman.

In a 1973 statement, he said, "We think of ourselves as a team working together and as a part of a larger team, the whole



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This map shows the jurisdictions which are members of Coalition 14. Additional information about the Coalition is available by writing the Rev. Richard Gary, Episcopal Church Center, 815 Second Ave., New York, New York 10017.

Church, in mission together.

"Coalition 14 is a movement to change (the) condition of 'survival operation' into an aggressive, creative and hopeful climate."

The Rt. Rev. Jackson Gilliam of Montana issued a Pastoral Letter in 1976 which described the coalition as "drawn together initially by the similarity of our needs and held together by the bonds of sharing, commitment to one another and mutual trust. Undergirding our relationship with one another is the commitment we all have to Christ's mission to the world through the Episcopal Church."

He added, "We have experienced a new dimension of support and loving trust which has enabled us to grow in the Spirit through constructive challenge and criticism."

The first aided diocese to become economically self-sufficient, Hawaii, left the coalition. Others which have become economically self-sufficient remain in the coalition, which now numbers 16 participating dioceses.

(A map showing those jurisdictions appears on this page.)

Drawn together originally for financial reasons, the Coalition had a "very high sense of the total mission and ministry of the Church", said Bishop Davidson.

"Our mission is really our mission", he explained. "It comes from the mutual understanding of our problems, our ability to argue freely" with full and equal participation.

"It's always an exciting experience."

COALITION STRUCTURE FORMED BY COVENANT

The organizational structure of Coalition 14 is formed through the group's Covenant, which has been ratified by each of the participating dioceses.

The Covenant was first adopted in 1977 to help codify the developments in the structure of C-14, according to the Rt. Rev. William Davidson, now assistant bishop of Ohio and formerly bishop of Western Kansas.

It is reviewed yearly at C-14's annual meeting.

The Covenant notes that C-14 is a "voluntary association" of dioceses bound together "because of common concerns and opportunities and a mutual commitment to the mission and ministry of the whole Church".

Membership is open to any diocese -- which includes the Episcopal Church in Navajoland -- which subscribes to the purpose of C-14 and which is willing to fully disclose all information about its finances.

The same guidelines about disclosure apply to those dioceses which are financially sustaining as well as those which receive grants from the national Church through C-14.

The Covenant details several areas of interest for C-14, including self-determination, development of new styles of ministry, further development of non-

The Coalition has also studied alternative forms of ministry "to find a different perspective on ministry and being the Church", said Bishop Charles.

What is developing is the whole sense of Total Ministry: of the members of each congregation recognizing their gifts for ministry, or service, and for being responsible for the life of that congregation.

Ministry in many small congregations has traditionally involved a seminary-trained priest as rector, and "for many congregations, that is not appropriate".

In the West "we have experiences different than the rest of the country", he added.

"It is in the areas of ministry and the fullness of ministry that Coalition 14 has the strongest insights."

The Coalition continues to evolve, to challenge itself, and consider new directions.

It is, as Bishop Trelease observed, "a financial, social, theological, political and spiritual adventure - a walk in faith together".

It provides an opportunity "to learn, to care, to respond to one another and to our common calling, to serve Christ."

These stories were prepared by Dick Snyder, editor of *The Desert Churchman* of the Diocese of Nevada; Magee Anderson, communications consultant to C-14; and the Rev. Richard Gary, national Church "link" staff with C-14.



Shown at a 1974 meeting of C-14 are Bishop Jackson Gilliam (left) of Montana and Bishop William Davidson, then of Western Kansas. (Ellen Thompson photo)



Bishop Otis Charles of Utah, shown at a 1977 C-14 meeting.



Shown at a 1977 C-14 executive committee meeting are, seated from left, Paul Chalk of Nevada; Archdeacon Paul David of South Dakota; Bishops Stanley Atkins of Eau Claire, Jackson Gilliam of Montana, George Masuda of South Dakota and Wesley Frensdorff of Nevada. Standing from left are Rev. Ben Helmer of Western Kansas; Rev. Richard Gary of the Episcopal Church Center; Bishop William Spofford of Eastern Oregon and Canon Victor Richer of Montana.

but can also lead us toward knowing the full reality of human interdependence, the full possibility of social transformation.

