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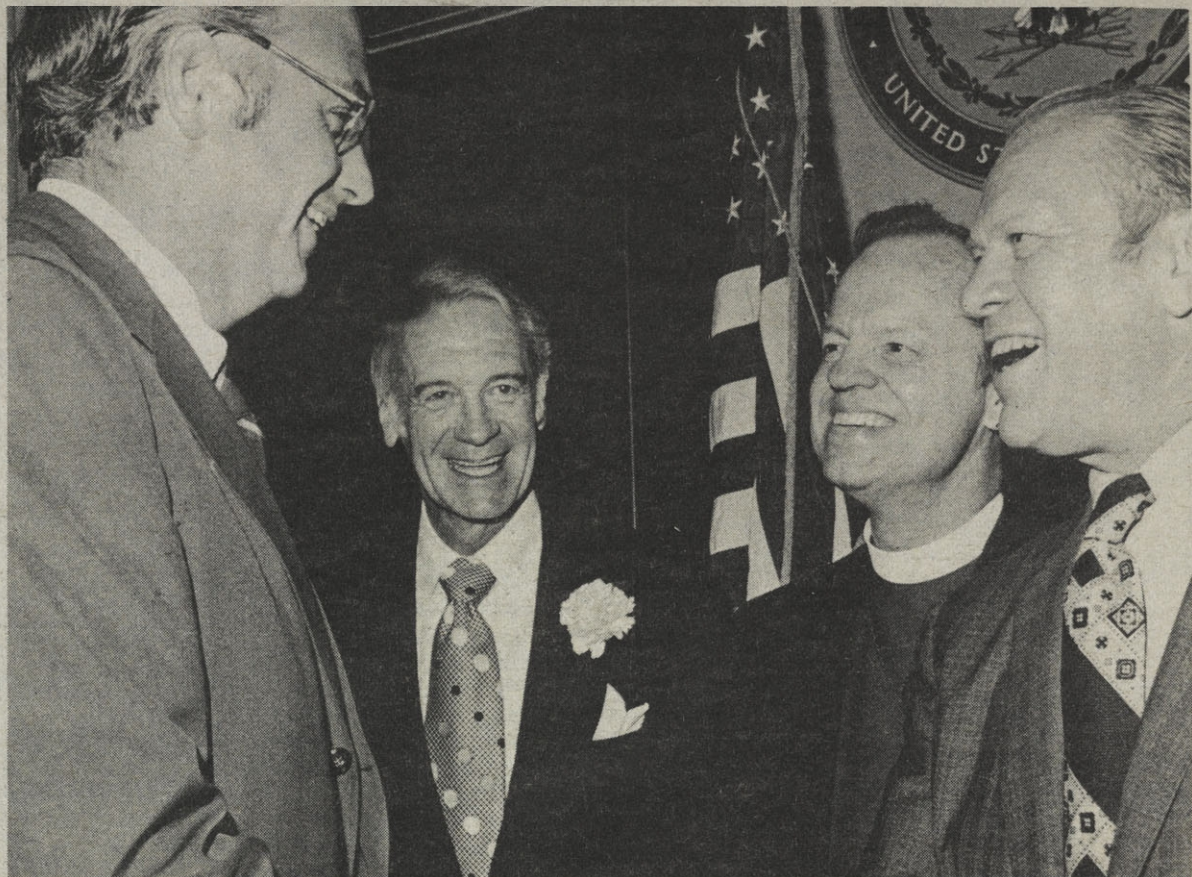


# The EPISCOPALIAN

AUGUST, 1985

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## Presiding Bishop winds down his tour of duty

In his 12-year term, Presiding Bishop John Maury Allin has traveled to all the Church's jurisdictions and met with a wide array of churchpeople. He greeted Mother Teresa, above, in New York City in 1982.

In Washington, D.C., the day of his installation in 1974, Allin was honored at a coffee where Congressional well-wishers included Episcopalians Senator Lowell Weicker of Connecticut, Representative G. V. Montgomery of Mississippi, and then Vice-President Gerald Ford. Far right, Allin talks with Bishop Desmond Tutu during the 1978 Lambeth Conference in England. At right, top, he joined Vice-President George Bush at a summer service at St. Anne's, Kennebunkport, Me., in 1983. At right, bottom, he chats with His Holiness Pimen, Patriarch of Moscow, during an ecumenical visit to Russia in 1977. And below, in a less formal situation, he greets youngsters in Bluff, Utah, during a break in a Navajoland Episcopal Church convocation.



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### The Allin Years

Reconciliation and Venture in Mission gave Presiding Bishop Allin the most satisfaction, he tells Lee Hickling in a reflective interview, **page 6.**

### Convention decision-making can be rocky

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### Here I Stand

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### Of Prayer Book surveys

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### New starts

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August, 1985, Volume 150, No. 8

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## Bibles for China — Grants from Idaho — Funds for Kanuga

# WORLD NEWS BRIEFS



**New Jersey celebrates—Bishop Mellick Belshaw, diocesan chancellor Eugene Haring, and 5,000 Episcopalians from 167 congregations observed the diocese's 200th birthday in an open-air amphitheater in Holmdel with singers, actors, clowns, and balloons. Belshaw and Suffragan Bishop Vincent Pettit led the service in which New Jersey Governor Thomas Kean and Archbishop John Habgood of York, England, participated. In New Brunswick in July, Belshaw led another service to celebrate the diocese's founding convention held at old Christ Church, site of the third public reading of the Declaration of Independence.**

### London, England

The General Synod of the Church of England gave overwhelming approval to the ordination of women to the diaconate when it met here early in July. The bishops voted unanimously in favor of the action, which must be approved by the British Parliament; the vote was 147-49 among the clergy and 137-34 among the laity. The Church has had deaconesses since 1862, but these women, currently almost 350, have been considered part of the laity. Opponents of the action fear it is the first step toward ordaining women to the priesthood.

### Wilmington, DE

Retired Suffragan Bishop Quintin Primo of Chicago will serve the Diocese of Delaware as interim bishop from mid-September to June, 1986, when the diocese expects it will have elected a successor to Bishop William Clark, who has retired. Primo served at St. Matthew's Church here during the 1960's. St. Augustine's College, Raleigh, N.C., recently honored Primo when it established a Fund for Excellence in his name as part of its leadership development campaign.

### Johannesburg, South Africa

Lutheran sources report a right-wing group, *Toekomsgesprek* (Talks on the Future), is organizing resistance within the Dutch Reformed Churches to the government's recent action which was

supposed to liberalize the apartheid laws. The group's activity is focused on the Church's General Synod in October, 1986, to defeat any proposals for unification of the four racially segregated Dutch Reformed bodies. A *Toekomsgesprek* circular stressed that the Gospel could be truly promoted only through racially separated churches.

### San Antonio, TX

During its annual meeting, Diocesan Ecumenical Officers elected the Rev. Richard Townley to be vice-chairman to assist the chairman, the Rev. Henry A. Male, Jr. Dr. Charles Price, keynoter, spoke on the results of the bilateral and multilateral ecumenical conversations in which the Episcopal Church is involved.



**Church mourns two losses—The Rev. Pauli Murray, 74, died in Pittsburgh, Pa., on July 1, and Marion Kellerman, 80, died in Alexandria, Va., on June 27. Murray, granddaughter of a slave, was ordained the Church's first black woman priest in 1977 at the age of 66. She was a lawyer involved in civil rights, a teacher in the U.S. and Ghana, a published poet and author, and a founder of the National Organization for Women. Kellerman, who was the first woman to work full-time on the faculty of Virginia Theological Seminary as well as the school's first full-time professor of Christian education, served on Executive Council and chaired the Anglican Consultative Council from 1974 to 1979. In the latter capacity she was the ranking layperson in the Anglican Communion and one of the few women ever to participate in the Lambeth Conference of Anglican bishops.**

### Toronto, Canada

The human rights unit of the Anglican Church of Canada is developing a draft of a "policy for self-examination in the area of human rights." Among the items to be considered are discrimination by parish calling committees against candidates over 50, black, and female; the rights of clergy spouses who divorce; and the "conscience-clause" on the ordination of women to the priesthood.

### Boston, MA

The Episcopal City Mission of the Diocese of Massachusetts has voted to divest its endowment funds of stock in companies which do business with South Africa. The City Mission's executive committee also recommends support for legislation in Congress to impose sanctions on South Africa.

### Amsterdam, The Netherlands

The Rev. Nancy Chaffee, director of the Ministry with Persons with Disabilities for the Diocese of Central New York, was among the persons who attended the World Council of Churches' international conference to consider the problems of the disabled in Church and community, develop a biblical vision of integrating them into Church and society, and make and support recommendations to translate the vision into reality.

### Hendersonville, NC

Kanuga Conference Center here has completed a 10-month capital funds campaign that raised \$1,552,064, surpassing a \$1.5 million goal. Edward K. Pritchard, Jr., general campaign chairman, said the money will be used to renovate 39 cottages built in 1909, acquire a tract of adjacent land, construct a bypass road around Kanuga, and other improvements.

### Daytona Beach, FL

Bishop Herbert Edmondson, resigned Bishop of Jamaica who serves as bishop-in-charge of St. Timothy's here, has been named Assistant Bishop of Central Florida by Bishop William Folwell. Edmondson has informally assisted Folwell since he moved here in 1980.

### Stuttgart, Germany

United Bible Societies here has shipped 100 metric tons of paper to the Chinese Christian Council to print 100,000 Bibles in a state-run publishing house in Nanking.

### Boise, ID

The Diocese of Idaho's Episcopal Foundation made grants of more than \$30,000 for mission outreach during its diocesan convention here. Among the grants was one for \$10,000 toward a proposed chapel at the state penitentiary. Grants also included \$5,000 to the Idaho Surplus Food Warehouse, \$3,157 to an organization of parents of children with cancer, \$1,650 to a radio ministry in the Philippines, and \$2,000 each to education projects in Zimbabwe and South Africa.

### Chichester, England

The Anglican-Old Catholic Theological Conference is being held here August 6-10 and is expected to include a delegation from the U.S. The Anglican and Old Catholic bishops with responsibility for churches in Europe also met earlier this year in Trier, Germany, with bishops from the Independent Catholic Churches of Portugal and Spain.

Published monthly by The Episcopalian, Inc. (ISSN 0013-9629) 1930 Chestnut Street, Philadelphia, Pa. 19103. 75¢ a copy, \$5 a year, two years, \$9. Foreign postage add \$2.50 per year. Second class postage paid at Philadelphia, Pa., and additional mailing offices. **Advertising Office:** 1930 Chestnut St., Philadelphia, Pa. 19103. Copyright 1985 © by The Episcopalian, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. Publishers assume no responsibility for return of unsolicited material. The Episcopalian belongs to Episcopal Communicators and Associated Church Press, and subscribes to Religious News Service. **Subscription Orders, Change of Address, other circulation correspondence** should include old address label and zip code number. All postal returns are to be sent to Box 2122, Philadelphia, Pa. 19103. All advertising orders are subject to publisher's acceptance.



# In conventions, decision-making can be rocky

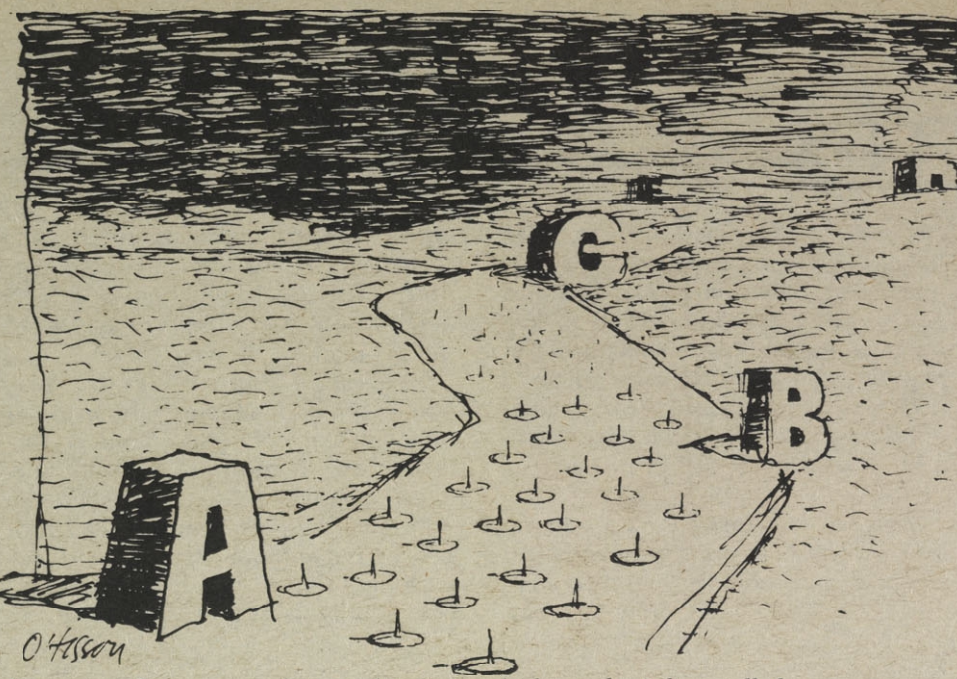
One of the more mysterious ways in which the Lord operates is through meetings and conventions. As General Convention approaches, it might warm Episcopal hearts to read this Methodist pastor's report that proves we don't hold the patent on organized confusion.

by William Willimon

United Methodists are organized (using the word loosely) into annual conferences presided over by bishops. Each summer we get together, sing, shout, hear innumerable reports, and maneuver for our next pastoral appointment. The debates are lively, often with more heat than light. "Bishop, what was the question?" one delegate asked after he had monopolized the microphone for a full five minutes of harangue. We have a rule that positive and negative speeches on a given motion must alternate. More than once, after some impassioned utterance, Bishop Roy Clark had to ask, "Was that speech supposed to be for or against the motion?"

After one meandering tirade by a fellow minister, I overheard one lay delegate whisper to another, "That's my preacher, and if you think that speech was hard to follow, you ought to hear his sermons."

In the course of one hot afternoon we argued the merits of the ERA, intervention in El Salvador, capital punishment, the fate of three extinct South Carolina tribes, the abolition of prepackaged condiments in Methodist nursing homes ("that's condiments, Bishop—ketchup, mustard, things of that nature"), and the removal of sexist language from the Bible. ("Be it resolved that no United Methodist shall tamper with the original tongue of the Scriptures." If King James English was good enough for Jesus, it's good enough for us.) When a member of our conference Board of Church and Society predicted that "the world will



listen to what we say here today," a cynic behind me responded, "Lord, I hope not."

The debate on the floor was nothing compared to the debates out in the lobby. That's where the real business takes place. We talk better when we can hug somebody into our point of view. When the volume of the corridor debates exceeded that of the debate on the floor, Bishop Clark threatened in exasperation to hire security guards to clear the lobby next year. Wouldn't it be fun to see Pinkerton guards strong-arming retired schoolteachers and farmers? I'd love to see an armed guard (or anyone else) try to muzzle a Methodist preacher.

Through it all, Bishop Clark maintained civility and patience. We expected to shake his demeanor before the week was done, but he was a Christian gentleman to the end. He rules by southern grace and humor more than by the crosier and gavel. He also displays a humility virtually unknown among the episcopate. During a heated argument between the leaders of two congregations over who owed money to whom, someone asked the bishop, "Doesn't our Book of Discipline have a rule about these matters?"

"Beats me," was Clark's uncharacteristically episcopal response. We were grateful to him for assuring us that even

bishops don't have all the answers.

It must be rough being chief pastor for an unruly flock like us. "How long, O Lord?" our spiritual leader was heard to mutter during one of our more protracted disputations. We'll test his commitment to Wesleyan Universal Salvation before we're done with him.

Amid all the backslapping and arguing and brouhaha, there were other moments of gracious divine intrusion. The beautiful black sister who stood and sang spontaneously after the bishop's address, swaying and singing until all had joined her song, thus turning a report into a revelation. The day the black brothers and sisters spoke up and rejected a planned conference on evangelism led by "the best national experts"—none of whom happened to be black (and this in a body that has the largest number of blacks of any U.S. conference in United Methodism and whose black churches are growing faster than its white churches). "We'll do the talking and you do the listening," said one black minister. "You folk can't become black by getting a deep suntan at Myrtle Beach."

My experience with other church conventions leads me to hazard these comparisons between church meetings: United Methodists, true to their warm-hearted roots, value passion more than

reason in their arguments. (When one delegate cited a quote from a southern United Methodist bishop in support of capital punishment, another responded, "All that proves is that bishops can be as dumb as anybody else.") United Church of Christ folk conduct their parleys with restrained rationality—but their parties after the day's meetings are no place for a sober Methodist. Presbyterians keep themselves decent in their disagreements, but they can beat you to death with *Robert's Rules of Order*. Baptists can be ferocious in a floor fight but can miraculously heal the deepest wounds with a stanza of "Washed in the blood." The pre- and post-session activities of Episcopalians render anything that takes place in their more formal meetings dull by comparison.

