

**Title:** *The Episcopalian*, 1985

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A Personal Reminiscence of the new Presiding Bishop

## 'Edmond Browning is a man whose life and prayers are inseparable'

by David Rose

Almost a quarter century after World War II, I revisited Okinawa where as an Army chaplain I had been part of a war in all its horror. Now I came to see a former parishioner, Edmond Lee Browning, consecrated the first Bishop of Okinawa.

The following Sunday, Ed's successor, the Rev. Furman Stough, asked me to preach in his church, All Souls'. We were singing the hymn before the sermon when I became aware that the view outside the church window was

familiar. Suddenly it hit me. Here we were on the very spot where I had come closest to being killed and where so many of my friends had lost their lives.

The whole scene opened before me. We had come into position late in the afternoon, relieving a Marine division which had been pulled back for rest. The regiment dug in hastily before dark. Then all hell was directed at us. Right after dark the Japanese, who had watched us move in, cut loose all the firing power they had. We were literally blown to pieces and completely demoralized.

After doing what a chaplain can to minister to the injured, the dying, and the frightened, the Roman Catholic chaplain and I headed toward some of our troops under a ledge close by—the same ledge I now saw from within the chapel! Without warning, the shelling resumed. My colleague and I moved in opposite directions, trying to cover as many men as we could reach. We were 20 feet apart when he was hit and instantly killed. I wasn't touched.

How appropriately named was All Souls', and how much of my life was intertwined with the story of Okinawa. In my young parishioner's former pulpit, as participant in his consecration as bishop, I was standing near the place where I had seen the only combat experience of my life. Then 17 years later, in Anaheim, Calif., once again for me the clock turned back and I helped elect the same Ed Browning to be our Presiding Bishop.

He has been a part of my life since 1948 when I became rector of Church of the Good Shepherd, Corpus Christi, Texas, where he was an acolyte, head of the young people of the parish and of the Diocese of West Texas. It did not take me long to discover that Red Browning was highly respected both by his peers and the adult members of the congregation—for good reason. He was an eager, all-American type young man, responsible and personable, enjoying everything in life and fun to be around. His interest in sports was avid—and still is—and his social life always full. The boys liked to be around Red, and the girls swarmed, a situation to which he was not averse! His mother taught him both good manners and some of her own faith. Though he was anything but pious, his deep feelings about the Church and his Lord were clearly evident then.

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# The EPISCOPALIAN

ARCHIVES OF THE  
EPISCOPAL CHURCH  
AUSTIN, TEXAS

DECEMBER, 1985

1930 CHESTNUT ST. • PHILADELPHIA, PA 19103

OUR 25TH YEAR • CONTINUING 150 YEARS



Joseph Schaeffer with a volunteer laborer at the construction site.

## On Michigan island, church building is do-it-yourself

Since last summer Episcopalians on Sugar Island in the St. Mary's River near Sault Ste. Marie, Mich., have been cutting trees to build their own church.

The idea of Dr. Joseph Schaeffer and his wife Jane, who moved to the island five years ago, the new church will be known as St. Luke's on the Trail. The congregation is doing much of the work on the old barn-raising concept with the timber—oak and pine—cut from the Schaeffers' land.

When the Schaeffers tired of driving 20 miles to the ferry for the trip across the river for Sunday worship, they began offering services in their home. Soon the congregation outgrew their living room, and in good weather services were held outdoors. New York architects Floyd and Sarah Brezavar, the Schaeffers' son-in-law and daughter, drafted plans for the chapel which will hold 70 worshipers when completed. The \$40,000 church will be named to honor St. Luke the Physician.

## Police now in power in South Africa, Leah Tutu says

by Paul Brink

The state of emergency in South Africa means both the police and the army are not answerable to anybody, declared Leah Tutu of South Africa. Blacks, she emphasized, say they have had enough. "Help us destroy this monster which is apartheid."

Wife of Anglican Bishop Desmond Tutu, Leah Tutu heads the Domestic Workers and Employees Project, an organization she started to protect those said to be the most oppressed in her country. Speaking early in November in Philadelphia, Pa., she charged that "apartheid violates basic human rights; it separates communities and races; it has successfully made enemies of different South Africans, putting them in different camps."

"The current emergency state, which is not the first, means the authorities are not answerable to the blacks whom it's



foisted upon," she told a hushed audience at an American Friends Service Committee gathering. "Is it any wonder

that 3- and 6-year-olds are being shot to death? Is it any wonder that school children are picked up and put in cells for days and some girls raped?

"Is it any wonder that torture is committed? The army and police can do what they want with the blessing of the government."

Tutu said discussion of blacks being hurt by divestment or sanctions against South Africa is so much "sweet talk" by the government of her country. "What makes you worry about future suffering if present suffering does not affect you?" she asks the South African government. "Do you think the bullets going through 6-year-olds do not hurt?"

She added that she has no vote in the country of "my birth so how can you say you fear for the blacks in the future? It's okay for blacks to suffer as long as we suffer alone. When krugerrands are boycotted, who is suffering? Blacks own no krugerrands."