A spirituality that is socially engaged will also be a common spirituality, accessible to all regardless of education or even literacy. We Anglicans are a people whose worship is based on the principle of common prayer. By this we do not mean we have one single mind about God. By common prayer we mean a mode of faithful conversation accessible to all, an understanding that truth is plural. Paul reminds us that mature, spiritual unity has to do with our ways of talking together. "Let every one [of us] speak the truth with our neighbors." (Eph. 4:25) Conversation is with, not to, our neighbors. Truth is something that emerges from among and between us as we gather together.

The third and last sign of a healthy spirituality will be its ability to travel, its pervasiveness. Here we need to address the issue of where the news originates and in what direction it travels. I dream of a spirituality that travels from culture to culture, from Zimbabwe to Boston, and, yes, maybe even from our work places in the world to those places where we gather to worship! Until spirituality gives up its elitism, its parochial, unexamined assumption that the originating occasions and ground of our knowledge about God occur primarily in church, our witness will never be able to travel into our kitchens and among family members. We must

start from and speak from the places where we live and work. God willing, some of this conversation may even find its way into our churches!

Simone Weil wrote toward the end of the last world war that "the pursuit of truth must never be separated from the love of persons." The spirituality of the future needs to be reframed to reassure the bonding of humanity in love.

A spirituality that is theologically empowered, realistically enfolded, and socially engaged can and will compel and shape the ethical witness of Christian people in the global village of the 21st century.

Fredrica Harris Thompsett, professor of church history at Episcopal Divinity School, Cambridge, Mass., is at work on a book called "The Reformation of Spirituality."



Getting a head start on their singing careers are 11-month-old Ryan Patrick Burnett (left) and 9-month-old Nathaniel David Smolinski, two new members of Church of the Advent, Chicago, Ill. They sing each Sunday in the choir with their mothers under the direction of Harriet Mueller, parish organist and choirmaster.

Photo courtesy Advent

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Expressing the concerns of a world living with the threat of nuclear disaster, this hymn speaks as much to us today as it did when it appeared in 1954 in the London *Sunday Times* entitled, "The New Peril." **WORDS:** George Wallace Briggs (1875-1959), altered. **MUSIC:** CULROSS, *The Psalms of David in Prose and Meter*, 1634 (*Hymns III*, No. H-215). **METER:** C.M. **THEME:** Christian responsibility.

God, you have given us power to sound depths hitherto unknown, to probe earth's hidden mysteries, and make their might our own,

Great are your gifts; yet greater far this gift, O God, bestow: that as to knowledge we attain we may in wisdom grow.

Let wisdom's godly fear dispel the fears that hate impart; give understanding to the mind, and with new mind, new heart.

So for your glory and our good may we your gifts employ, lest, maddened by the lust of power, we shall ourselves destroy.

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Some call PBS poll biased, ask disavowal

A George Gallup questionnaire sponsored by the Prayer Book Society and sent to General Convention deputies and others has engendered some negative response.

The Rev. Martin Townsend of St. Mary's Parish, St. Mary's City, Md., wrote Presiding Bishop John M. Allin asking that he and Executive Council "disavow" the results of the survey called the "1985 National Gallup Survey of Episcopalians."

Townsend believes the survey's cover letter gives the impression of Executive Council involvement. "The results will provide guidelines for the future direction of the Church," the cover letter states, but it does not say the survey was commissioned by the Prayer Book Society (see June issue).

Townsend also asked Allin "to expose the divisive and limiting bias of the survey." He said the 17 members of the Southern Maryland Clericus of the Diocese of Washington, of which he is

a member, are unanimous in their assessment of the survey as "biased, simplistic, and unethical." They particularly object to the "overt politicizing of the election of a new Presiding Bishop by the taking of a straw poll."

Question 29 (out of 41) asks respondents to check their preference among the four previously-named nominees for Presiding Bishop or to fill in another choice.