In all the singing, praying, shouting, and three-point speeches closing with a poem and a tear, this, believe it or not, is my beloved Church doing its business. It should never cease to amaze us that those who have been impassioned by the love of Christ can be brought closer together rather than pulled farther apart by their passion. At a time when religious commitment is being increasingly invoked as a reason for separations, it is refreshing still to find many whose religious commitment supplies the only earthly reason why they are able to stay together. Call it short-lived commitment followed by mushy compromise if you will, but it works for us.

We've been at it a long time, Acts 15 says. At that primal Jerusalem Conference, before Paul and Barnabas arrived, there were "no small dissension and debate" among the delegates. After Paul and Barnabas got the microphone, there was even more ferocious wrangling (Rom. 9-11). At last, through some skillful maneuvers by Paul and (so Luke says) some compromises suggested by, of all people, Peter, the dust settled. It "seemed good to the Holy Spirit and to us" to seek the open way on the Gentile issue. All stood and sang one verse of "Blest be the tie that binds," passed the peace, and turned in their dormitory room keys—and the Church moved on.

William H. Willimon is a Methodist pastor in Greenville, S.C. This excerpt is from *On a Wild and Windy Mountain* by William H. Willimon. Copyright © 1984 by Abingdon Press. Used by permission.

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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.

## Church/state conference: Yes and No on coverage

As a former Episcopalian who still has great respect for the Church, I feel warmth and affinity for my previous ties when I read of such stands as the protest reported in *The Episcopalian* (June) against the conference jointly sponsored by the U.S. State Department and the evangelical Institute on Religion and Democracy.

The Methodist bishop and the canon of Washington Cathedral were right in protesting the moral, ethical, and political implications of such a conference. It is the impulse to religious conviction that must be respected and encouraged, not the particular manifestations of it which may be temporarily politically advantageous. Religious bodies which are favored by a government are seldom vital and uplifting forces for humanity.

Silas Townsend  
Erie, Pa.

*The Episcopalian* chose to ignore totally the substance of a vital conference that brought together scholars and believers from around the world and from all major religions united in a common concern for religious freedom.

Instead you chose to focus on the protest of State Department sponsorship by a few fervent partisans of the National Council of Churches, which despite invitation chose not to participate, and then to "blame America first" for such sponsorship.

E. A. Vastyan  
Hershey, Pa.

## Praise and pans for Spong's views

I am perplexed by the title given to John S. Spong's article (July), "A believing doubter asks room for pioneer seekers."

The article does not read as though it is written by a seeker, at least a seeker prepared to share room and engage in authentic dialogue with traditional Christianity. It is full of "I" versus "They" language, "they" being traditional Christian believers.

Traditional Christians, through much seeking and prayer and by the assis-

tance of the Holy Spirit, have come to hold the Scriptures and creeds as the genuine and authoritative expression of God's living word—relevant to the human mind and heart in all times and places. But Bishop Spong's article is thick with contempt for "their" motives in holding this faith (if we dare to use such a word for Spong dismisses it as "idolatry").

If it is true that the bishop wants room for his views, I just hope he is ready and willing to give room to "them" as well.

Andrew C. Mead  
Rosemont, Pa.

Bishop Spong's statement was one of the most powerful, honest, forthright, and courageous statements of one's faith and spirituality that I have ever read.

Thinking of myself as a "doubting believer," I was first shocked and then immensely gratified to read a bishop's account of our shared disdain for religious "security" and his desire for the Church to allow—even to encourage—more freedom to seek, to challenge, and to expand our beliefs and to "be ourselves."

Born into the Jewish tradition but unable to accept its doctrine and practice, my religion of choice has become that of the believing doubter—loving and attempting to live in Christ, questioning (and rejecting) great parts of the Bible, being of good faith (yet, in the eyes of some, of no "religion").

Joy Schwab  
Philadelphia, Pa.

Seventy years ago, I was born and then raised an Episcopalian. However, long, long ago my bred and trained defenses in behalf of Christian ignorance succumbed to agnosticism or what Christians indignantly might even call atheism. To me, Christianity became and remained impracticable and failed to meet the problems of life. Others, I know, will disagree—strongly.

I use the term "ignorance" which I clarify as markedly different from "uninformed." Of all Christians, certainly Episcopalians are not uninformed though, like their dear brothers and

sisters, many Episcopalians are ignorant. "Ignorant" stems from the verb "ignore." Episcopalians ignore and hide and refuse to speak openly their secret doubts (and we all have them).

I suggest the Church survey this situation. Its ministers are out of communication with many of its parishioners, who talk among themselves of beliefs held at variance with those of the Church. I urge the Church to come back to its people and find out what we need and no longer thrust upon us the superstitions and fears of thousands of years.

Herb Brannen  
Boone, N.C.

Bishop Spong's failure lies in his denigration of those who don't fit his definition of a "pioneer seeker." Using his own self-description, since he explicitly includes himself in that category, a "pioneer seeker" is someone who: is frequently repelled by the thought forms in which the Christian Gospel is proclaimed; becomes an agnostic when the living Christ is explained by someone whose views differ from his; is embarrassed by those who seek ("presume") to understand prayer; and does not for a moment believe that the Bible is the word of God in any literal way.

If that's what a "pioneer seeker" is, then certainly there's room in the Church for such and always has been. At a level of theological naivete they are our catechumens or inquirers. At a level of theological sophistication they are our radical theologians who normally understand the inappropriateness of trying to be both a radical theologian and a bishop charged with the proclamation and preservation of the faith. At both levels the ferment they engender has been an operation of the Holy Spirit to keep the Church alive and growing. But at neither level has it been helpful for a majority of the Church to join them.

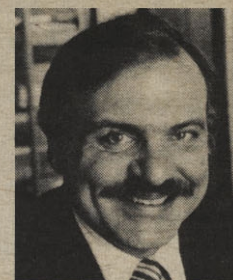
Winston W. Welty  
Newtown Square, Pa.

## Church offers computer package

Canon McDowell ("We can serve as computer consultants to our congregations," June) refers to a "computer package in the range of \$5,000 with a computer price tag of about \$10,000 [which] is being developed by the Church." To our knowledge, there is only one administrative/accounting software package developed by the national office of the Episcopal Church. It is the one for which we have written the specifications, worked with the programmers, tested, and are now distributing. It meets the accounting requirements of the Accounting Manual and provides administrative record-keeping in accordance with the Canons.

The Episcopal Church Center offers a program that has two versions—Episcopal Parish Information System and Episcopal Diocese Information System. Both will run on computers that sell for under \$2,000 and run on CP/M, PC-DOS, or MS-DOS. The parish package, which costs as little as \$600, does not include training or support. The diocesan version costs \$1,800 and includes training and direct phone support.

Continued on page 19



## Let me tell you about God's Frozen Chosen

by J. Curtis Brown

Some people call us "The Frozen Chosen," a reference to Episcopalians as stuffy, formal, and conservative—cold. A zany film in recent years used these throwaway lines: First Man: "Do you believe in God?" Second Man: "Heavens no! I'm an Episcopalian!" Like other minorities, Episcopalians have been stereotyped.

In my late teens (some 25 years ago), I was first acquainted with our Church as an organist in a small parish. I was reared in an evangelical Church with an uncomplicated liturgy. As a new Episcopal organist, I amazed the congregation with a wide variety of accidental changes in the services since I just couldn't seem to keep up with the complicated chants and liturgy. I was fired—with love, by the way.

But a struggling love affair with our denomination had begun and, a few years later, I took another "church job" as organist, and this strange liturgy grew on me. By then I had become a newspaper reporter and a religious liberal.

In the early 1970's, after I went to work in another city and at yet another newspaper, I was in deep personal despair. I was assigned to be religion writer at the paper—for no reasons of deep personal commitment—and became acquainted with the very friendly clergy at what was later to become my home parish.

I hadn't been attending church for some time but felt such a need out of childhood habit. So one Sunday I wandered into the parish where I was warmly welcomed and have been coming back ever since. My reasons for joining weren't spiritual, but when I was ready, the opportunity for spiritual growth and a personal relationship with God was there. (It interests me now that I left an "evangelical" Church only to join another!) In our Church, we can worship together regardless of our personal level of spiritual growth and belief—or disbelief.

Let me tell you about the "Frozen Chosen" at our parish. After nine months of obvious pregnancy, one Sunday my wife didn't come to church with me because she and our 2-day-old son were still in the hospital. Since I was in church alone, my fellow parishioners knew the baby had arrived, and dozens upon dozens of them descended upon me after the service, sharing their love and good wishes—and advice to a new but aging father.

In our family, we emphasize that we are Christian first and Episcopalian as a matter of personal preference. But this doesn't diminish the importance of our tradition in weekly worship, daily devotions, and the general feeling of belonging to the Anglican branch of Christ's Church, no matter where we may be in our travels.

Thank God for the defrosted "Frozen Chosen."

J. Curtis Brown, director of public relations for the United Rubber Workers, lives in Akron, Ohio, with his wife Jody and son Curt II.



A. Margaret Landis

I'm glad Convention's shorter this year. My family always grumbles about eating this prepared food while I'm away!



## WCC head seeks cooperation with corporations

by Richard Walker

The World Council of Churches, which has stirred controversy for its past criticism of capitalism, has taken initial steps towards closer ties with major American corporations which it sees as potential allies in its work against poverty and oppression.

WCC General Secretary Dr. Emilio Castro said in an interview that the Geneva-based ecumenical group of 300 Protestant, Anglican, and Orthodox Churches sees multinational corporations as "natural partners" because of their pervasive influence in the world economy.

### IN CONTEXT

## Memories of Venture are vivid; Results are mission reminders

by Dick Crawford



A General Convention year is always a time of reflection, especially when the Convention is about to elect a new Presiding Bishop.

What's gone on in the last 12 years that is significant at a personal level? What one thing stands out for each of us as we look back over this piece of measurable history in the life of the Church and our own lives as Episcopalians?

Likely each of us will fall into a specific group. For some, a spiritual experience growing out of evangelism and renewal will be what made an impression. For others it will be an historical event such as the ordination of women to the priesthood. The list goes on.

For many of us, the stand-out happening that put new vigor in the life of the Church and its people is Venture in Mission.

Venture called on Episcopalians to take a new look at the theology of mission. Not that the theology had changed—it hadn't—but to reacquire us with it.

In many parishes, missions, and dioceses, the Venture educational process turned people toward a new understanding of mission and ministry. Outreach became an outgrowth of renewed spirits.

Where the spirit was already high, VIM often added a new spark. Giving to VIM projects at all levels of the Church measured not only our enthusiasm, but also our commitment.

In many instances, some feared that giving to Venture would erode the usual giving; but figures show that for the most part giving increased, and the increase has been sustained.

The Presiding Bishop's words at the outset of the venture were on target: "Through Venture we can experience renewal. Sacrificial giving enables our own lives to be renewed in Christ's service."

"St. Paul ended his first letter to the Church in Corinth by asking for money for the poor. From the time of the New Testament and the catacomb Church, Christians have recognized that giving is a central part of our life in any worshiping, celebrating community."

"Giving is a sacrament. As with other sacraments, it creates Christian wholeness."

Castro, an Uruguayan Methodist clergyman elected WCC chief executive last year, said he met with top executives of Ford Motor Company and General Motors Corporation to become acquainted so eventually "their support for noble causes may be called upon."

Council officials said Castro's efforts mark a change in style for the WCC, which has frequently been attacked by conservative churchmen in North America, Europe, and elsewhere for its criticism of the capitalist system as well as for its support of the Sandinista government of Nicaragua and black nationalist guerilla groups fighting white minority rule in South Africa.

Castro, on his first official visit to headquarters of major denominations in the U.S. since taking office, acknowledged that his style differs from that of predecessor Philip Potter but stressed that the Council's positions on church

unity, political oppression, third-world poverty, and nuclear disarmament remain "exactly the same" as before.

Although Castro refused to reveal what he discussed with Ford chairman Donald Petersen and executives at General Motors, sources said the talks focused on the companies' involvement in South Africa and debt in the third world. The WCC has campaigned for withdrawal of investments in South Africa, where both Ford and GM have operations.

Castro said he believes "the climate of the Churches toward the World Council in this country is healthy" and that the American companies' movement to limit or withdraw investments from South Africa should demonstrate that the Council's positions do not come from a bias toward left-wing politics. Historic events are showing, he said, that the "WCC is not motivated by



Emilio Castro recently visited the Episcopal Church Center.

ideology, but by a passion to serve the most deprived people . . . everywhere in the world."

Richard Walker is Reuters News Service correspondent in Detroit, Mich.

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# Presiding Bishop Allin reflects on his term

by Lee Hickling

Reconciliation was the theme of John Maury Allin's sermon the day he was elevated to the office of Presiding Bishop 12 years ago. At his last meeting of the Executive Council this spring, he said again that reconciliation has been the keynote and aim of his administration.

Allin will retire December 31, leaving his successor an Episcopal Church that he believes is recovered from its bitter disputes of the 1970's, vital and healthy.

"Our Lord's mission was to reconcile us with God and with each other," he recently told a reporter who had asked him to reflect on his term. "We had lost the sense of the comprehensive Christian mission."

Now he thinks the Episcopal Church is ready to concentrate on its mission and stop arguing about theory and tactics. "Our primary concern is to call to every brother and sister, both in and out of the Episcopal Church, to respond to the ministry of our Lord and meet those terrible human needs and deprivations that exist."

He pointed to signs that the Church is vigorous, solidly based, and growing. In 1973, when he took office, the budget was \$13.6 million.

Allin did not say so, but that was a drop from the years just before. Giving to the Church fell in the late 1960's and early 1970's. The drop was widely blamed on rebellion in the pews against Presiding Bishop John E. Hines' special programs, particularly financing of minority non-Church organizations with no accountability requirement.

The 1986 General Convention Budget is projected at nearly \$27.5 million. "Doubled in 12 years," Allin said. "And from 1974 to 1983, the combined giving to congregations and dioceses went up from \$375 million to more than \$816 million, and that's more than double in nine years."

Furthermore, he said, diocesan support of the national Church is at an all-time high with 98.6 percent of the total apportionments being paid. "That's not a sick Church."

Membership—now steady—declined during the 1970's, as it did in every other main-line denomination. Allin disagrees with those who say women's ordination and revision of *The Book of Common*

*Prayer* were responsible for the decline.

"I believe we've got 3 million Episcopalians walking around out there who didn't go anywhere else," he said. "It's not because they're mad, but because it didn't take when they were confirmed."

Next to reconciliation, Allin may be proudest of the accomplishments of the Venture in Mission campaign which set out to raise \$100 million for special mission and ministry and has raised \$170 million so far. Still expected are another \$6 to \$8 million.

Giving to the Presiding Bishop's Fund for World Relief doubled from 1979 to 1984 to about \$4 million annually. Giving to the United Thank Offering doubled during his term to \$7.5 million per triennium. Volunteers for Mission, a program new in Allin's term, has sent some 260 volunteers to work in mission in this country and overseas, and another 120 are awaiting assignments.

When Allin, then Bishop of Mississippi, was elected Presiding Bishop, the Church's liberal wing felt it had been rejected, even written off by the House of Bishops that chose him. Some of his critics, however, changed their minds as they heard Allin take strong public stands on nuclear disarmament and apartheid in South Africa.

Although the Episcopal Church has avoided making headlines, it is regarded as a leader in social responsibility in investments. Predictably, the style has been quiet, often friendly, top-level discussion with little or no use of press releases, nuisance suits, and demonstrations. "We learned the hard way," said Allin.

Early in his term, he and Executive Council decided to take on General Motors over some of its policies and announced that to *The New York Times*. A high GM official, a faithful Episcopalian, sent back word that the Presiding Bishop could have come to see top echelon people quietly, and they would have been glad to deal with him. By then the publicity had not only irked them, it had given them less room to negotiate.

"It's amazing how many Episcopalians there are in high positions," Allin said. "They're ready to talk to you. They just don't want to be blind-



A Presiding Bishop at work: Explaining at a Coalition-14 meeting in 1977, above, and listening to Bishop Lloyd Gressle of Bethlehem, below, as he presides at the House of Bishops' meeting in Denver, Colo., in 1979. John Allin will preside through the General Convention in Anaheim, Calif., at which his successor will be chosen.

sided and pressured by their own Church."

Pressure on major American banks to cut off loans to South Africa has been extremely effective. By late April, only Citibank among major institutions had not agreed to refuse any new loans.

At the Executive Council meeting in April, Allin read a strong statement that the United States' policy of constructive engagement hasn't worked in South Africa and that the Episcopal Church cannot "remain silent in the face of oppression" but will do whatever it can to put an end to "the evil policy of apartheid."

One of the greatest trials Allin faced in his term has been the dispute over ordaining women to the priesthood. He stopped talking publicly about his views several years ago and talks about them only guardedly in private. "I had to get out of that argument," he said. "My role was to keep the two sides in conversation and to have the Church do what she said she would do." In other words, ordain women priests.

One of his last public statements was in 1977 when he said he was "unable to accept women in the role of priests." He gives every indication that is still his view and has ordained two women deacons, no priests. Yet he has clearly restrained himself from using the weight and prestige of his office to advocate what he believes against what the General Convention of 1976 decided the Episcopal Church would do.

A General Convention, he has said, can tell the Presiding Bishop what to do but not what to believe. He backed the 1977 "conscience clause" passed at the House of Bishops meeting in Port St. Lucie, Fla. The clause gave bishops who do not believe women's orders to be valid a right to refuse to ordain them.