Mother of four grown children, two of whom are in the United States, Tutu came to this country on a speaking tour that included Philadelphia; Washington,

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COMING IN JANUARY. . . an Issues paper on South Africa.



Continuing **Forth and the Spirit of Missions** in our 150th year of publishing. An independently edited, officially sponsored monthly published by The Episcopalian, Inc. upon authority of the General Convention of the Episcopal Church.

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December, 1985, Volume 150, No. 12

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## New York, NY

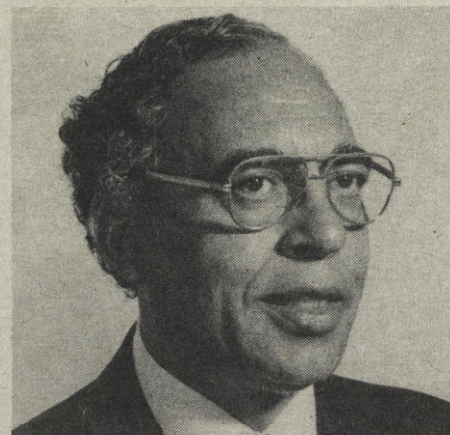
Twice in the past six years this city's Landmarks Preservation Commission has refused St. Bartholomew's permission to use part of its historically designated Park Avenue property for construction of a high-rise office tower. Now the parish seeks exemption from the landmark provisions on the grounds of financial hardship. The Rev. Thomas Bowers and Bishop Paul Moore of New York testified at a lengthy hearing that the parish cannot afford needed repairs or to fund outreach programs. Opponents of the tower said the parish is feigning hardship; they contend it has an \$11-million endowment, has an apartment for its rector worth \$1 to \$3 million, raised staff salaries by \$187,000 last year, and has spent \$1.6 million on legal and other fees connected with the proposed tower.

## Lexington, KY

After 15 years as Bishop of Lexington, Addison Hosea retired September 30. Bishop Coadjutor Don A. Wimberly succeeded him.

## Florence, Italy

Henry Darlington, Jr., will head a committee of Americans and Europeans to assist St. James' Episcopal Church here. Darlington said the wealthy Americans who left Florence before World War II did not return, but "a loyal band of 100 to 200 members" has kept the church alive and ministers to the poor, refugees, tourists, and visitors. Former Secretary of State Cyrus Vance, former Ambassador Robert Gordon, Presiding Bishop John Allin, and Paul G. Pennoyer, Jr., are early members of the committee. Pennoyer's ancestor, J. Pierpont Morgan, was a major donor to the present church building in 1907.

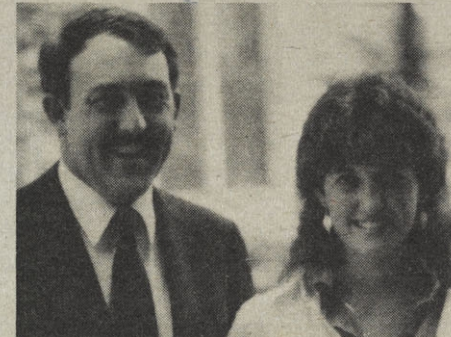


**Lawrenceville, VA—Educator and alumnus John M. Diggs is acting president of St. Paul's College here. Prior to assuming his new duties September 1, he was assistant to President S. Dallas Simmons, who took another post.**

## Johannesburg, South Africa

Late in October Anglican Bishop Desmond Tutu suggested to a United Nations special political committee, charged with developing a U.N. response to the crisis in South Africa, four steps which might avert further violence in his homeland. He called for an end to emergency rule, the dismantling of apartheid, the release of political prisoners and free return for political ex-

iles, and dialogue between the government and authentic representatives of black South Africans. Events have moved so rapidly, he said, that "mild" economic sanctions against South Africa are now appropriate. Tutu asked that bank loans be renegotiated to stop further credit to this country until the four steps have been taken.



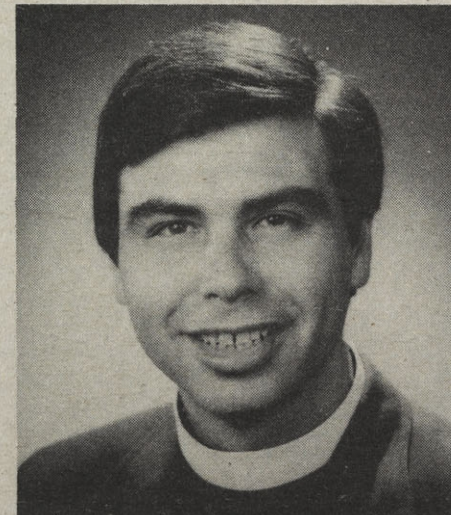
**Lenoir, NC—Elizabeth Nelon, a member of St. James' Church, Henderstonville, N.C., and a student at the Patterson School here, received the school's first Christian Leadership Award. With her is her father, Alexander Nelon.**

## Washington, DC

Three South African activists against apartheid—Beyers C. F. Naude, secretary general of the South African Council of Churches; Winnie Mandela, wife of jailed leader Nelson Mandela; and the Rev. Allan Boesak, president of the World Alliance of Reformed Churches, who was recently detained by police—are scheduled to receive the Robert F. Kennedy Human Rights Award from the Kennedy Memorial Foundation here.