A Diocese of Pennsylvania layman said the questionnaire was "constructed to insure a given result." Walter Baker, a General Convention alternate, said the questions were designed so answers could be "manipulated to prove that I'm either a dangerous radical or a right-thinking dinosaur."

He objects to Question 1 which asks respondents to approve or disapprove the statement: "Certain denominations in the U.S., including the Episcopal, Methodist, and Presbyterian Churches, are considering merging into one denomination." Baker said he doesn't "know anyone who is proposing it."

A recent Prayer Book Society press release defends the poll, repeating the accusation that the leadership of the

Episcopal Church does not represent the Church's membership. Society board member Norman Bishop, chairman of a Washington-based political consulting firm, says "many in the Church headquarters . . . deny the rights of the people in the pews. . . ."

"We provide them with Gallup polls that clearly prove they are wrong . . . and are running roughshod over the preferences of the laity, yet they don't listen. They only argue with the accuracy of the polls which is like arguing with the thermometer because the weather is too hot."

The survey, which Society president Jerome Politzer said was designed "to help the Church grow, to expand the effectiveness of the Gospel," solicits opinions on whether Jesus was raised bodily from the dead or "made himself known only in a spiritual way" and whether the Virgin Birth is historical fact or legend.

It asks whether the Episcopal Church should or should not support political revolutions in Central and South America and whether "violence is sometimes justified in such cases or not?"

It asks for a preference of Holy Communion or Morning Prayer on Sunday morning and, "regardless of your preference" for the 1979 or 1928 Prayer Book, "do you think your fellow Episcopalians who prefer the *other* Prayer Book should be allowed to use it?"

It asks what changes respondents would like in the Prayer Book, whether they prefer Rite I or Rite II, and whether they'd like "future changes in the Prayer Book" to go in a more traditional direction, more modern direction, or remain the same.

Other subjects are abortion, ordination of women and homosexuals, how well seminaries train clergy, and whether the United States is a force for good or evil in the world. The survey asks if the Episcopal Church is "meeting your spiritual needs" and which of the following is an important reason for membership loss: "ordination of women," "change in the Prayer Books" (sic), "Church's involvement in political issues," and "quality of the clergy." It asks, too, if laypeople have enough say in decision-making and whether the Episcopal Church is "too trendy, too old-fashioned," or "just about right."



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PASSING IN REVIEW

with Nancy Cassel and staff-written book notes

In her book, *And It Was Good: Reflections on Beginnings* (Harold Shaw, 1983), Madeleine L'Engle shares the prayers and reflections into which she was led while reading the book of Genesis during an ocean voyage. Sometimes her thoughts seem rather far from the story that sparked them. This is a book about prayer and about the importance of story to our faith. It is about the impossibility of our finite minds ever to grasp the full meaning of the reality of God. L'Engle is a woman who is not afraid to ask difficult, searching, painful questions and who is also willing to admit when she does not know the answers. But, she says, what we may not understand or be able to explain with our minds, we can sometimes come to know in other ways, as through the media of story, parable, myth. She looks at these ancient stories and shows us universal truths, human and divine, that they can convey.

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

Hope and Suffering, Desmond Tutu, \$10.95, William B. Eerdmans, Grand Rapids, Mich.

Tutu's message, rooted and grounded in a comprehensive understanding of and commitment to biblical Christianity and love of the Lord Jesus, is clearly communicated in this collection of his sermons and speeches. Tutu shares the story of the horrible suffering of South African blacks and the hope he knows, experiences, and radiates in the Christian Gospel. —Lyman C. Ogilby

Letters for God's Name, Gail Ramshaw-Schmidt, illustrated by Tom Goddard, paperback \$4.95, Seabury Press, Minneapolis, Minn.

An abecedar inspired by her reading of the Psalms, Ramshaw-Schmidt's book aims to help readers "meet God, again and again, in the burning bush, in the wounds of Christ, at the table of the Lamb." The illustrated letters that begin each chapter go from Advent to Zion.