He has, however, helped women be-





# Acceptance of 1979 Prayer Book almost complete, bishops say

by Judy Mathe Foley

This September's General Convention marks six years since the 1979 *Book of Common Prayer* became the Church's official liturgy. The 1979 Convention also made provision for use of liturgical texts from the 1928 Prayer Book under authority of the diocesan bishop.

Following the vote on the 1979 book, bishops and liturgical committees throughout the Church sent their parishes guidelines, pastoral letters, and explanations of diocesan policy. Many guidelines echoed those of the Liturgical Commission in the Diocese of Upper South Carolina which asked each parish to use the 1979 Prayer Book and pointed out that for marriages and burials, the 1928 services were continuing options.

Upper South Carolina's statement also noted the guidelines "are intended as guidance for a positive and peaceful transition to the official book. There should be no '1928 churches,' but various congregations will, for a while, be at different stages along the way from 1928 to 1979."

Now transition is almost complete.

## Kansas Episcopalians go on parish-building mission

by James L. Mahan

On a cold, windy day last November, Episcopalians in southwest Kansas and the Oklahoma Panhandle engaged in a form of barnraising, but instead of building a barn, they were building a parish.

Patterned after the Diocese of Western Kansas' Hoxie Project, 23 adults and young people went door to door in Sublette, Satanta, and Copeland, Kan., asking if any Episcopalians or people interested in the Episcopal Church lived there.

After three hours of surveying, the teams discovered 20 interested people and gave their names to the two Episcopal families living in Sublette. Then team members went home. But the Sublette Episcopalians continued to meet in homes and hosted a gathering with Bishop John Ashby of Western Kansas, who appointed Joe Randle lay reader in charge of the new group.

With the theme, "The British are coming. . . Well, not quite, but the Episcopalians are," the campaign was part of a volunteer regional ministry known as SWARM (Southwest Area Regional Ministry). Its members are clergy and laypeople from Episcopal churches in Hugoton, Liberal, Garden City, and Ulysses, Kan., and Guymon, Okla. They meet monthly under the direction of president Bob Judd and Dean Royce Brown, both of Liberal.

James L. Mahan, who coordinated the project, is Episcopal missionary for Oklahoma's Panhandle and southwest Kansas as well as vicar of St. Stephen's, Guymon.

### New titles from Forward Movement

The *ABC's of a Christian's Education* by Joseph Russell and *Instructions in Life of Prayer* by Charles Whiston, a 50th anniversary reprint, are available from Forward Movement, 412 Sycamore St., Cincinnati, Ohio 45202. The Russell book is 75¢; Whiston, \$1.50.

The *Episcopalian* recently sent a questionnaire about Prayer Book usage to all 98 U.S. diocesan bishops, and 79 responded. Most seem to agree with Bishop William Wantland of Eau Claire, who said use of 1928 texts "is virtually moot in this diocese. The only place the 1928 book is being used is in one parish and there only at the early Mass on Sunday and only about twice a month. The late Mass and the weekday Masses are all from the 1979 book."

The Diocese of Michigan, where Bishop Coleman McGehee reports five congregations out of 166 continue exclusive use of the 1928 book, seems to have the most parishes doing so.

On the other hand, in Fond du Lac, Bishop William L. Stevens reports "no problem, no parishes using the 1928 Prayer Book. No Missals either—1979 throughout."

Although the Dioceses of Colorado, Oklahoma, Southwestern Virginia,

Kentucky, and Long Island have had some battles—some ending in court over property disputes—many bishops say even in the one or two parishes which regularly or occasionally use the 1928 book, things are turning around. Bishop A. Donald Davies of Fort Worth reports one parish in his diocese still uses the 1928 book, but it "is introducing slowly the reality of the 1979 *Book of Common Prayer* as the official book."

In Olympia, Bishop Robert Cochrane reports "all congregations . . . use the 1979 book on a regular and normative basis." In Oklahoma, Bishop Gerald McAllister reports the transition to the 1979 book was "orderly and peaceful" with only two holdouts among the 84 congregations, and both now use the 1979 book.

Many bishops report experiences like that of Bishop Bob G. Jones of Wyoming, who says, "In six years I have had only two requests to use the 1928 book

in pastoral situations."

Bishop Herbert Donovan says when he came to Arkansas in 1980, the 1979 book was used "almost exclusively with one or two exceptions where the 1928 book was used for a weekday or early service; in [those] cases I have asked that it be phased out."

Phasing out the 1928 book will come, some bishops say, as priests retire and with continuing education. As Bishop Rustin Kimsey says of Eastern Oregon, "From 1971 until 1979 we had an intensive education program throughout the diocese. The payoff has been great indeed."

The 1979 *Book of Common Prayer* provides for use of 1928 texts at marriages and burials if desired, and most bishops have no objection. The attitude seems to be that of Bishop Victor Rivera of San Joaquin, who says, "If someone dies and wants to be buried 1928 style, why object?"

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

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'I've got a halo, but I'm no angel'

# Cindy Cannon proves the power of miracles

by Kathleen Lehigh James

Ever since the first time I called friends to pray for a woman who hung between life and death, I've been hooked on miracles. It overwhelms me to experience the unity and healing that result from being of one mind in the family of God.

In our small Pennsylvania town, a whirlpool of miracles took—and continues to take—place around an 18-year-old named Cindy Cannon. In September, 1984, Cindy's mother received a call that her daughter had been in a serious auto accident and had been airlifted to a hospital. Joan Cannon sat frozen a moment at her kitchen table and prayed. Then she called our church Prayer Chain and tried to reach her husband Ed.

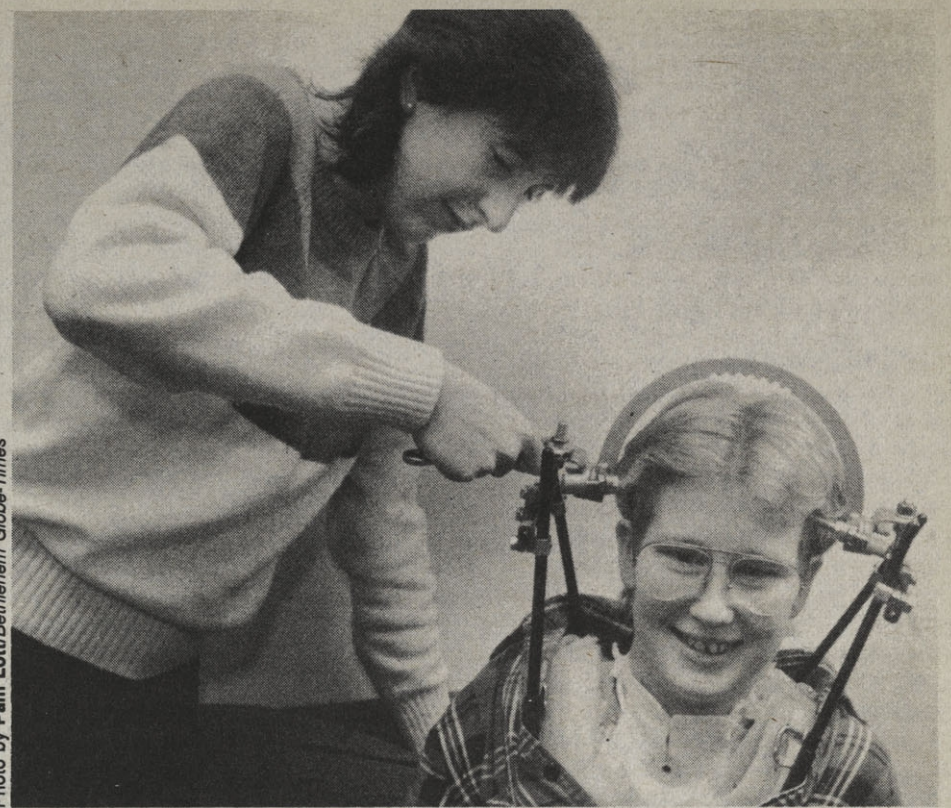
She left for the hospital knowing that prayers were passing from one person to another, a fact that gave her a sureness of the presence and protection of God which she shared with her hus-

band, three other children, and their spouses.

When Cindy lost control of her father's car, she hit a utility pole that compressed her neck into a few inches between the seat and the steering wheel. The force completely severed her trachea, smashed her larynx, and broke a vertebra in her neck—all without a visible scratch.

One of the first miracles was that Bill Cray, a Bethlehem township volunteer paramedic, was in the car behind Cindy. He recognized the non-visible extent of her injuries, kept her immobile, and asked the police to call a MedEvac helicopter, gaining seconds that saved her life. A paramedic inserted a false windpipe down Cindy's throat to provide oxygen. Her surgeon marveled that an air passage was made and no further spinal cord damage resulted under such adverse conditions.

For the next 17 days, Cindy was in the Shock Trauma Unit and Joan and Ed



Cindy Cannon's sister-in-law, Beth Cannon, adjusts the brace Cindy wore.

were at the hospital from 9 a.m. to 10 p.m. daily. "It was terrible to watch," Joan says. "Yet the ability to walk in

there and be cheerful every day when the natural thing was just to cry was

*Continued on next page*



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## Gallup to Allin: Poll is "fair and unbiased"

In a letter to Presiding Bishop John Allin, George Gallup, Jr., called a survey he conducted for the Prayer Book Society (July issue) "fair and unbiased." He said the survey's question asking respondents to list their choice for Presiding Bishop was "an afterthought" and that the Prayer Book Society "had no intention of releasing these results [which] are totally inconclusive."

Gallup, an Episcopalian, was responding to a letter from Allin in which he had called the question about the next Presiding Bishop "unfortunate."

Admitting the survey "has caused considerable consternation among the clergy," Gallup prepared two pages of notes about it. He said his involvement "has been out of love for the Episcopal Church and my conviction that the views of all constituencies . . . should be recorded." The questionnaire, he said, was not intended "to force anyone's hand."

In responding to criticism of the use of the word "guideline" in a cover letter that accompanied the original questionnaire, Gallup said, "The term 'guidelines' in the cover letter was used in a very general sense and was not intended to imply that the findings would set the future agenda for the leadership of the Episcopal Church."

Other critics of the questionnaire had objected to the question on ecumenical merger. Gallup said the survey didn't ask people about "their opinions on specific points in the statement agreed upon last fall by the Consultation on Church Union," rather it sought "to find out how people feel about the concept of a merger of Protestant Churches."

The question on the survey, however, did not mention the word "concept." It stated: "Certain denominations in the U.S., including the Episcopal,

Methodist, and Presbyterian Churches, are considering merging into one denomination. Would you approve or disapprove of this?"

In his two-page defense of the questionnaire, Gallup said he had a professional duty to "interpret the survey findings as objectively as I can in our report. To do otherwise would not only be dishonest and damaging to the Episcopal Church, but would undermine the credibility of The Gallup Organization and the survey research profession in general."

On certain of the questions, he said, "it is possible to tap only the mood of the public because many variables are involved." Furthermore, "religious leaders should lead, not follow, public opinion. But at the same time, I feel, it behooves the leaders to know the territory as best they can."

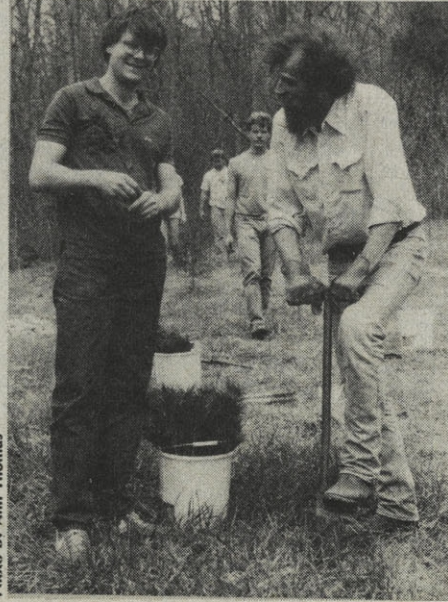


Photo by Ann Thomas

Planting for mission in eastern Kentucky is what Buck Johnson, left, and Don Good, members of St. Augustine's Chapel on the University of Kentucky campus, are doing. Planting 500 Christmas trees at St. Timothy's Mission on Barnes Mountain will provide income for the mission in years to come.

'I've got a halo, but I'm no angel'

*Continued from page 8*

proof of God's closeness. We felt a strength greater than our own, a strength that was not from ourselves."

Cindy had always had a sunny disposition, and that trait continued even when she was helpless. Though she could neither talk nor walk—and whether she ever would was doubtful—she gestured for a pen and scrawled nearly illegible funny notes to her parents. After a particularly painful time, she counseled her parents, "I hear you get depressed. DON'T!!!"

When Cindy was removed from a traction bed and fitted with a seven-pound neck brace called a halo which was screwed into her skull, she joked about her head's finally being "screwed on straight." When she could have visitors, she was worried about upsetting them by being bedridden so resolved to start moving. She walked to the bathroom herself, balancing the halo without a hitch. "I've got a halo, but I'm no angel," was her defense for doing more than she should.

During the remainder of her 52-day hospital stay, Cindy had physical therapy and learned to tube-feed herself and suction her trachea. She had five operations and three different sized molds put into her throat. Sometimes she cried and talked into the night with

the nurses, valuing their friendship and support.

Her parents spent their first extended absence from Cindy at a Marriage Encounter Weekend. They devised a tapping code to communicate by telephone, and Cindy used this to call them upon their return. Frustrated with the tapping and straining to make sounds, Cindy said, "Hold on."

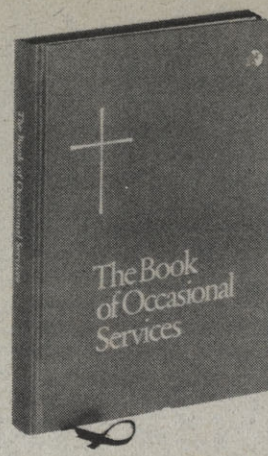
Nurses, orderlies, parents, all dropped what they were holding. The family dog barked. Cindy had talked!

The Sunday following her release from the hospital, Cindy walked into St. George's Episcopal Church in Hellertown, halo intact. An acolyte there for 11 years, she set her sights on being crucifer for the Christmas Eve service, saying, "Being an acolyte is the best way I know how to serve God. After what He did for me, it's important for me to do it Christmas Eve."

Despite her mother's warning to be realistic, the doctors removed the halo brace on December 19, and as she said she would, Cindy gracefully carried the cross up the crowded aisles during the Christmas Eve service.

The Prayer Chain and most of the congregation shared her victory. Everyone who looked at the family could read a prayer on each face. Simply, "Thank you, God, for healing Cindy. We know it is only through your help that we have her with us."

Kathleen Lehigh James is the wife of the rector of St. George's, Hellertown, Pa.



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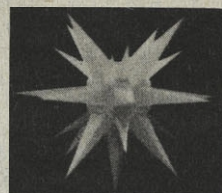
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Bishop Wesley Frensdorff of Nevada (center, facing left with back to camera), speaks to group of participants -- including several native Americans -- at C-14 annual meeting in Scottsdale, Ariz. Facing Frensdorff at left, with dark glasses, is Bishop George Harris of Alaska.

## C-14 ENDORSES ADVOCACY OF INDIAN ISSUES

By Dick Snyder  
Editor, The Desert Churchman  
Diocese of Nevada

Committed advocacy for the concerns of American Indians and Alaskan Natives is sought in resolutions endorsed by Coalition 14 which will be presented to General Convention.

One resolution calls for the national Church "to direct all agencies of the Church to advocate and support the honoring of all Indian treaty rights and the right to internal autonomy and self-determination of Indian Nations and Tribes."

The second resolution would allocate \$100,000 for a consultation of Native Americans and others to develop mission strategy for the Church into the 21st Century. The money would be administered by C-14 and the National Committee on Indian Work.

The resolutions were developed at a C-14 sponsored consultation on Indian issues held in Oklahoma during October 1984. The consultation was followed by an NCIW meeting in November.

Chairman of NCIW is Bishop William Wantland of Eau Claire. A member of the Seminole Nation, he is also an attorney and formerly served as attorney general for the Seminole Nation in Oklahoma.

He authored the advocacy resolution, and said in an interview that there is a "great ignorance by the non-Indian majority" about treaty rights of Native Americans.

Indians have a unique status under the U.S. Constitution, he explained. Congress has plenary power over Indians, who have a dual citizenship as residents of the United States and of dependent, sovereign Indian

nations.

"Many tribes never fought the United States; they were never conquered," said Wantland.

Indian nations sometimes sold their land to the federal government but always retained something, such as mineral rights, he added. Later governmental actions have violated many of the treaties signed with the Indian tribes.

He cited the example of the Indian Health Service, which was established and paid for through the donation of "millions of acres of Indian land. It was not a domestic welfare system. It was paid for by the Indians, and now the (federal) Administration is trying to make serious cuts in it."

He continued, "The Indians need a voice. There is still too much doing to and for the Indians instead of Indians doing for themselves."

He noted that unsuccessful attempts have been made for five years to conduct a two-day workshop for the national Church staff to acquaint staff members with Indian issues and concerns.