"Hello, operator? I'd like to make a parson to parson call."

Guardian of the Good News, Rob Portlock's Father Faber scampers and blunders through *The Adventures of Father Faber*, paperback \$4.95, Thomas Nelson Publishers, Nashville, Tenn.

The Protestant Reformation: 1517-1559, Lewis W. Spitz, \$22.95, Harper and Row, New York, N.Y.

The momentous years between 1517 and 1559 began with Luther's struggle for a

right relationship with God and ended with a rare interlude of peace in Europe. Spitz, historian of early modern Europe, calls the Reformation more radical than the Renaissance.

Theology in Anglicanism, edited by Arthur A. Vogel, and **Anglicanism and the Bible**, edited by Frederick Houk Borsch, paperback \$8.95 each, Morehouse-Barlow, Wilton, Conn.

The titles of these two volumes of The Anglican Studies Series are self-descriptive. The Vogel book contains pieces by Henry Chadwick, James Griffiss, Richard A. Norris, Jr., Louis Weil, Arthur Michael Ramsey, and Vogel himself. The Borsch book contains pieces by William P. Haugaard, Marion J. Hatchett, John Booty, Reginald H. Fuller, and W. Taylor Stevenson, Jr., as well as Borsch.

The Meaning of Creation, Conrad Hyers, \$11.95, John Knox Press, Atlanta, Ga.

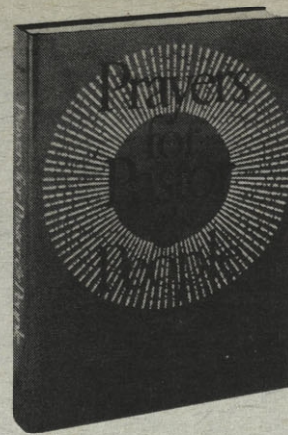
The controversy over the Bible vs. evolution has not been particularly productive. Hyers considers the creation texts of Genesis and—rather than use them as proof-texts—carefully unfolds their religious meaning. He also offers fresh insight into three particular areas: chance vs. design, evil and suffering, and patriarchal language. In this moderate and non-sensational presentation, teachers, priests, and students might find a tool for Old Testament study.

Cultivating Our Roots, edited by Sandra Hughes Boyd, paperback \$5.75 postpaid, Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202. This is a guide to gathering church women's histories prepared by the Episcopal Women's History Project. It includes guidelines for interviews, how to start, and oral histories as well as several personal accounts of researchers on the trail of history.

Treasures from Bible Times, Alan Millard, \$14.95, Lion Publishing, P.O. Box 985, Belleville, Mich. 48111. Millard, an internationally known linguist and scholar who has worked with the British Museum, tells the story and significance of such archeological finds as King Tut's tomb and the Dead Sea Scrolls. The Taylor Prism and the Israel Stele, among other written clues, have helped scholars interpret their finds. With lavish use of colored photographs, maps, and drawings, Millard tells his story with the sense of excitement one might have on a dig.

C.S. Lewis's Letters to Children, edited by Lyle Dorsett and Marjorie Lamp Mead, \$9.95, Macmillan Publishing, New York, N.Y.

"Dear Lucy, You've got it exactly right. A strict allegory is like a puzzle with a solution: a great romance is like a flower whose smell reminds you of something you can't quite place." So begins one of Lewis' responses to letters which began pouring in to him after publication of *The Lion, the Witch, and the Wardrobe*. He cajoled, consoled, and offered advice and encouragement. "Don't forget sometimes to put in a word for me when you say your prayers," he says in one. "I'll do the same for you."



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At the movies

'Ladyhawke' myth has good acting, script, and an evil bishop

by Janet Sholty

He was hanging by his fingers from
a grate in the floor of the cathedral.
"Dear Lord," he gasped, "if You help me
escape, I promise I will never pick
another pocket!"

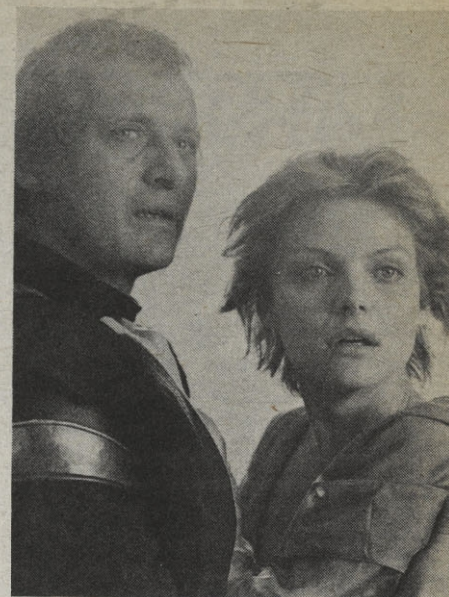
That was when the captain of the
guards stepped on his fingers, and he fell
into the sewer. The efficacy of prayer?
Well, he *does* escape, but he also picks
several more pockets. "Well, Lord," he
explains, "You know I have a weak
character."

Such is our introduction to Philippe
the Mouse (Matthew Broderick), a
curiously modern character in Richard
Donner's new movie, *Ladyhawke*. This
handsome film, beautifully photo-
graphed in Italy, is set in mythic time
and place: "In those days, in the place
appointed. . . ." Into this scene comes
the prosaic thief, Philippe. God does in-
deed arrange his escape. But, as so often
happens, God's arrangements are alarm-
ing and frequently uncomfortable. With
his escape from the city, Philippe begins
a dangerous journey which tests his
courage and destroys forever his placid
self-absorption.

The young thief is drawn into the
strange, sad love affair of two people
under a curse. The knight, Navarre
(Rutger Hauer), is a wolf by night, and
the lady, Isabeau (Michelle Pfeiffer), is
a hawk during the day. They only see
one another in human form for a few
seconds at sunrise and sunset. The vil-
lain is none other than the vile Bishop
of Aquila who had fancied Isabeau for
himself.

Okay. It could be silly. But it isn't.
The combination of good script and
good acting invest the characters with
a depth and complexity unusual in this
sort of film. Navarre, consumed by
frustration, pain, and the desire for
revenge, must learn to accept the pos-
sibility of a solution to their problem.
And Isabeau is intelligent and spirited—
hardly the damp, dispirited damsel so
common to adventure epics.

The film's only distressing aspect is



A wolf by night and knight by day and
a hawk by day and lady by night are the
characters of the *Ladyhawke* myth.

the villain of the piece is a clearly
recognizable bishop. And what a
bishop! He has not a redeeming charac-
teristic with which to bless himself. One
of the characters, a weak but lovable
hermit, assures us the bishop is so bad
that he has been cast off by Rome. But
this doesn't allay our uneasiness in see-
ing a prince of the Church as such a
thoroughly wicked creature.

Ladyhawke is rated PG-13, surely an
ambiguous piece of information at best.
The violence is moderate and almost
completely bloodless. In fact, the
characters hardly bleed when they ought
to. The only exception to this is the
climactic scene when the knight—on his
horse, mind you—rides into the cathe-
dral to confront the bishop, bringing un-
bidden the specter of Thomas a Becket.
The situations are not at all parallel. The
scourging of the temple would be closer
to the truth. Nevertheless, the image is
powerful and the effect uncomfortable.

In spite of the occasional uneasy mo-
ment, the film is lovely and worth con-
sideration by the viewer who is moved
by good fantasy. Philippe's constant
dialogues with God are especially ar-
resting and a comment on the human
condition as well as the story. His
character alone is worth the price of ad-
mission. As he observes, "Lord, I hope
this all has some significance. And it
would reflect well on *You*, too."

Janet Sholty of Dallas, Texas, recently reviewed
Witness for *The Episcopalian*.

Believing doubter

Continued from page 14

tainty, who never question their belief
systems, who assume the triumphal air
of religious superiority. I envy them, but
I do not admire them. I want to be part
of a Church that encourages its pioneer-
ing seekers, a Church that welcomes its
critical theological thinkers who move
the institution out of its predictable past
and into the unrehearsed future.