"The Church bureaucracy has never responded. I know that's not out of ill will," but the lack of action points to the need for advocacy of Indian issues.

Indians continue to suffer from "benign neglect," said Wantland.

Adoption of the advocacy resolution is "absolutely essential," said Wantland. Adoption of the funding resolution is also important because it would provide for a conference similar to the Pacific Basin Conference of 1983.

It would also mean re-ordering the budget priority of the Church. "If we get the \$100,000, it means that others will have to give up part of their program," he said.

"It is a matter of not just giving lip service to the problems. It's asking the Church to put its money where its mouth is."

The resolution would also mesh well with a resolution passed by the 1982 General

Convention which urged Executive Council to "review its policies, funding practices, and overall strategy of supporting mission and ministry in Indian country."

Owanah Anderson, national staff officer for Native American Ministries, agrees with the need for General Convention to adopt the advocacy resolution.

"With it we would have the whole Church behind us to lobby on specific Indian issues and problems," she said. "We can work to have Congress do what it should have done all along."

She added, "Without the visible support of morally committed individuals who feel some sense of responsibility" there will continue to be abrogation of Indian treaties.

The resolution will also help draw attention to other problems of the Indians, "who are really on the bottom of the pile," said Wantland. Indians suffer from low income and very high unemployment, ranging to 75 percent and higher on some reservations.

Health problems identified by NCIW include high rates of alcoholism and tuberculosis; domestic violence; and "burn out" among the overworked Indian leaders, especially the priests who often serve several small congregations over many miles.

Also to be considered in dealing with In-

dians is the situation of "urban Indians," or those who have moved to metropolitan centers, according to Bishop Wesley Frensdorff, who is bishop of Nevada and interim bishop of Navajoland.

Bishop Wantland noted that half the Indian population is in urban settings, cut off from their tribal base. The city of Los Angeles has the largest Indian population of any city, followed by Tulsa.

Many of these Indians, who identify by tribe, feel dislocated in the life of the Church and are also cut off from support of the tribe and from the services provided by the Bureau of Indian Affairs and Indian Health Service.

The Church needs to address religious and social needs of urban Indians.

Another major issue identified by the NCIW is leadership development.

Frensdorff agrees this is a central issue.

"Without it, the Indians cannot move toward any sense of autonomy. Indigenous leadership is needed at all levels, including the clergy."

He said Navajoland is now struggling with the question of how the local church can identify and call its leadership.

NCIW views the empowerment of native people as essential in providing justice for Indian causes.



Bishop Tom Ray of Northern Michigan (center) gestures while discussing "Clergy Leadership in Small Communities" during C-14 annual meeting. At right with cup is Bishop Otis Charles of Utah, and with back to camera and "Bishop" on his back is Bishop William Wantland of Eau Claire.

## Report about ministry provokes some concerns

By Dick Snyder

A report about ministry which will be presented to General Convention drew considerable attention and some opposition at the annual meeting of Coalition 14.

The report, "Clergy Leadership in Small Communities," was prepared by the Standing Committee on the Church in Small Communities.

The dioceses of Coalition 14 -- Alaska, Arizona, Eastern Oregon, Eau Claire, Idaho, Montana, Nevada, North Dakota, Northern Michigan, Rio Grande, San Joaquin, South Dakota, Utah, Western Kansas, Wyoming and Navajoland Area Mission -- have explored many ways to express mission and ministry in the Church.

"It is in the areas of ministry and the fullness of ministry that Coalition 14 has the strongest insights," said Bishop Otis Charles of Utah.

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

Bishop Thomas Ray of Northern Michigan noted that many small congregations exist in his diocese and throughout the Coalition. Whether because of geography or economic conditions, many of those will never grow, he said.

Exploration into alternative forms of ministry has led some C-14 dioceses to utilize, among other alternatives, "indigenous" priests identified and called from within a congregation under Title 3, Canon 8 of the national church.

The "Clergy Leadership" report lists

six possible models in descending order, noted Ray.

The list starts with a seminary-trained priest and ends with a Canon 8 priest, which the report considers for traditional or temporary use.

The report encourages the traditional model of the priest as the "fullest expression of the Christian experience."

Ray said the report provides a "romantic, if not sentimentalized" picture of the traditional model and glosses over several of its deficiencies.

A "do-it-all priest" really "steals ministry from the rest of the congregation," said Ray. Many parishes find that individual ministry -- in administration, counseling, liturgy, education -- is much stronger in the periods between a priest's presence in the community.

The report, he continued, is denigrating both to Canon 8 priests and to those congregations and dioceses which are using that model.

The report, Ray said, "does not really understand alternative forms of ministry" and "does not recognize the realities which we respond to."

The report "really closes doors -- I think unfairly -- to new models which are inconsistent with the traditional model."

"It really doesn't understand alternative forms of ministry."

He concluded that he hopes there will be a serious review of the report and modification before it is adopted by General Convention.

Ray noted that he is not dissatisfied with the entire report, but does object to the conclusions involving use of clergy in small communities.

### What's in a name?

Why the name "Coalition 14"? And why continue to use that name when the coalition now contains 16 dioceses?

"Coalition says it best," explains the Rt. Rev. William Davidson, assistant bishop of Ohio. "It describes a voluntary organization."

Use of "Western" was avoided because not all the dioceses are Western.

"Rural" was also inappropriate because several of the dioceses have large urban centers.

"There was just no other way to describe it," said Davidson. "How else would you do it?"

He added that after the group came to be recognized by the name "Coalition 14", it became very difficult to change the name.

He added that he hopes the organization continues to be known as Coalition 14, and that its principles of full disclosure and mutual trust are shared by other dioceses.

### WHERE TO WRITE

More information about the work of National Committee on Indian Work is available by contacting Owanah Anderson, Staff Officer, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

More information about Coalition 14 is available by contacting the Rev. Richard Gary at the same address.

### Correction

Bishop George Masuda, retired bishop of North Dakota, was incorrectly identified in a photo caption in the July edition as the retired bishop of South Dakota.





JOHN D. LANE

The lead article in this issue of *Professional Pages* is a report of NNECA XV, the national meeting of clergy associations held recently in New Orleans. The featured speaker was Bob Wainwright, whose proposal for a new system of deployment based on one in the Church of Australia appeared in these pages in January. (In that article, Bob suggested adding persons from outside the membership of the vacant parish to the parish's search committee.)

By coincidence, all the articles in this issue are related in one way or another to clergy association members. William Morris is the former

secretary/treasurer of the Louisiana Episcopal Clergy Association and now edits its newsletter. Edward Hanson, who has given us a very interesting meditation, is the newly elected president of the Clergy of the Diocese of Atlanta (CODA).

The Infancy-to-Independence program now operates in four Episcopal parishes. All the clergy in those parishes have served as clergy association officers. I see two reasons for this: (1) These priests are open to new ideas and the risk involved. (2) They were able to talk with one another about the program. Their work together in the clergy association had helped to

establish a trust relationship among them.

As the NNECA article states, Bob Wainwright is a former NNECA president who is now a candidate for President of the House of Deputies. He spoke about General Convention issues at NNECA XV, and it was a fine talk. For the best and most comprehensive *written* preview of General Convention, read the article by Bishop Walter Dennis which is mentioned in the NNECA story.

*The Episcopalian* will have a booth in the exhibit hall at General Convention, and you are most welcome to come see us.

# PROFESSIONAL PAGES

## *Dixieland to Disneyland: NNECA XV*

BY JOHN D. LANE

Delegates from 16 dioceses descended on New Orleans, the birthplace of jazz, early in June for the 15th annual conference of the National Network of Episcopal Clergy Associations. This year's agenda focused on ministry issues and featured a special preview to the coming General Convention in Anaheim, Calif.

Illness prevented the scheduled speaker, Dr. Charles Lawrence, President of the House of Deputies, from attending. NNECA President Robert Dodwell of Louisiana then assigned this role to an earlier NNECA president, the Rev. Robert Wainwright of the Diocese of Rochester.

The substitution was good as delegates learned Wainwright will be nominated in Anaheim to succeed Lawrence when the latter retires at the end of this General Convention. NNECA unanimously endorsed Wainwright's candidacy. Province II's synod had endorsed him earlier the same week.

Wainwright has rare wisdom and impressive experience. He has served at every level of the Church, from local to international. He has been a delegate to the Anglican Consultative Council, a representative to the Partner-in-Mission consultation in Australia, and an official visitor to the Dioceses of Haiti and of Nassau and the Bahamas.

Prior to becoming rector of St. Paul's Church, Rochester, he was a parish priest, then an archdeacon in the Diocese of Pennsylvania. Wainwright has served on a number of diocesan boards and committees, is a leader in ecumenical affairs, and is currently vice-chairman of Convention's Structure Committee and a member of the Joint Nominating Committee for Presiding Bishop.

Wainwright presented a fascinating preview of the issues and processes of General Convention. He handled a number of difficult questions ably and ducked only when asked who he thought would be the next Presiding Bishop: He answered that all members of the Nominating Committee had pledged not to speculate or state a preference on the election!

This General Convention will be unusual in that both a new Presiding Bishop and a new President of the House of Deputies will be elected—and on the same day, Thursday, September 12—so the Church will have a complete change

in top leadership. The holders of these two offices not only preside over their respective legislative houses, but appoint the members of all national commissions and committees as well as of General Convention committees.

The coming General Convention has the revision of Title III (the Canons governing the ordained ministry) on its agenda. NNECA has been particularly interested in the revision of Title III, Canon 22, since the 1973 General Convention when Wainwright was NNECA president. Canon 22 is entitled "On the Dissolution of the Pastoral Relation" and may be used when rector and parish are in serious conflict.

At the invitation of the Council for the Development of Ministry, NNECA has drafted a revision of this canon. CDM has included this proposal, which attempts to provide a canon that is more pastoral and less judicial in nature, in its report in the General Convention "Blue Book."

As is the case in any threatened divorce, a break between rector and parish includes hurt feelings, wrongs on both sides, and the need for healing. The proposed Canon 22 includes a cooling-off period of 90 days, investigation of both sides of the issue by an objective outsider, and a measure of due process that has often been lacking in the past. That lack has threatened to move such cases from the dioceses into the civil courts and increases the chances that the courts will accept jurisdiction, as they already have in several instances.

While NNECA XV was in session, Bishop Walter Dennis' article on the coming General Convention appeared in *The St. Luke's Journal of Theology* (published by the School of Theology of the University of the South). NNECA members are pleased by Dennis' comments on Canon 22 and encourage a wide reading of his article for a better understanding of this and other Convention issues.

As they have at most conferences, delegates had a number of workshops from which to choose: "Establishing a Good Pastoral Relationship" (the flip-side of Canon 22), "Collegiality in Priesthood," "Church Growth and the Clergy Role," "Bread-and-Butter Issues" (compensation, benefits, and evaluation), and "Male/Female Roles in Priesthood."

The Rev. David Pollock of the Diocese of Washington was elected to a three-year term on



Robert Wainwright

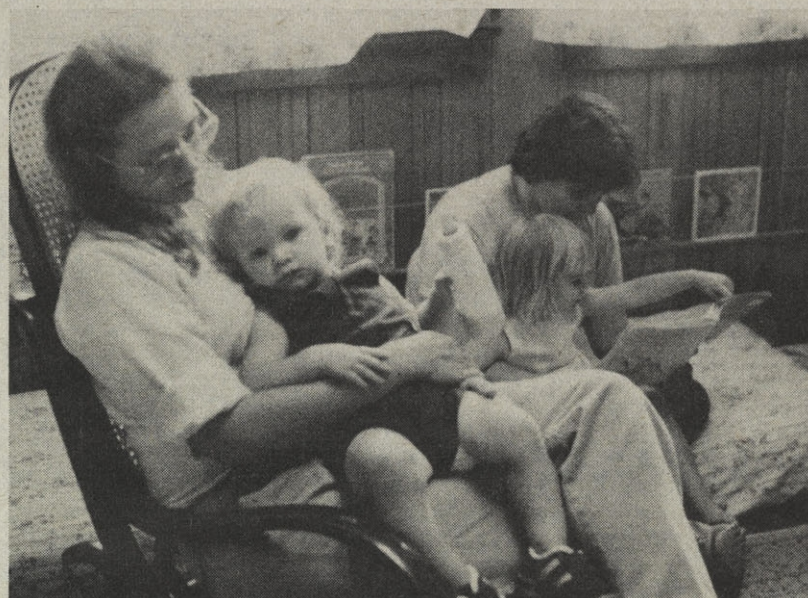
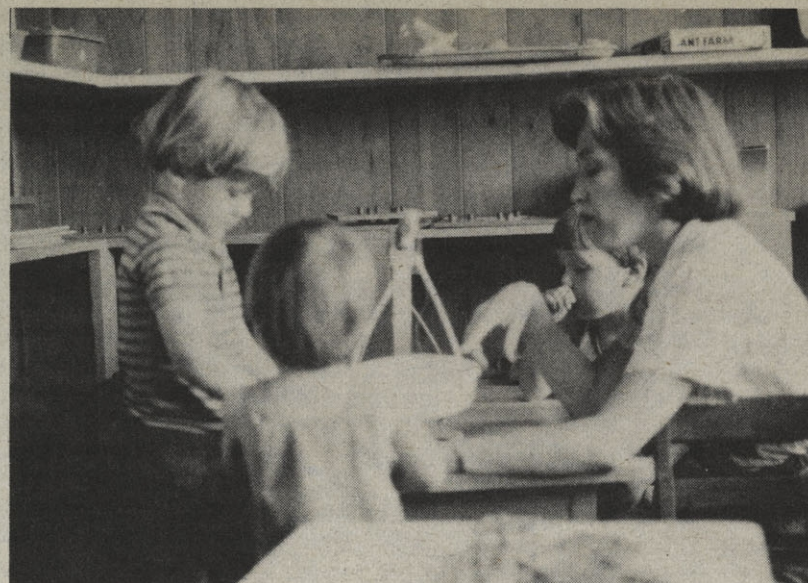
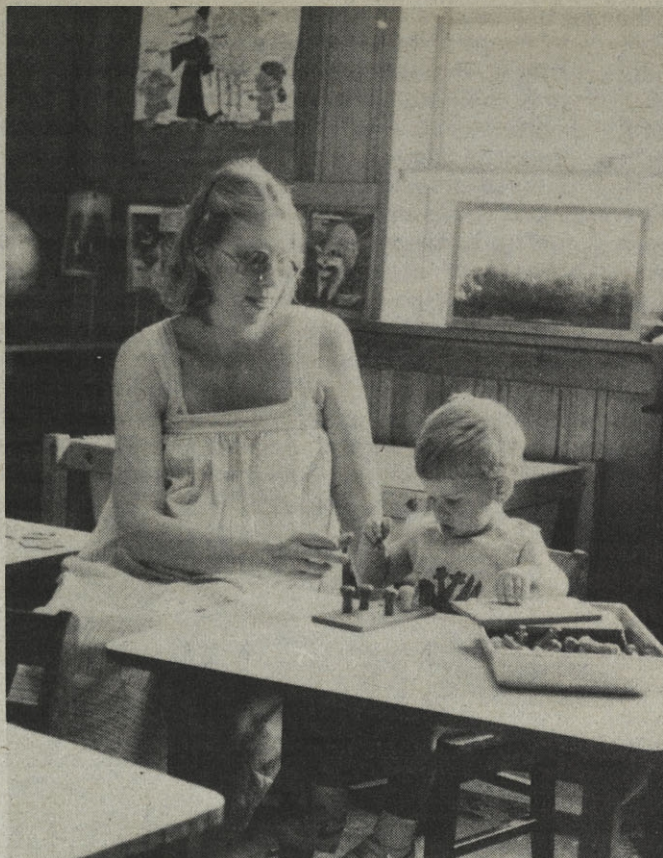
the NNECA Board after serving one year as a fill-in. The Rev. Kenneth Snyder of the Diocese of Olympia was also elected to a full term. Geographical distribution at the conference ranged from Massachusetts to Atlanta and Louisiana to Olympia as well as 12 dioceses in between.

Though most of the time was reserved for talks, workshops, and business meetings, the delegates did take one evening off, steaming down the Mississippi River by tugboat to a fine New Orleans restaurant on the opposite bank. After dinner, a trip to the French Quarter began with return passage on board a Port of New Orleans fireboat.

Local hosting was coordinated by the Louisiana Episcopal Clergy Association. Next year's

*Continued on page D*





Photos by Dottie Hilbert

## Infancy-to-Independence At Holy Comforter in New Orleans, *the preschool really works*

BY CLAIRE BUCKLEY

One has no doubt that the parents and children approaching Church of the Holy Comforter four mornings and one afternoon each week are looking forward to something special. Infants are eagerly snatched from car seats, toddlers bounce from car to sidewalk, and those old enough willingly shoulder diaper bags to help Mom with "the baby." Mothers greet each other cheerily, set an assortment of riding toys outside, and prepare paints and projects in the art room upstairs.

Soon all the rooms are full. Everyone has arrived, and the next three hours will pass quickly in this place where families are nurtured, children are cherished, and parents look to one another for support and friendship. This is Infancy-to-Independence School, one of five locations (four in Episcopal parishes) in metropolitan New Orleans, La.