It is not my wish that everyone in the
Church speak as I speak or think as I
think. No institution can survive if all
its members probe the remote regions
of imagination and thought. I do, how-
ever, expect the Church to allow this
freedom in me, and in others who share
my journey, that we might be our-
selves—honest seekers, uncomfortable
challengers, critical scholars, believing
agnostics, insecure Christians—and still
offer our gifts to the holy God.

To live out this style of Christian life
as a bishop is not easy. I am keenly
aware that I cannot affirm or share in

the values of everyone I am called to
serve or to represent. Neither, of course,
does any other bishop: certainly not the
traditional bishop, nor the Anglo-
catholic bishop, nor the charismatic
bishop, nor the fundamentalist bishop.
I do, however, represent an impressive
number of questioning clergy and laity
in this country and around the world
who love the Church despite its lack of
hospitality to new truth and the un-
avoidable distortions that its confining
structures create.

In every generation, those who walk
the theological edges of Christianity
have had a representative and model in
the Church's hierarchy. Their names in
recent church history are Will Scarlett,
James A. Pike, John A. T. Robinson,
and David Jenkins. I stand proudly in
their company and offer to my Church
and to my Christ the gift of my search-
ing heart and my doubting faith. It is my
hope that my life and my witness enable
and invite others to risk and to be as-
sured that there is room in the Church
for people like us.

John S. Spong is Bishop of Newark.

FEASTS FOR FEAST DAYS

By Virginia Richardson

Mary and Martha of Bethany July 29

Mary and Martha lived with their brother Lazarus in the small village of Bethany, close to Jerusalem. Both Luke and John describe the family as close friends of Jesus who were known for their hospitality. They must also have been well-to-do: Mary anointed Jesus' feet with oil so valuable it "could have been sold to feed the poor."

Luke tells us that once when Jesus came to dinner, Mary left her tasks to sit at His feet. Her sister Martha complained about being left to do the chores alone and was rebuked for asking for help. But Martha was not being blamed for too much concern for daily tasks; rather, Mary was praised for preferring the spiritual life.

While this may seem unduly harsh, by the standards of that time Mary was totally wrong. Women's place was clearly defined and narrow—tend the house, care for children and guests. Women were expected to be versed in the Law only as it affected their families. In this story, Jesus says women also have the right to spiritual and intellectual growth.

John tells us more about the sisters.

Throughout his gospel, he gives not only the events of Jesus' life, but their significance. A closer look at the two women reveals that each represents a vital contribution: Mary, the contemplative life; Martha, the active life.

This is emphasized after the death of their brother. Martha goes to meet Jesus; Mary remains in the house. Martha, strong in her faith, believes that "even now" Jesus can save Lazarus, and to her He addresses the basic theme of His life: "I am the resurrection and the life. . . ." Martha has no doubt. Her confession of faith is as sure as Peter's "I believe you are the Son of God."

From the lives of these women, we see both the place and need for the active and the contemplative life. Each offers an example of love and service.

Mary and Martha are a complementary pair. We find such pairs in all phases of life, each half complete by itself but enhanced when working together. We even find such pairs in foods. To honor Mary and Martha, choose a menu that uses some classic "pairs"—vichyssoise, ham and egg mold, lettuce and tomato salad, bread and cheese, and ice cream cake. It's a cool, refreshing summer supper that can be prepared ahead of time.

Vichyssoise

2 tbs. butter or margarine
1 large onion, sliced
2 cups peeled and sliced potatoes
2 cups chicken broth
1 tsp. chicken bouillon powder
1 cup milk
Dash Tabasco sauce
½ cup heavy cream (or sour cream)
Chive or dill

Melt butter in 2-qt. saucepan; add onion slices; cover pot and cook over low heat until they are limp but not brown, about 10 minutes. Add potatoes, broth, and bouillon powder and simmer until potatoes are very soft, about 20-30 minutes. Add milk and Tabasco sauce. Put soup through blender, food processor, or food mill until it is smooth. Stir in cream; blend thoroughly. Chill. Taste for seasoning; add salt and white pepper to taste. Serve in cold tureen and bowls. Garnish with snips of chive or fresh dill. (Serves 4.)

Ham-and-Egg Mold with Green Salad

1 envelope unflavored gelatin
½ cup chicken broth
1 cup chicken broth
2 tsp. lemon juice
2 hard-cooked eggs, deviled
1½ cups cooked ham, chopped fine
or coarsely ground
½ cup diced celery
1 tbs. minced onion
2 tbs. diced green pepper
2 tbs. diced sweet red pepper
or pimento
Tossed green salad
Cherry tomatoes

In a small saucepan, soften gelatin in ½ cup of broth; place over low heat until gelatin dissolves; add 1 cup broth and lemon juice. Cover bottom of 1½-qt. mold with about ½ cup of gelatin; chill mold until gelatin is set but not firm. Place egg halves, yolk side down, into gelatin; chill until set but still sticky to touch, about 30 minutes. Meanwhile, mix ham, celery, onion, and green and red pepper with remaining gelatin; chill until the consistency of unbeaten egg white—about 20 minutes. Gently spoon ham mixture around eggs, being careful to fill all spaces; chill until set. Unmold onto serving platter; surround ham-and-egg mold with green salad and garnish with whole cherry tomatoes. (Serves 4.)

Ice Cream Cake

1 lb. sponge or pound cake
1 pt. fruit ice cream (strawberry, peach, cherry)
¼ cup jam (same flavor as ice cream)
1 pt. vanilla ice cream
1 cup whipped cream or whipped topping
Fruit for garnish

Split cake into three layers. Soften ice cream just to spreadable consistency. Spread 2 layers with fruit ice cream; freeze. Spread remaining layer with jam; cover with approximately ½ of vanilla ice cream; freeze. When all layers are frozen, stack them with vanilla layer on top. (If layers tend to slip, anchor with toothpicks.) Frost sides with remaining vanilla ice cream. Put whipped cream into pastry tube with a star tip; decorate edge of cake; freeze. Let cake stand at room temperature about 20 minutes before serving. Garnish with fruit. (Serves 10-12.)

COMING SOON: FEASTS FOR FEAST DAYS COOKBOOK

Influence

Continued from page 8

Edward Gibbon said of ancient Rome, "The various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful."

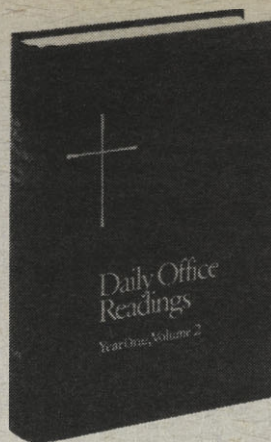
Things have not changed much. The present administration, in pursuing its hard-line policies in Latin America and with the Soviet Union, can expect automatic, even enthusiastic, support from the moralistic patriots and opposition from the humanitarian idealists. The realists, as usual, are skeptical but open to persuasion.

If the religious community is to have any influence on foreign policy, it will be because politicians see religion as a force to be reckoned with. That can happen only as men and women in con-

gregations throughout the land become informed, convinced, and excited about international subjects in which religious people realize they have a stake. As local congregations begin to respond to the kind of leadership the Roman Catholic bishops' statements offered by engaging in thoughtful, ethical discourse on world affairs, the forces of religion may be able to have a genuinely creative and responsible impact on how America acts outside its own boundaries.

Earl H. Brill is Episcopal chaplain at Duke University, Durham, N.C. These remarks, given at a Washington Cathedral symposium, will be included in *The American Character and the Formation of United States Foreign Policy*, edited by Michael Hamilton and published by Wm. B. Eerdmans, Grand Rapids, Mich.

Welcome to London's Churches is a small booklet by Phil Mason, available for £1 from Norheimsund Books, 1 Whitney Road, Burton Latimer, Kettering, Northants, NN15 5SL, and London bookshops.



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