Begun in 1975 through the direction of its founder, Joan Spivey, this unique school has grown and prospered. An I-to-I school in action is a demonstration of the effectiveness of volunteers. Most of the many materials used here have been donated—library books for children and parents, puppets and stick horses made by hand, a wooden workbench for hammering and sawing made by a father.

Those items which have been purchased (e.g., rugged outdoor play equipment) have been proposed, debated, and approved at general business meetings each semester. Each member of I-to-I is a part owner, and all have equal say in how money is spent.

By 1977, I-to-I had outgrown the elementary school classroom it used, and one of the mothers was directed by her priest, the Rev. Prim Smith, to Church of the Holy Comforter. Holy Comforter has spacious facilities that were under-used on weekdays—not an uncommon problem—but still necessary for Sunday school classes. After two months of meetings involving I-to-I parents and the parish's Christian education committee, vestry, and rector, the vestry extended an invitation to I-to-I and drew up a letter of agreement.

The letter covered such items as a schedule for the use of facilities by the parish and I-to-I, joint use of equipment, separate use of replenishable supplies, and rent (free). I-to-I cleaned, scoured, redecorated, and brought in equipment, much of it specially designed for its new space. The areas the church used on Sunday were much brighter and more inviting.

Early communication problems and a number of minor glitches were resolved in time, especially when I-to-I families began to join the church and church families enrolled in I-to-I. Non I-to-I families shopping for a church home were impressed by the atmosphere of the church school and babysitting areas. After two years, when the program was well-established, the parish requested a modest fee to offset utility expenses.

By this time, the parish was also hosting a government-funded senior citizens' luncheon program and had gained a reputation in the neighborhood for meeting a variety of human needs. A number of young families, the age-group that had been lacking, had become active in the church.

Infancy-to-Independence School, a non-profit organization, is run by its member families, each of whom pays a small fee to cover such necessities as fruit and cheese for snack-time, utilities, and liability insurance. But the most important "fee" is a personal one, 10 hours of volunteer time spent in building, shaping, and leading a school that gives so much in return. With an average of 100 families enrolled at the Holy Comforter site, 1,000 hours of volunteer labor is given each semester. None of the I-to-I schools has any paid staff.

The reason for the school's success lies in its very beginning. I-to-I was established as a parent-education group with two goals: (1) to encourage parents to work together to make parenting easier and more enjoyable, building high self-esteem and emotional security in their children in the presence of other parents and children, and (2) to provide a rich and varied educational environment for child and parent.

One of the "Founding Mothers" of I-to-I, Pat

Becker, says, "Bob and I grew up in New York state. When Jennifer was born, we were living 1,500 miles from our families. I-to-I is a good support system for new parents with no family nearby." Faith Weidenhaft, I-to-I past-president, appreciated the opportunity to expose her four sons to other children at an early age. Bizzy Lane was "glad to learn I wasn't crazy. Other mothers were having the same problems and anxieties I was."

A number of mothers have reported being "ecstatic at carrying on a conversation with someone older than 2." The women always have time to talk with one another. Many who have come to I-to-I for help in child-rearing have found they have made good friends among the other families and that these relationships have lasted even after their youngest child has graduated from the program into pre-school or kindergarten.

In short, I-to-I is an idea whose time has come, a program that meets a number of needs. Because it is a co-op, little capital is needed to go from nothing to an active school. The main need is space, a commodity that many Episcopal parishes have in abundance. A parish that is willing to provide space will find that the concept of I-to-I combined with a few enthusiastic leaders will bring the families out in force.

To begin such an enterprise may seem an enormous task, but four new schools have been established in the past six years. Each new I-to-I has been started to provide more and more families with such a place. Each school owes its existence to a dedicated group of people who have found a suitable location and given time, talents, and the materials needed to fulfill I-to-I goals. With the synergism inherent in such a group effort, enthusiasm is catching.

Claire Buckley is president of I-to-I (Gentilly) at Holy Comforter and a communicant of St. Paul's Episcopal Church, New Orleans, La. Parishes interested in more detail about this program may write for a copy of "The I-to-I Handbook" to Claire Buckley, I-to-I School, Holy Comforter, 2140 Mirabeau Ave., New Orleans, La. 70122. (A check for \$3 made payable to "I-to-I" will cover the costs of copying and postage.)



# Launch windows give opportunities

BY EDWARD HANSON

The timing of the now frequent space shots of the shuttles Enterprise and Columbia are governed by what NASA describes as "launch windows." A particular synchronistic conjunction of the earth, its speed in rotation, and the angles between it and the shuttle's destination in space creates a time-bordered "window" for a launch. The launch must take place within this time-bordered window or be postponed until the movement of the heavenly spheres creates another launch window for the spacecraft.

I believe we experience launch windows in our lives. I think they are most essentially opportunities for growth. Launch windows possess the potential to become breakthroughs for us. Breakthroughs are those eminently satisfying moments when we realize, by God, that we have made movement on our journeys. Our perspective on

ourselves and others changes because we are occupying a completely different vantage point. The effect is encouraging and energizing. Theologically, our new referent is deeper in the Kingdom.

An early sign that a launch window is looming toward us is a sense of interior restlessness. The psalmist reflected this same emotion when he asked, "Oh my soul, why are you so disquieted within me?" This disquiet needs baptism and appreciation. Our cultural bias against this disquiet is evident to the extent we respond with dread to our internal shiftings. The truth is we are at our best when we are restless but alert to new possibilities.

When geographers' maps from the Middle Ages reached the limit of known territory, the legend was printed on the beyond, "Dragons be here." The same applies to us. Our launchings invariably take an inward direction. We fear the window's approach because we know from experience that "dragons be here." (We should remember that dragons are transcultural symbols for humanity. Our creatureliness is represented by the reptilian characteristics while our spiritual

nature, our capacity to fly and transcend, is represented by the wings.)

Musings on the launch-window concept have led me to new referents regarding personal suffering. Meaning-making and hope are added to the exigencies of depressions and anxiety when painful interior turbulences represent a portion of a process that can lead to new heights.

Launch windows are provided countless times during our lives, but each window is unique. Perception of these opportunities cannot be made in isolation. Support from the Body is essential so our bearings and preparations are reality-tested. Most simply and profoundly, this is experienced when the love from another assists us in claiming our restlessness. Ultimately, the launch is a faithful plunge, enhanced by the belief that Christ's intention is to make us stronger, more loving and wise in His service.

Edward Hanson is rector of St. Matthew's Church, Snellville, Ga. This article, which first appeared in "CODA," newsletter of the Clergy of the Diocese of Atlanta, is reprinted by permission.

## Examining Chaplains need GOE questions

The General Board of Examining Chaplains, the group that prepares and administers the General Ordination Exam, is always interested in receiving suggestions for GOE questions. The areas included in the exam are: The Holy Scriptures; Church History, including the Ecumenical Movement; Christian Theology; Christian Ethics and Moral Theology; Studies in Contemporary Society, including Racial and Minority Groups; Liturgics and Church Music, Christian Worship and music according to the contents and use of the Standard Book of Common Prayer and the Hymnal, respectively; and Theory and Practice of Ministry.

The GOE is a national exam taken by most seminary seniors and others preparing for ordination. The best questions are those that combine the seven areas listed above with experiences that have been, or might be, found in parish or other ministries.

Suggested questions should be sent to the Rev. John D. Lane, P.O. Box 8133, New Orleans, La. 70182-8133. The deadline for receiving questions (or ideas for questions) is October 1.

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# The perils of pastoral ministry

BY WILLIAM C. MORRIS

An occupational hazard of ordained ministry is the difference between what many laypeople think it is and the way clergy perceive it. Often we don't realize the depths of misunderstanding which may lurk there.

**The Stereotype:** A pastor is friendly, warm, and not tough.

**The Actual Thing:** A pastor should be friendly and warm, but if you aren't tough, too, you probably won't survive, and neither may the community whose pastor you are.

**Stereotype:** Being pastoral is being concerned with individuals.

**Actual Thing:** A pastor is the shepherd of a flock or the father of a family, *not* a guru with clients. Sacrificing the community to the whims and fancies of a few individuals is profoundly *unpastoral*. This is often what is wrong with chronically ill parishes.

**Stereotype:** Being pastoral means never saying "no."

**Actual Thing:** Wimpiness is not pastoral, but the opposite. Shepherds who are not strong enough to repel the wolves lose their flocks. Some people need to be told "no" and others to shape up or ship out. Some standards, some directions, and some disciplines cannot be ignored.

**Stereotype:** Being pastoral means total availability.

**Actual Thing:** Few can survive, much less flourish, while trying to be totally available. It isn't good for the community, either, because it creates a dependency which proves to be disastrous when the super-pastor leaves. The need to be needed is a trap.

Pastoral ministry in the Church is a ministry

of the Gospel, not a popularity contest or a political enterprise. The idea that the test of faithful pastoral ministry is pleasing everyone corrupts both clergy and people. The idea is *all* are called to ministry, not that the clergy should do everything. In fact, the clergy are not always the best pastors. An appropriate layperson may do better. Personal attention is only one part of pastoral ministry. Preaching, teaching, administering the sacraments, equipping others for ministry, and counseling that requires specific skills are also pastoral. A priest whose priorities are never clear may neglect things that are most needed by the community because they are not necessarily the most popular nor popularly perceived as necessary.

*William C. Morris is rector of All Saints' Church, River Ridge, La. This article originally appeared in the newsletter of the Louisiana Episcopal Clergy Association.*

## NNECA XV

*Continued from page A*

meeting will be held June 10-13 in Cambridge, Mass., with the Massachusetts association in charge of arrangements and the Rev. James Lowery, Jr., as chairman.

The National Network of Episcopal Clergy Associations was established in 1970 as a successor to the Association of Episcopal Clergy. Local associations were formed around and worked on matters most important to their respective dioceses. Compensation, collegiality, continuing education, and housing were on the early agendas in many dioceses. Later the local associations became more interested in a variety of

other topics pertaining to ministry and parish.

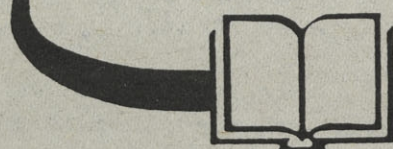
The national body was formed as a network, a federation through which local groups could share ideas, programs, and resources. A board plans the annual meetings and makes executive decisions between them. All NNECA members receive a national publication, *Leaven*, which covers a vast array of subjects. It currently goes to 1,200 subscribers, not all of whom are members of clergy associations. *Leaven* is one of those publications that is read the day it arrives because its articles are both timely and provocative. The Rev. John E. Lawrence of Sayville, N.Y., has been editor since 1981.

In the 15 years since NNECA's founding, new diocesan associations have been born while others have died, and some, like the Maryland Clergy Association, are recently "born again." The presence of local leadership and the pressing nature of local issues are two factors that have influenced the birth, health, and death of clergy associations.

Primarily, what is needed to begin a diocesan clergy association are three or four clerics who think things could be better and are willing to band together with their fellow clergy for study, open discussion, and action in whatever areas need work. Most bishops of dioceses that have associations have come to appreciate their presence and keep up their own dues-paying memberships. Many of today's bishops were leaders in clergy associations before their episcopal elections.

In a well-run diocese featuring adequate support for the ordained and their families, good clergy associations complement the diocesan structure, providing a different kind of forum. In other dioceses, clergy associations may find themselves doing even more. Anyone interested in finding out more about clergy associations, *Leaven*, or the NNECA XVI conference (open to non-members), should write to the Rev. Robert Dodwell, 1313 Esplanade Ave., New Orleans, La. 70116.

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Among workshop leaders are Nancy Van Scoyoc, Patrick Tooman, the Rev. Carroll Barbour, and the Rev. Suzanne Paglen.

## Triennial sets workshops

by Salome Breck

Families, marriage, communication, oral history, aging, spiritual survival, and sexual abuse are only a few of the topics women attending the Triennial Meeting in Anaheim, Calif., September 7-14, will be able to explore with speakers and workshops. Delegates may make their selections from the packets they will receive.

During the first session of workshops on September 9 from 2 to 3:30 p.m., delegates can choose to join Tricia de Beer for discussion of families, Nancy Grandfield on the "sacrament of marriage," or Nancy Van Scoyoc on how employed women find their place in the Church. Musician, author, and teacher Kay Collier Slone will lead a session on spiritual survival; Dr. Douglas Smith will speak on "The Truth about Love Is God"; and the United Thank Offering (UTO) committee will present a workshop that includes a skit directed by Mary Margaret Jones and a question

and answer period.

The second workshop session, Tuesday from 3:45 to 5:15, includes a discussion on appointments for large and small church weddings, a workshop on communication led by the Rev. Richard Anderson, and one on aging led by Emma Lou Benignus. Two founders of the Episcopal Women's History Project will conduct an oral history workshop, the Rev. Suzanne Paglen will discuss "Contemplation and Commotion," Patrick Tooman will deal with sexual abuse, and two trainer/consultants—Katherine Tyler Scott and Patricia Moore—will speak of how to empower others.

The Friday morning session—10 to 11:30—includes workshops on the Church Periodical Club led by Betty Thomas Baker, on alcoholism by the Rev. Carroll C. Barbour, on prayer by Mother Suzanne Elizabeth of the Community of St. John Baptist, on "Women with Disabilities" by Charlotte Hawkins-Shepard, and on Bible study by Virginia Hastings. The second segment on empowerment, which will deal with anger, and the repeat of the UTO skit round out the workshop schedule.

## CPC announces Convention plans

by Betty Thomas Baker

Words, Dorothy Sayers said, are "powerful fields of force," and for nearly a century the Church Periodical Club (CPC) has been sending words around the world in the name of the Lord.

When the CPC, which is looking forward to its centennial in 1988, meets September 3-6 in Anaheim, Calif., the theme will be "Formed by the Word."

In 1888, Mary Ann Drake Fargo and other women at Church of the Holy Communion in New York City bundled up religious books and sent them west on a Wells Fargo stagecoach. The Dakota Territory, to which they went, seemed a distant place to New Yorkers.

Last year CPC sent books and periodicals to such diverse places as Pineville, S.C.; Dar es Salaam, Tanzania; Baguio City, the Philippines; and Boston, Mass. In Zambia, Dr. Joseph Carroll's nursing students read *Modern Nursing*, and in Taiwan, Anglicans are using the new Chinese version of the 1979 Prayer Book—thanks to CPC.

Today books go around the world by plane and ship, but CPC's basic ministry is unchanged. The organization exists throughout the Church in some 3,600 parishes (Mary Ann Fargo lived to see 48 parishes involved), and 93 domestic dioceses have active programs.

In Anaheim, CPC's initials will have

new meaning: Challenge to the Parishes of the Church. CPC would like to have every parish involved in its mission work. At the gathering prior to General Convention, CPC directors from 93 dioceses and eight U.S. Provinces will have workshops on mission and review the national office's CPC Parish Kit which is available to all parishes.

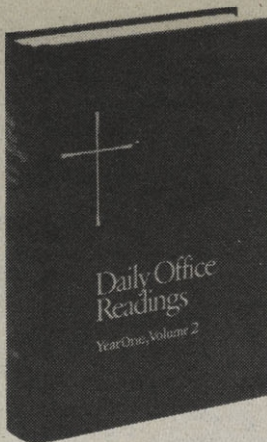
CPC directors will also join the overseas bishops at a traditional dinner. Bishop Leo Frade of Honduras will speak, and the Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council, will be master of ceremonies. On September 6, Rosalind Runcie, wife of the Archbishop of Canterbury, will give a benefit concert for CPC.

CPC operates at four levels—parochial, diocesan, provincial, and national through offices at the Episcopal Church Center—and publishes a quarterly newsletter. CPC Sunday is celebrated each year, this year on October 13.

Two years ago, CPC went through a SWEEP (service, worship, evangelism, education, and pastoral care) exercise. It modernized its printed material and launched a membership drive which has added six dioceses.

Visitors are welcome to CPC sessions in Anaheim at the Jolly Roger Inn. No charge is made, but meal reservations are necessary.

Betty Baker, whose successor will be chosen in Anaheim, is national president of CPC.



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*Chaplain Susan Carney visits with some of the members of her congregation.*

'Anchors aweigh' is her song now

by Lynette Metcalf

"I need to talk to a chaplain." The sailor standing in the office doorway unconsciously rolls the white hat in his hand, his thoughts elsewhere.

The woman facing the typewriter hears the stress in the sailor's voice and turns. The cross above the gold lieutenant's stripes on her dress blues comes into view. The sailor's jaw sags in surprise.

"You're talking to her," the chaplain smiles encouragingly. "What can I do for you?"

Lt. Susan Carney is in a unique position. She is the first and only Episcopal woman priest endorsed for active duty in the armed forces. The 32-year-old chaplain is one of 24 women chaplains currently serving in the sea services.

"There are usually a few moments of surprise and readjustment to the presence of a female chaplain, but the Chaplains' Corps insignia keeps things in perspective," says Carney.

Born in Ankara, Turkey, into a U.S. Air Force chief master sergeant's family, Carney received a bachelor of science degree in education with a minor in religious studies from Southwest Missouri State University. Realizing her vocation, Carney spent the next three years at Princeton Theological Seminary followed by an Anglican studies degree at General Theological Seminary. From there, she completed clinical pastoral education at the Bethany Medical Center, Kansas City, Kan.

In 1980, Carney was ordained a deacon by Bishop Albert Van Duzer of New Jersey; six months later she was made a priest. She served as both priest and teacher in various locations while attending Yale University in New Haven, Conn., where she earned a master of sacred theology degree.

Carney, who joined the Navy Chaplains' Corps in 1983, is the only Episcopal priest assigned to the Naval Administrative Command.

Naval Training Center, Great Lakes, Ill. Her responsibilities until most recently included the Transient Personnel Unit, Great Lakes; the women's barracks; and Sunday Episcopal services. She has now joined a cadre of fellow chaplains at Service School Command, Great Lakes, with a student population numbering well over 8,000. Between college, seminary, and parish, the Navy is receiving the benefit of 14 years of specialized experience.

"Some people feel there's not much to becoming a chaplain. If anything, the opposite is true. In addition to theological and ordination requirements, every chaplain accepted by the Navy must be approved for active duty by [her or his] endorsing agent. In my case, I was endorsed by the Episcopal Bishop for the Armed Forces, the Rt. Rev. Charles L. Burgreen," says Carney.

Going through Chaplains' School at Newport, R.I., is no mean feat, either. "We get the same treatment aviators get—a Marine training instructor. Mornings began at 5 a.m. with the voice of the gunny sounding off. 'All right, chaplains, this morning we are going to do push-ups; we will do a FEW of them!' Numerous eight-count body builders later, the gunny announces, 'We are now going on a LITTLE run, Ooh Rah!' Chaplains are required to pass both the Navy *and* Marine Corps physical fitness programs. Overall, between physical fitness, rigorous classroom instruction, role-playing scenarios, and practical application of learned techniques, Chaplains' School prepares us for the challenges of being a Navy/Marine Corps chaplain as well as a Naval officer."

The Chaplains' Corps was established in 1775. On Nov. 28, 1985, the Corps will celebrate its 210th birthday. "Many people think the Chaplains' Corps is relatively new. In fact, the Corps dates from the United States Constitution insuring free exercise of religion within the armed forces."

## Here and There

# Council of Churches gets another look

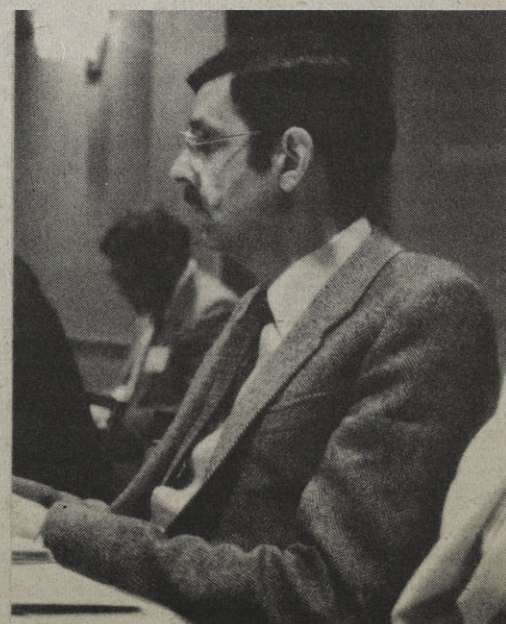
Last year I was elected chairman of the Communication Commission of the National Council of Churches. That means I am also a vice-president of the National Council of Churches, and as such I joined several other Episcopalians at the semi-annual meeting of the NCC Governing Board in Chicago, Ill., last May.

You may write to me at the Episcopal Church Center in New York City if you want a complete report of all the Governing Board did. Among the actions taken, though, were:

- further steps in restructuring the NCC, moving decision-making away from staff and more into the province of the Governing Board itself;
- positive support for the recently-elected general secretary of the NCC, Dr. Arie R. Brouwer of the Reformed Church in America, who seems to be aware of the financial problems, lack of credibility, and internal disorganization that have plagued the NCC in the recent past and who has indicated a keen desire to see things put aright (his keynote address to the Governing Board was titled, "For the Healing of the Council");
- formation of a new commission on Worship and Evangelism "to give body to our spirit of renewed commitment and to the spiritual dimension of our struggles";
- a request that a special committee on the controversy between the Farm Labor Organizing Committee and the Campbell Soup Company press for a negotiated collective bargaining agreement acceptable to both parties by September 1 (if negotiation fails, the NCC's executive committee will probably recommend supporting the nationwide boycott of Campbell products);
- an appeal to the U.S. government to "devote itself vigorously" to promotion of "majority rule and peace in South Africa"; and
- support for the more than 60,000 persons in the United States who have signed "A Pledge of Resistance" to any escalation of U.S. intervention in Central America.

The 14 Episcopalians who are members of the NCC Governing Board attended the meeting mindful that the Episcopal Church's Standing Commission on Ecumenical Relations has been asked to reevaluate continuing Episcopal participation in the NCC. The Episcopalians were divided over just what this means. Some think it might be a first step toward possible withdrawal of the Episcopal Church from the NCC

*Continued on page 14*



Arie Brouwer

*Continued on page 15*



# Clergy: Hear ye! Hear ye!

by James L. Lowery, Jr.

Clergy sooner or later find themselves involved in the courts. The usual ways are by acting for the courts and by being witnesses, defendants, and plaintiffs. Clergy would do well to be prepared and know where to obtain immediate help.

## Clergy for the courts

In many places the justice system is hopelessly overburdened. Case loads for judges, detectives, and probation officers are far too large. In some parts of the country probation investigations are farmed out to individual lawyers on a per capita contract basis; while this often helps struggling young barristers make their way, it does not take into consideration the need for any experience in, or aptitude for, probation work.

Judges in these situations have been glad to have clergy act as volunteer investigators and probation workers, especially in family courts and in juvenile cases where many clergy have better training and experience in dealing with family situations, especially in holistic terms, than do some police officers and probation workers. As a result, in many cases the clergy recommendation dictates what happens in court. Deciding who receives custody of a child, whether prison or probation is indicated, whether a juvenile should be taken out of the home is a terrible responsibility, but many of us find ourselves making these decisions. And doing so, the cleric acts as an unpaid volunteer officer of the court although the place of influence is the judge's chambers, not the courtroom.

## Clergy in the courts as witnesses

Clergy can volunteer or accept invitations to be witnesses in the courts. They can also be subpoenaed to appear.

Clergy must remember that they can bear false witness inadvertently if they do not understand the ritual. The dynamic of the American judicial system is neither dialogue nor reconciliation, but an adversarial system—combat between the prosecutor/plaintiff and the defense with few holds barred and with the judge as referee. Clergy should have legal advisors who are competent, ethical, caring, and godly (in that order, I believe) who can counsel when legal situations arise. Also, clergy must bear in mind the important distinction between the Church's seal of the confessional and the state's statutory privilege accorded to clergy and others.

When a cleric is requested to testify voluntarily or is subpoenaed to appear, he or she should determine the facts of the case from a disinterested party in order to decide the best response. The cleric must consider whether the confidentiality of the pastoral/confessor relationship to the counselee/penitent is involved. This relationship is legally inviolate in some jurisdictions but not in others. The number of statutes safeguarding this relationship is growing in general, but a counter trend is the increasing exception in such areas as child abuse.

The clergyperson should always respond to a subpoena. One can immediately assert the seal or privilege, and a hearing will follow on the facts surrounding the communication to determine its status. That ruling determines the admissibility of pastoral testimony in evidence. In some states the privilege is not statutory, and one may be able to invoke only the seal. If the court does not recognize the seal, the cleric risks prosecution for contempt of court.

If the cleric agrees to serve as witness, he or she must first do some homework. He should consult with the attorney who wants him on the witness stand to learn what the attorney has in mind, what cross-examination may aim and shoot at, and what role he is expected to play—character witness, expert in a certain area, or

witness to certain facts and events. Homework has no substitute. If the goal is clear, responses to any kind of cross-examination by opposing counsel and questioning from the judge are much easier to handle.

Coping with cross-examination can be a problem for the adversarial system has few restraints. The cleric who is to testify should keep in mind:

1. Maintain your own perspective.
2. Remember *you are not* responsible for the outcome of the case.
3. Do not be rushed; maintain your natural tempo and ask for clarification.
4. Rely on your own memory of what was said on direct examination.
5. You need not reply to the question exactly as it is phrased—try to concentrate on the application to the general point at issue.
6. Consider the judge your ally.
7. Remember your attorney will have opportunity to question you after the cross-examination.
8. Don't take things personally.
9. If you are asked to reveal confidential and privileged material, assert the privilege firmly but respectfully. The manner of saying this is most important.
10. Beware of going along with suggested implications made by the person cross-examining you.

## Clergy in the courts as defendants

Clergy are brought to court as defendants for, first, malfeasance or transgression as an individual, as for theft, adultery (in some states), murder, failure to pay personal bills, and, second, activity in the pastoral and ecclesiastical role, such as peculation of church funds, slander in the name of the church. In this latter role the experts distinguish between negligence and malpractice and intentional torts (wrongs or hurts). The Church Insurance Corporation, a wholly-owned subsidiary of the Church Pension Fund, provides general liability insurance for the congregation which currently covers pastors-clergy as defendants except when clergy receive individual direct fees for pastoral counseling, in which case the counselor must carry separate and specific malpractice insurance.

Negligence and malpractice refer to a breach of the higher standards of the clerical profession where one is held to an appropriate standard of pastoral care. The proper line of defense is the "provision of an appropriately high standard of pastoral care." No malpractice suit against American clergy has yet been successful, but one of these days one may be. Malpractice is being charged against a pastor in California because a client committed suicide after a pastoral counseling session. The case is in the appeals court after an initial judgment. And another malpractice case has been ruled a matter for the courts.

Insurance for negligence and malpractice judgment must also cover legal defense costs. This is vital because the cost is a terrible burden no matter the outcome of the case. Threat of suit should not force clergy to settle out of court solely for financial reasons. Such a practice might also hurt the clerical reputation and harm the individual career.

Intentional torts cover a variety of cases. Libel and slander—statements emanating from pulpit, church newsletter, or other means that cause deliberate or unintentional harm—are one such area. Next comes invasion of privacy or breach of confidentiality; suits for the latter are more likely against multi-staff congregations or when all members of a professional/pastoral staff are not ordained. Next come false imprisonment, wrong commitment, and abuse of process which result from such situations as siding with one spouse against another in pastoral work. Then come assault and battery, manipulation, informed consent, and sexual manipulation stem-

ming from the trust placed in the cleric. Last is contractual obligation.

## The clergy as plaintiff in court

Clergy are plaintiffs in court for two chief reasons—reputation or countersuit.

A statement or action that may ruin the trust people have in a cleric can damage his or her reputation and/or career. One can go to law to punish the offender or to seek damages for the harm done.

Some years ago a weak and naive religious superior went along with almost every statement of a rich old lady who he thought was and would be generous to the Church. She made some very defamatory remarks about a parish priest, and he agreed in writing that the cleric's conduct and words were lamentable. He innocently sent a carbon of the letter to the priest involved.

The action of the priest was most prompt. He and his lawyer met with the bishop, then with the superior, giving him a choice of writing an immediate letter of retraction, with copies to all parties concerned, or else being sued for libel, slander, and defamation of character. The priest walked out with the letter which safeguarded his reputation, and the superior, I hope, learned a salutary lesson. One can be a plaintiff without going to court; threat of court can lead to mediation and settlement.

Clergy can be plaintiffs when countersuit is an effective strategy. In another case, a religious superior, on hearsay only, is bringing ecclesiastical presentment against a cleric for having sexual relations with a counselee. Such accusations are an occupational hazard. The cleric, knowing himself to be falsely accused, took the offensive by filing civil suit for libel, slander, and defamation of character.

Laypeople are largely unaware of clergy involvement with the courts. It comes, however, with pastoral work and the clerical profession, and clergy must be prepared to face it.

## Addendum

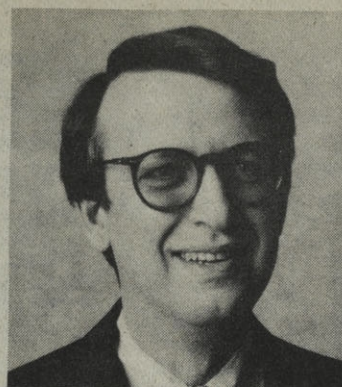
In preparing this article, I am deeply indebted to several sources:

1. Priest-lawyer William Power Clancey of Berkeley, Calif.
2. An article, "Hauled into Court," in the Winter Quarter, 1985, of *Leadership* magazine. It gives the feeling of being a defendant.
3. *Legal Issues in the Practice of Ministry: A guide to legal privileges and responsibilities of clergy in their professional roles* by Lindell L. Gumper. Psychological Studies, Birmingham, Mich., 1981. This most helpful book is the best resource for the limited purposes of this article.
4. *The Right to Silence: Privilege and legal clergy communication and the law* by William Harold Tiemann and John C. Bush. Abingdon Press, Nashville, Tenn., second edition, revised, 1983. This is the best resource for its special subject.
5. *Pastor, Church and Law* by Richard R. Hammar. Springfield, Mo., Gospel Publishing House, 1983. The book covers the whole waterfront from pastors' contractual relationships and privileged communication to tax laws and government regulations with just about everything in between.

All the above are available for loan by mail from the General Theological Library, 14 Beacon St., Boston, Mass. 02108, where I found them.

*The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., a clergy development agency which is communicator, consultant, and catalyst to clergy support groups and systems. He also provides executive services to the National Center for the Diaconate and consulting services for the New Directions Program of the Standing Commission on the Church in Small Communities. Comments about this column are welcome. Write to him at 14 Beacon St., Room 715, Boston, Mass. 02108.*





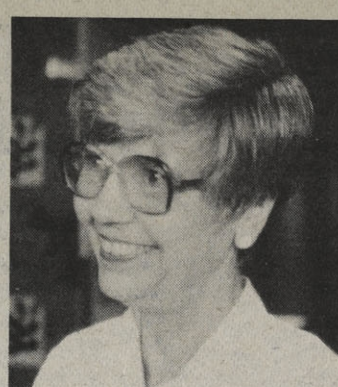
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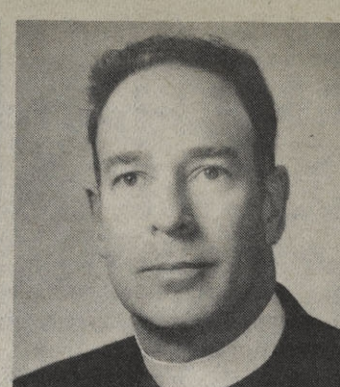
Eugenie Havemeyer



John L. Carson



Constance Lyle



David Reed

## Council gets a look

Continued from page 12

while others say it means more effective continuing participation.

What did the Episcopalians present think of the Governing Board meeting? In general, they have strong support for Brouwer's leadership and feel he should be given ample opportunity and maximum cooperation as he begins the task of rebuilding the organization. They expressed general criticism of the Governing Board meeting itself: too much lecturing by staff and outside "experts" on too many topics, leaving all of the real decisions to the final morning for attention by the few willing to stay through the whole three-day meeting, and too many contrived and grade-school-like exercises as a means of dealing with topics as important as world peace.

During a one-and-a-half hour presentation on peace and justice, one Episcopal delegate was almost ready to stand up and shout, "I believe! Don't tell me there's trouble! Tell me what might be done about it!" That person said the whole session had been prepared as if none present had ever heard of either peace or justice.

Other comments:

• Dr. Robert Bottems of DePauw University,

Greencastle, Ind., believes too much time in the meeting was spent trying "to convert us to supporting issues to which we are already committed" and that "increasing tension between those who are looking for a more radical change [in the NCC structure] and those who want to preserve the old ways and styles" is needed.

• John L. Carson, III, of Littleton, Colo., thinks Episcopalians should have more opportunity at the Governing Board meetings to mix with non-Episcopalians "to enhance collegiality with other denominations."

• "There have been some poorly organized events but also some excellent presentations," the Rev. Goldthwaite Sherrill of Brooklyn, N.Y., said of the Governing Board meeting. "No church meeting, including General Convention, is perfect in this regard."

• Bishop David Reed of Kentucky found the meeting frustrating "but with a few high points." He said, "I'll be back in November because my Church is committed to making this ecumenical community work for all—for Christ's sake."

• Eugenie Havemeyer of New York City felt a "real desire by the Governing Board to make a new beginning and get on with its work." While she found the meeting long, confusing, and somewhat unproductive, she also felt "it was a good meeting with a sense of community."

• Constance Lyle of Seattle, Wash., said her "contacts during this meeting leave me with considerable hope for the successful transformation of the NCC into a much more smoothly functioning body and one more accountable to the member communions."

I hear much more criticism than support for the NCC as I travel here and there in the Episcopal Church. Some critics say the Council is un-American, pro-Marxist, or just plain too liberal in orientation. The unfair portrayal of the NCC on the 60 Minutes news program a couple of years ago fanned these feelings. (The NCC has taken CBS to court over this and hopes to win a favorable judgment.) Another criticism is the NCC is outdated, limited in membership, and a holdover from the days when ecumenism meant nothing more than an occasional community Good Friday service and a few chicken dinners. Hence I think if something strong and rather dramatic does not come from the present efforts to reform the National Council of Churches, the Episcopal Church might just put its ecumenical emphasis elsewhere. In the meantime, many Episcopalians are committed to being a part of that reform and are working with other Christians to bring it about.

—Dick Anderson

## Behind every General Convention there is a . . .

by Henry Free

The opening of the 68th General Convention in Anaheim, Calif., on September 7 will mark the conclusion of months of behind-the-scenes activity by a host of persons. Among them is Lori Arnold, General Convention coordinator, whose workload is reaching its peak as opening day looms closer and closer.

Arnold, named coordinator in August, 1983, reports directly to Canon James Gundrum, General Convention's executive officer, and provides staff support to the Joint Committee on Planning and Arrangements under the chairmanship of Bishop Scott Field Bailey of West Texas.

A native of Wisconsin, Arnold attended the University of Wisconsin. She came to New York in search of a career in dance. To earn a living, she began working in hotel management, and her rapid success soon convinced her this should be her career path. She spent five years in the field prior to joining the General Convention staff.

Arnold's responsibilities are many and varied. In addition to handling General Convention itself, she plans and books meetings for the many interim bodies of Convention's committees and commissions and the quarterly meetings of Executive Council. She has a heavy travel schedule as she must make on-site evaluations of potential facilities. Since the Committee on Planning

and Arrangements must make several recommendations to this year's Convention, she is already looking at prospective locations for the 1991 General Convention.

Arnold quickly admits her job is difficult and trying. "Without the help of a host of volunteers," she says, "I simply couldn't function!" The many facets of running a Convention are broken down into a series of related activities, all headed by volunteer chairpeople who in turn report to Arnold.

Two areas of prime concern are the placement and utilization of meeting rooms to permit a smooth flow of legislative activity and the assignment of hotel space. The former is especially important this year because the normal 10 days of Convention will now be cut to eight. To insure the equitable use of the 2,000 hotel rooms, the General Convention office has had pre-registration for all official participants to both General Convention and the Triennial Meeting of the Women of the Church.

As the pressure builds toward September 7, Arnold maintains her balance, perhaps a carry-over from her dancing days. More probably she draws on her experience with crises in hotel management and soothes ruffled feathers.

This year Arnold is making a special effort to encourage visitors from outside the Diocese of Los Angeles to combine a visit to General Convention in their vacation plans. She wants all churchpeople to make a strong effort to see their chosen representatives in action.

When General Convention closes on September 14, Arnold will breathe a strong sigh of relief, thank God for all her volunteer help, and begin working on Detroit in 1988—and beyond.

The Rev. Henry J. Free is an Episcopal priest in the Diocese of Newark. As a free-lance writer, he has provided articles for The Episcopalian and other publications.



Lori Arnold



# Ad Project is a flower of the grass roots

by Richard Anderson

"Meet me at Currin's Restaurant on Nicollet at 7:30 tomorrow morning. We can have breakfast and talk about the Ad Project." The Rev. George Martin agreed to start the day early so we could find out about the Episcopal Church's leading advertising program and the man behind it.

Martin is rector of St. Luke's Church, a neighborhood parish in Minneapolis. He also directs the Episcopal Ad Project, provider of print advertising material that an ever-increasing number of Episcopal parishes and dioceses are using in all parts of the Church.

The Ad Project grew out of Martin's effort, soon after he became rector in 1975, to use advertising as part of the St. Luke's parish outreach program. It worked. Professional copy writers were hired to do a second batch of ads in 1977. "In 1978, I found Tom," says Martin.

Tom McElligott of the Fallon McElligott Rice ad agency took an interest in what was going on at St. Luke's. The agency produced a set of ads in 1978, and the Episcopal Ad Project was launched on a national scale with material of high professional quality. The St. Luke's-McElligott partnership has been turning out a steady stream of ads for church use ever since.

"We have followed the issues," says Martin. "Some ads of the early 1980's were quite controversial in that they were a strong reaction to fundamentalist Christianity. That was a big concern then so we responded. Our next ads will deal with the place of women and singles in the life of the Church. Some of the new stuff the agency has coming for us on these topics is great. We also have a new Easter ad in the works featuring jelly beans and aimed at parents."

A question about how the ad project is doing starts Martin talking about a direct-mail approach to congregations, the fact that the Project has money in the bank, and the pleasing news that the Project is now able to do some things for the parish which sponsored it and bank-rolled it in the beginning.

New ads have been produced every year. They originate in discussion of topics and concepts. "I sit down with three or four clergy and with Tom and Mary," says Martin. Mary Rice is the agency's art director. "We throw ideas around. At the last session we were talking about sin. I said we would have to approach it from the point of view of forgiveness and reconciliation. I said sin should not erect barriers, but open doors. We came up with something on temptation but dropped it because it would have been too much of a finger-pointing ad."

The Fallon McElligott Rice agency has won

many awards because of the unique and imaginative work it has done for the Ad Project. In New York it has won the Art Director's Award for several years as well as the Community Arts Council Award.

"We have really cleaned up locally," says Martin. "I could have papered a wall with what we have won here."

Fallon McElligott Rice has been named the best ad agency in the country by *Advertising Age*, and it was recently awarded a trade account by *The Wall Street Journal*. "They got the account away from a New York agency," says Martin. "I think that's something!"

The Episcopal Ad Project will have a booth at the 1985 General Convention where George Martin hopes to meet many of the people who have used his ads over the past six years.

After more than an hour of talk and Currin's farmhouse breakfast, Martin heads for the parish office. Advertising and direct-mail contact with people in the parish area are a part of what he does as rector.

"We sent out a piece about our rummage sale to all the households around here," he says. "On one side were some coupons good for sale merchandise. On the other side was some welcoming information about the parish. It only cost me \$250 to reach over 3,000 households. As a result, lots of people came to the sale. And a lady at our inquirer's class said she was there because of the mailing piece."



George Martin

## You paid for it! Give it a look!

*Celebration* is the title of a half-hour video tape that will be produced during the General Convention in Anaheim next month. The tape will summarize the major decisions that will be made by the bishops and deputies who will be assembled there and also present a visual picture of the Convention atmosphere and setting. You can order a copy of *Celebration* by writing to the office of Communication at the Episcopal Church Center, 815 Second Avenue, New York, NY 10017. Your check for \$30 should accompany your order and it should be made out to The Episcopal Church. Please specify which video format you would like for the tape you order: ¾ inch, ½ inch VHS or ½ inch Beta.

If your order is received before September 1, you will receive the tape within a few days of the Convention's adjournment.

## Anchors aweigh!

The same holds true with the purpose of the Chaplains' Corps. A misconception of the Corps' mission is it acts as a missionary force seeking converts to specific faiths. In fact, the Corps' mission is "to provide for the free exercise of religion for all members of the Naval service, their dependents, and other authorized persons by providing ministries appropriate to their rights and needs providing staff support to this end throughout the Department of the Navy," according to SECNAVINST 1730.7.

"Chaplains integrate themselves within the chain of command. As staff officers, our duty is to find ways of facilitating the religious needs of all faiths, not just our own beliefs, be the service member [Roman] Catholic, Protestant, Jewish, Hindu, or any other faith. Chaplains are not simply 'clergy in uniform.' We are Naval officers and bear responsibilities for our actions as does any commissioned officer," says Carney. Comfort, solace, counseling, and assistance in time of tragedy and/or emergency. It's a tall order.

Continued from page 12

In time of tragedy or emergency, the chaplain acts as a buffer and facilitator—contacting service members, appropriate agencies, and commanding officers—to help surmount potential obstacles so the service member can be where he or she needs to be as rapidly as possible. Helping is an integral part of the chaplain's role.

Practicing the faith of one's choice is an inalienable constitutional right. The Navy Chaplains' Corps constantly strives to insure that right will never be eroded. The cross and the lieutenant's stripes not only mean Carney works as a chaplain for the Navy, but for the sailors at Great Lakes to insure their freedom of exercising religion.

*Lt. Lynette Metcalf, USN, of Palmdale, Calif., currently executive officer of the Transient Personnel Unit at the U.S. Naval Training Center, Great Lakes, Ill., has been in the Navy 12 years. She considers herself a Protestant with no specific affiliation. Since writing this article, however, she is considering becoming an Episcopalian.*



Chaplain Carney at the altar  
The Episcopalian August, 1985 15



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## Allin reflects

Continued from page 6

come ordained. Several times when a qualified postulant could not be ordained by her own bishop who had invoked the conscience clause, Allin has helped her find another bishop who would perform the rite. Nor does he discriminate against hiring ordained women for the Episcopal Church Center staff.

The Next Step in Mission program is another of Allin's legacies. He hopes the coming General Convention will issue a clear and inclusive call to Episcopalians "to participate in the five functions of Christ's mission and our stewardship: Service, Worship, Evangelism, Education, and Pastoral Care."

Those five kinds of Christian service, arranged to form the acronym SWEEP, are the framework of Allin's Next Step, which was adopted by the 1982 General Convention. Every congregation, every diocese, and every organization is asked to examine what it is doing, what it ought to do, and what it could do in each of the five areas. Half the dioceses reported in 1983 that parishes were using the self-evaluation method; it has now been used in every diocese, and more than half have built it into their planning processes.

At the New Orleans General Convention, an apparent conflict surfaced between Next Step and Jubilee Ministry, a program advocated by the Episcopal Urban Caucus, APSO, and other groups. Byron Rushing, president of the Urban Caucus and one of Allin's critics, claims he "sabotaged" the program by delaying spending the authorized \$200,000 and spreading responsibility among existing staff.

Now a staff officer has been hired and about \$65,000 allotted outside the budget to the Coalition for Human Needs for Jubilee Ministries. Allin and Church Center staff give every evidence of enthusiasm for Jubilee and have affirmed—not financed—37 Jubilee programs.

Allin believes the General Church Budget should never become the Church's major means of carrying on mission and ministry. "The tendency is to talk of the national program budget as a reservoir from which we do all mission," he said. This year he ordered Church Center staff to sharpen their pencils, rework their askings, and reduce the 1986 budget proposal to the prediction of income from diocesan giving which, he pointed out, is 98.6 percent of what they are asked for.

"To expect the Episcopal Church to meet all the needs is bad stewardship," he said. "Our role is to coordinate and enable."

Allin thinks a major part of the

Church's mission of reconciliation of people with each other and with God is to meet every legitimate human need. He stresses the word legitimate.

"No new call to some new activity is needed now," he said. "The Church knows what it is called to do—to serve suffering humanity and bring it to Christ." What Allin thinks is needed is to stop arguing and get on with the work. "The General Convention ought to be a great session for strategy on how to get about mission. We ought not to sit around and talk about resolutions."

"Experience teaches," he told Executive Council, "that we are drawn closer together with more incentive and means to resolve internal disagreements, regardless of how important, when we are cooperating in attempts to relieve human suffering and provide better living for all than when we square off and demand immediate concessions and conformity from one another."

He summed this up in a homely figure: "The nose-to-nose posture is intended for kissing, not argument." And it's what Allin hears people saying on his busy schedule of farewell visits. "My travels through the Church reveal to me a Church-wide hunger and longing for a renewed call to the Christian mission, to share life with others."

In 12 years he has visited each of the Church's 121 jurisdictions, spending nearly 70 percent of his time in travel and work outside the Church Center. When his term ends on December 31, he and his wife Ann plan to retire to a home in Sewanee, Tenn., near his alma mater.

Who does he like most among the four nominees to succeed him? The Presiding Bishop won't answer that question in public, but he has a response. They are all such good choices, he said, that the Church might best resort to the method of decision the apostles used as reported in the Book of Acts—cast lots.

Lee Hickling, editor of *The Virginia Churchman*, distributed this report through Diocesan Press Service.

## Examining chaplains seek questions

The General Board of Examining Chaplains prepares and administers the General Ordination Examination (GOE). It is now seeking questions for the GOE. Exam areas include: Holy Scriptures, church history, Christian theology, Christian ethics and moral theology, studies in contemporary society, liturgics and music, and theory and practice of ministry.

The best questions combine all seven areas. Suggestions should be sent to the Rev. John D. Lane, Box 8133, New Orleans, La. 70182. Deadline is October 1.

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## To California from Poland, with love

by Sid Hoskins

Mirka and Zygmunt Garbarczyk, Polish refugees, now live in California, thanks largely to the efforts of an Episcopal parish, St. Gregory's, Long Beach.

Mirka is from Zamosc. Zygmunt is from apple country near Lublin. They met in the crowded compartment of a Polish train.

Mirka grew up surrounded by the relics of a 400-year-old historic city. Her life was simple there. At school she studied math, biology, Russian, and English. Her interest in gymnastics led her to Warsaw's Academy of Physical Education where she studied four years.

Zygmunt grew up on a farm. Besides attending school, he picked apples and fished in the Vistula River. At 15 he went to Lublin to continue his studies,

which were interrupted for two years of military service in Warsaw. When he finished his technical studies, he returned to Warsaw to seek a job as a tool grinder. Interested in Solidarity, he joined the union and became active in its affairs.

One holiday Mirka and Zygmunt boarded the same train for Zamosc and Lublin. In the crowded compartment, the two young people began to talk. When they returned to Warsaw, they met again and decided to marry.

Martial law was in effect, and life was difficult for Solidarity members. Zygmunt planned an escape. After he obtained a passport, which he did with difficulty, he went to the International Refugee Settlement in Vienna where he checked into the Traiskirchen Camp and registered as a political alien.

Mirka applied for her passport in the summer of 1983, stating she needed to attend a sports competition in Rome as

part of her responsibilities as a sports club instructor. Within a month she received her passport and flew to Rome.

But as she was preparing to take the train from Rome to Vienna, someone grabbed her arm and wrested her money from her. She screamed, but the attacker fled. She chased after the man, grabbed him by the sweater, and tenaciously held on. She screamed again, and the man dropped part of the money. On the ground in front of her was just over \$100 in lira, enough for a ticket to Vienna.

At the Austrian border Mirka was taken off the train because she had no visa. Hindered by language, she was released hours later by border police who allowed her to buy a one-day visa.

The Austrians wanted to return her to Italy, but she said she wanted to stay with Zygmunt who would be her husband. One month later they were married.

The couple's application to the World

Council of Churches for resettlement was approved in December, 1983, and they were on their way to California with St. Gregory's Church as their sponsor.

The Garbarczyks stayed with local families over Christmas, 1983, and in the new year moved into a one-bedroom apartment. With an inherited Chevrolet station wagon, clothing and household items donated by parishioners, they settled in and learned survival English. Someone found Zygmunt a job as a tool grinder, and Mirka began making sandwiches in a take-out shop.

With the help of an Episcopal parish the two young Poles have been transplanted to Californian soil where they now want to lead "a regular life," see more of the United States, and bring their parents to Long Beach for a visit. For them it's a dream come true.

Sid Hoskins is a free-lance writer.



Photo by George Marston

The Garbarczyks, shown with the Rev. George McClaren, rector, are welcomed to St. Gregory's, Long Beach, Calif.

## St. Anne's, Tifton, Ga., has a lot of heart

by Christine Tibbetts

When several thousand dollars were raised for the American Heart Association in Tift County, Ga., last month, the donors and the recipients knew the proceeds came from the caring concern of St. Anne's in Tifton.

Now in its seventh year and becoming an end-of-March tradition, the Heart and Soul Race attracts hundreds of runners who vie for T-shirts and prizes and match their skills against one another or just walk or run for the fun of it.

St. Anne's participation is so significant that the name of the race was changed from the original Heart and Sole. "Members of the parish not only fill all the key leadership positions for the race, they handle the more than 100 jobs required on race day," says the Rev. H. Jacoba Hurst, St. Anne's rector. A previous rector, the Rev. Arnold Bush, was an enthusiastic runner who, with others, began the race in 1977.

Testifying to the success of the race is the more than \$2,000 raised for the American Heart Association and the size of the race itself. This year's run had four races with six categories in each, thus St. Anne's volunteers operated 24 different registration tables.

All promotional materials feature a large red heart with a cross in the lower right corner and the fact that St. Anne's is the sponsor.

For additional information, write to: St. Anne's Church, P.O. Box 889, Tifton, Ga. 31794.

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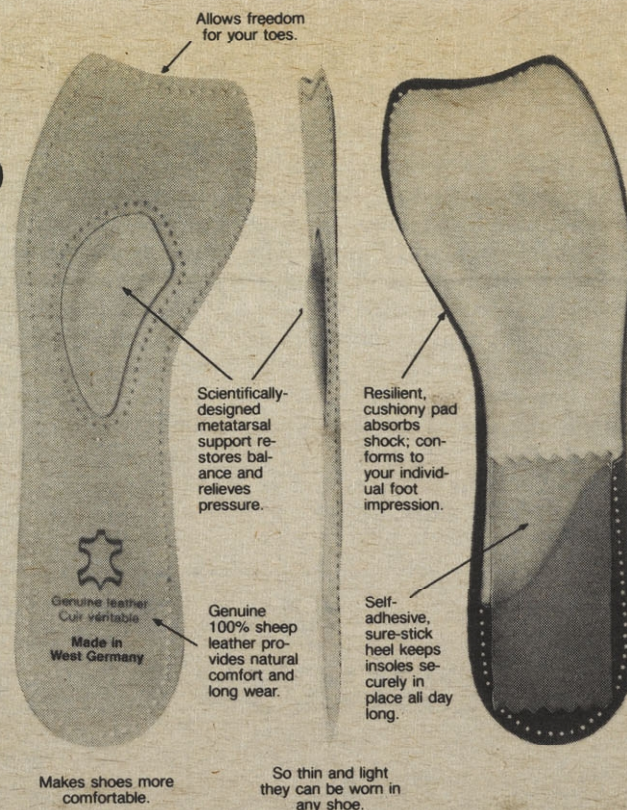
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# Virginia's Home Base re-builds houses

by Harl LaPlace Jeffrey

A man with an architect's drawing in his hand and a tireless enthusiasm for his work is putting the good neighbor policy to work to change the face of older neighborhoods in Richmond, Va. The Rev. Benjamin P. Campbell is executive director of Home Base, Inc., created by Richmond Urban Institute and Richmond United Neighborhoods in 1983. He seems to be everywhere at once, doing a job he says "calls for a lot of fund raising and hustling."

Home Base provides neighborhood organizations with their own corporations so they can restore houses and resell them at low cost. Accomplishing this, Campbell says, "requires putting together a lot of shallow subsidies," including both financial and service contributions. With major funding from corporations and foundations, including the Episcopal Church, Home Base has tripled in size and estimates \$250,000 in leveraged investment during its first 21 months.

Two pilot project houses in Oregon Hill and Church Hill were purchased with bank loans and cooperation from community organizations. With both volunteer and paid labor, the two houses are now rehabilitated. The Oregon Hill house was sold in June, 1984, to Mr. and Mrs. Willie Williams who, with their two children and Mr. Williams' father, now enjoy a three-bedroom home with new plumbing, electrical and heating systems, hardwood floors, and large closets. Says Diane Williams, "I love the house. I think there ought to be a whole lot more done like this. There's no way we could have afforded a house any other way. It's just great!"

Campbell and his assistant, Ruth Crowell, handle the volumes of paperwork and hundreds of phone calls necessary to bring all this to fruition from an office in Bethlehem Baptist Church. The 14-member Home Base board of eight neighborhood organization representatives and six professionals donates its expertise.

Home Base works only where a strong neighborhood organization exists. Neighborhood pride is essential to revitalization because, as Campbell explains, "a neighborhood can't be wiped



Ben Campbell discusses work with the teenagers employed on the summer rehabilitation project.

out and then put back together easily. It takes four generations of families to put back the sense of permanence and belonging."

Capital in the form of local businesses and improved housing is essential to keep a neighborhood alive, but over-inflation of property values can force lower income families from their homes. To insure low resale cost to buyers, Home Base seeks to buy properties before purchase prices are inflated.

Several hundred people contributed money and time to Home Base in 1984, and coordinating the effort has been a learning process all the way. "Renovation is like exploratory surgery," Campbell says. "You open the patient up before you know what's wrong and how long it will take." And opening up walls of houses built in the 1800's can be full of surprises. The executive director must not only make accurate bids to assure

enough funding to cover those surprises, but must also make everything happen on schedule, "like a big dinner with a lot of side dishes."

With a United Virginia Bank loan of \$130,000 and a community development block grant, Home Base rehabilitated another three houses in Church Hill at a cost of \$43,000 per house. The properties will be sold for \$33,000 with Home Base holding a forgivable \$10,000 second mortgage to discourage speculative resale of property. The Church Hill Housing Coalition will choose the buyers, who must be first-time homeowners, have a family income of at least \$14,000, plan to live in the house, and have connections with Church Hill. The major objective is "to make a Church Hill renter a homeowner."

The summer project which rehabilitated the three houses employed 23 young people through Richmond Urban Institute's Summer Employment Program, which paid them. Sam Young, hired by Home Base, supervised the youth who did demolition, carpentry, and exterior painting. Several of them moved to semi-skilled work as carpenter's and brick mason's helpers, and four were able to stay an extra three weeks as apprentices.

Young said he saw great improvement in the young people's attitudes toward work and ability to get along with each

other. Most of the teenagers agreed. Bryan Ford, 17, will study carpentry at Virginia Union College and hopes to become an architect. Others said this was a "nice job" but want to pursue other careers.

Home Base is now acting as a go-between on a Northside neighborhood multi-family project. It hopes to move to a storefront office where it will open a pre-purchase counseling service for people who want to buy or renovate homes in target neighborhoods. The goal is to have three owner-renovated homes for each organization-renovated one.

To keep all these projects going, Campbell, former editor of *The Virginia Churchman*, is very much on the scene, arranging details, handling problems, and moving from site to site to oversee construction. Campbell previously helped found CHART, an organization which provides housing for the elderly, and spent three years with Richmond Urban Institute where he worked in race relations, housing, employment, and urban development.

Now an adjunct member of the staff of St. Paul's Episcopal Church and the Bishop of Virginia's advisor on urban affairs, Campbell says that although he "loves being in the pulpit," he believes the work he is doing is his ministry at this time. "The ministry of God is concerned with people." That's what Home Base is about.

Harl LaPlace Jeffrey lives in Vienna, Va.

## Indiana rector offers idea to furnish mission programs

A casual luncheon conversation between Alex Azar, a parishioner at Trinity Episcopal Church, Ft. Wayne, Ind., and his rector, the Rev. C. Corydon Randall, turned into 11 full-sized tractor trailers full of furniture for three seminaries, several missions in the Ft. Wayne area, and others in need.

Azar, a local restaurateur, told Randall that the Marriott Corporation was remodeling over 200 hotel rooms and replacing over 500 beds, more than 600 chairs, tables, lamps, carpeting, and other furnishings. He offered Randall whatever the parish could use.

Where to store this bounty until it could be distributed was solved with

more corporate generosity: Joseph Ruffolo of North American Van Lines, whose corporate headquarters are in Ft. Wayne, lent the tractor trailers for transitional storage and moving.

Furniture went to Nashotah House, Nashotah, Wis.; Berkeley Divinity School at Yale in New Haven, Conn.; and Seabury-Western, Evanston, Ill. Two shelters for abused women and children were furnished. Local missions in the Diocese of Northern Indiana received furniture, some to share with burned-out families.

Randall suggests the idea to other churches because most large hotel chains have a policy of remodeling every 8 to 10 years. With local planning, parishes might benefit from the Ft. Wayne experience.

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## SWITCHBOARD

*Continued from page 4*

We suggest parishes and dioceses investigating computerization take their time and be careful. Study as many systems as possible, not just one or two. Include the concerns of auditors and audit committees. And please note that very few systems provide adequate audit trails and/or security.

Fred J. Howard  
Manager, Information Systems  
Episcopal Church Center  
New York, N.Y.

### Thanks for views on 1928 BCP

Thank you and God bless you for publishing Father Olmhausen's clarion call to reason, Christian love, and tolerance in regard to the 1928 Prayer Book and those who love it. To my mind, he says all that needs to be said on the subject. With God's grace and help, let's act on it.

Thomas P. Winborne  
Cincinnati, Ohio

### "Protestant or Catholic" question missed some points

I was doubly saddened by Charles Threewit's article, "Are we Catholic or are we Protestant?" (July). [I was] saddened once for the sake of historical fact, saddened again by the author's apparent ignorance of Anglican historical theology.

Threewit fails to mention the incredible corruption of the Roman Church at the time of the Reformation or the sorry state of the English clergy, so sorry that one thought the Lord's Prayer was so called because it had been written by "our good king, Henry."

Threewit fails to mention English reformers from Wycliffe and Tyndale through Cranmer, Latimer, Ridley, Jewel, Hooker, and a host of others, all of whom were reformed, if not Calvinist, in theology. He omits any discussion of the Articles of Religion, which are unambiguously Protestant in their theological statements.

The author also chooses to ignore that Henry's political rebellion served only as a context for a thoroughgoing theological revolt on the part of Cranmer and others who were in constant correspondence with Calvin and other reformers on the continent.

Such shoddy scholarship, once rolling, seems capable of producing anything, including the notion that American Anglicans chose the name "Protestant Episcopal Church" in reaction to the Church of England's denial of bishops to them rather than in recognition that they were part of what was then commonly accepted to be a Protestant communion.

After all this, it comes as no surprise that Threewit does not know that we are still "the Protestant Episcopal Church" although permission was granted a few years ago to shorten the title for convenience.

If historical development has led some parts of the Anglican Communion to a less reformed or Protestant stance,

that is no excuse for ignorant or willful revisionism. For many years a largely Protestant Anglicanism may have denied itself portions of a rich Catholic heritage. Must we now deny ourselves the riches of the Reformation? Of the fathers? Of Scripture? Can we truly remain Anglican if we do so?

Hal Greenwood  
Oklahoma City, Okla.

### With our apologies

Thank you for publishing the article on St. Paul's Church, Carroll Street, Brooklyn. It was a boost to the parish family. For the record, however, the senior warden is Janet Campbell, not Janet Malcolm.

Samuel O. Cross  
Brooklyn, New York



Facing surgery in 1953, the Rev. F. Bland Tucker, dean of 20th-century American hymn writers and rector of Christ Church, Savannah, Ga., began to write letters to his congregation in which he dealt with the life-and-death issues facing him. At the end of his second letter on Mar. 8, 1953, Tucker paraphrased the 23rd Psalm as an expression that "neither death nor life . . . shall be able to separate us from the love of God which is in Christ Jesus." WORDS: F. Bland Tucker (1895-1984). MUSIC: CRIMOND, Jessie Seymour Irvine (1836-1887), *Hymns III*, H-237. METER: C.M. THEME: The Christian life.

The Lord my God my shepherd is;  
how could I want or need?  
In pastures green, by streams serene,  
he safely doth me lead.

To wholeness he restores my soul  
and doth in mercy bless,  
and helps me take for his Name's sake  
the paths of righteousness.

Yea, even when I must pass through  
the valley of death's shade,  
I will not fear, for Thou art here,  
to comfort and to aid.

Thou hast in grace my table spread  
secure in all alarms,  
and filled my cup, and borne me up  
in everlasting arms.

Then surely I can trust Thy love  
for all the days to come,  
that I may tell Thy praise, and dwell  
for ever in Thy home.

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## HAVE YOU HEARD ...

### Outpost of the Empire

Palm trees and Disneyland were the only things that came to mind when we heard that Anaheim, Calif., was the site of the General Convention in September. Imagine our surprise when on a recent visit to Anaheim we picked up a copy of *British Weekly*, published for the apparently large expatriate community in that part of southern California. The paper includes sections on "Commonwealth" and "Home" news and features on local pubs and restaurants. Our favorites were the ads, such as Ian Brodie Publishing, Inc., which does typesetting "in English and American" and the Chelsea Bakery which calls itself "Purveyors of British soul food." The most mysterious were the offerings from British Imports—such delicacies as Spotted Dick, Tizer, Poly Polys, Ruperts, and the ever-popular Heinz Soups. Episcopal Anglophiles will feel right at home in southern California.

### Springsteen fund-raiser

Fans of rock star Bruce Springsteen usually receive their money's worth from his concerts, but when he appeared in Greensboro, N.C., the biggest beneficiary was the Food Bank of Northwestern North Carolina directed by Episcopalian Nan Holbrook. During his concerts, Springsteen appeals for money for hunger projects, and in Greensboro the audience responded with \$4,000, privately augmented by \$10,000 slipped to Holbrook by one of the Springsteen tour staff.

### Gardeners, take note

We thank St. John's, Lansdowne, Pa., for advice cribbed from *Orben's Comedy Fillers*: "I've learned the same thing about my garden that Adam and Eve learned about theirs. It's best to follow instructions."

### "U" said it

A timely reminder from Trinity Church, Lexington, Mich.: "You are important. Without 'U' we can't spell CH RCH, or AD LT, or

YO TH. Without 'U' we can't have M SIC, S NDAY, or S CCESS. Clearly, our Church needs 'U.'"

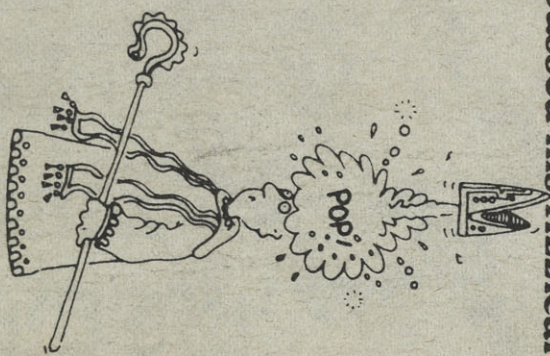
### Life Life

Making the rounds in this calorie-conscious age is the following definition: "The Lite Church—24 percent fewer commitments, home of the 7.5 percent tithe, 15-minute sermon, 45-minute service. We have only eight commandments—your choice. We use just three spiritual laws and have an 800-year millennium. Everything you've wanted in a church . . . and less!"

### Worth pondering

A correspondent from the Diocese of Central New York, still smarting from the agony of five full days of taking the General Ordination Examinations, shares this stumper question: "What is the difference between good and right? Give examples of both." One wag was tempted to answer, "You mean you've been a Christian all these years and you don't know the answer to THAT?"

## Has your bishop passed his fizzical?



Many people are unaware that "Pepsi-Cola" is an anagram of episcopal, therefore what better collective noun than 'a fizz of bishops'?

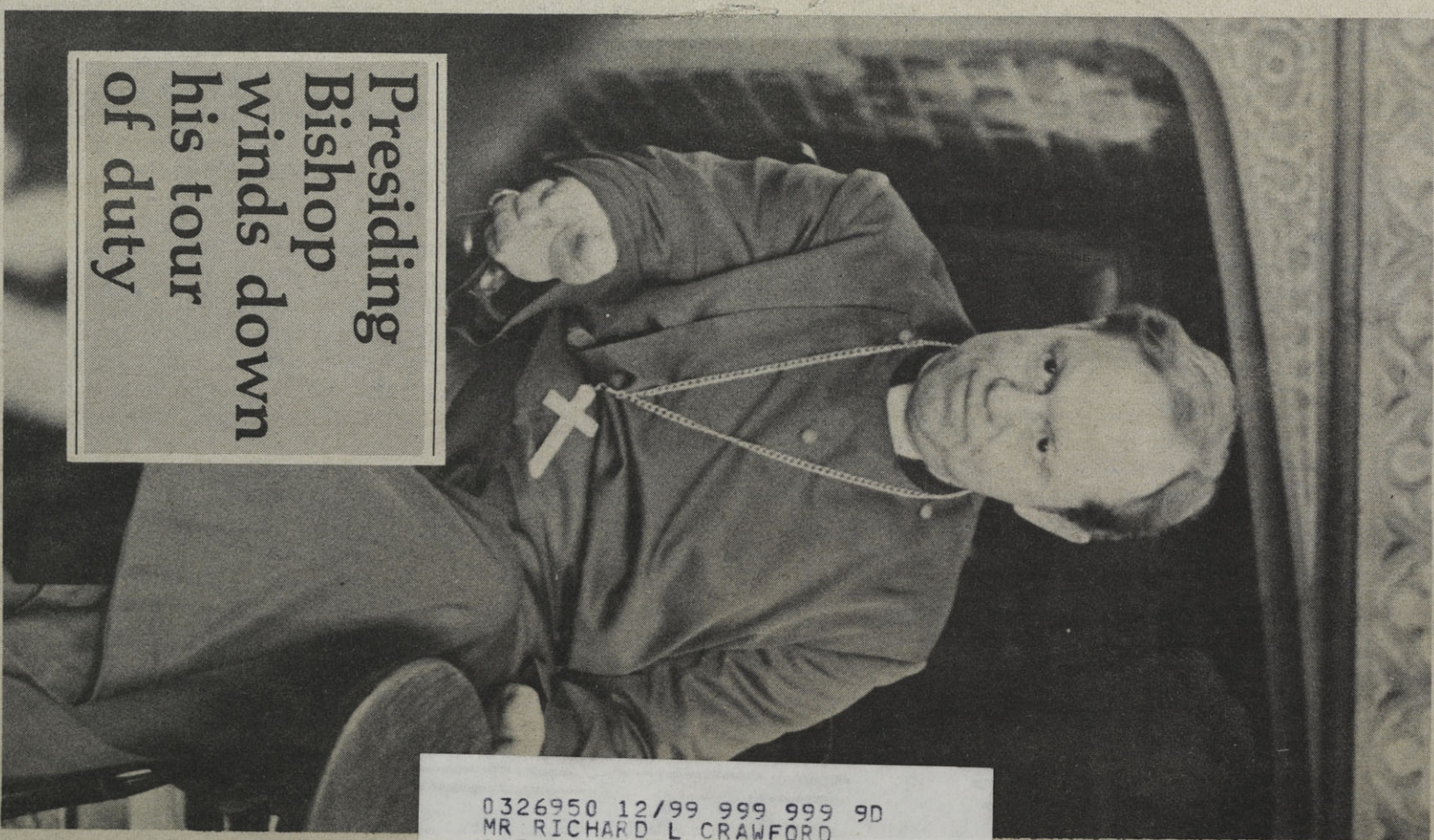
From the *Bulawayo Bulletin*.

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