## Dallas, TX

If a Guinness record book for stewardship existed, the First Baptist Church here would be in it. On October 6 members contributed \$1.85 million in cash in response to their pastor's appeal for upkeep and maintenance of the congregation's downtown facility. The one-day offering was over and above the 1986 budget of \$11.2 million which the church's 27,000 members support. The offering took ushers six hours to count!



**Newport Beach, CA—The Rev. F. Brian Cox, associate rector of St. James' Church here, has been named director of the U.S. branch of SOMA (Sharing of Ministries Abroad), a London-based organization which fosters renewal worldwide through conferences and short-term missions by lay/clergy teams.**

## Toronto, Canada

Plans of 15 Christian denominations and other faith groups for a Canadian Interfaith Network have been drastically reduced in order to have the religious television project on the air by the end of 1987. Costs and programming requirements necessitated abandoning plans for a seven-days-a-week, 24-hours-a-day service. The groups now hope for one day a week or two or three hours a day.

## Geneva, Switzerland

While President Ronald Reagan and General Secretary Mikhail Gorbachev held their summit meeting here, American and Russian churchpeople scheduled a joint vigil. Both in the U.S. and U.S.S.R. congregations chose November 17 as a day to pray for a successful summit. Presiding Bishop John Allin urged Episcopal congregations to hold the summit in their prayers on that Sunday and to support candlelight vigils on November 19.

## Livramento, Brazil

Last May the Diocese of Southwestern Brazil ordained Carmen Etel Alves Gomes to the diaconate. The Anglican Church of Brazil's Synod approved women's ordination last year by a vote of 31 to 2. Gomes, 30, is the first Anglican woman to be ordained in South America. She was presented by her mother and brother. Bishop Olavo Ventura Luiz officiated; Bishop Sumio Takatsu, who offered the resolution at Synod, could not participate for health reasons. Gomes will work in Jaguarao.

## Dallas TX

"The Obedient Church" was the topic of the Evangelical and Catholic Congress held here in October. Bishop Robert Terwilliger of Dallas; the Rev. Paul Pritchett of Dallas; the Rev. Andrew Mead of Boston, Mass.; and the Rev. Peter Geldard of the English Church Union, London, England, spoke.

## Washington, DC

Suzy Mink is the new director of development for Washington Cathedral. Mink, who was promoted from deputy director of development, was one of the Olympic torchbearers for the winter games in Lake Placid, N.Y.



**Berkeley, CA—With funding from the Episcopal Church Foundation, 10 Episcopal priests participated in the second annual management program for senior church executives at the Graduate Theological Union. Nine are shown during a break in proceedings.**

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.





## After the Quakes

Nancy Marvel of the Presiding Bishop's Fund for World Relief visited Mexico to assess damage and long-range reconstruction needs following two earthquakes there in September. She met with local churchpeople, including Mexico's Bishops Jose Saucedo, Martiniano Garcia, and Samuel Espinoza. Here are excerpts from her report.

Walls buckled or were blown out, floors collapsed, whole sections of buildings flipped over or fell away. Undamaged buildings were weakened from the stress of having damaged ones leaning against them.

Mexican churchpeople estimate that new houses will cost \$7,000 to \$8,000 each (3 million pesos). They caution that relocation will be difficult because many people do not wish to move, and they say that if the Church can help 10 families, that will be an accomplishment.

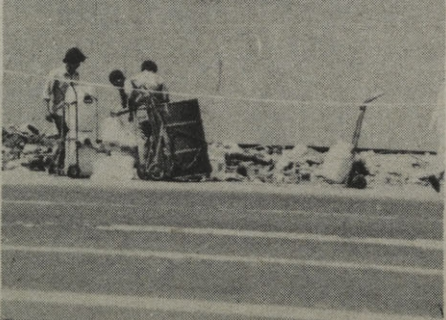
Tent cities exist in most areas—some created by the Red Cross for those who lost all, others created by people who will not leave their damaged homes. Saucedo will ask the Presiding Bishop's Fund to send a million pesos through Church World Service for Mexican relief. The U.S. Dioceses of Fort Worth and Los Angeles may also help, particularly at Ciudad Guzman where 2,000 out of 5,000 homes were destroyed.

Luckily children were not in school when the quakes hit. The government opened some schools but had to close them because too many children came.

The Episcopal Cathedral of San Jose de Gracia, a historical national landmark, is being rebuilt with government funds. Below, Dean Alphonso Gomez, Saucedo, and Janice Ryder stand before the ruined building.

While we toured, we ate in restaurants. Having good food and excellent service seemed peculiar when one looked out the window and saw devastation. Federal office buildings were destroyed, and papers flying from the wreckage will never be recovered. The international communications system is not expected to be totally repaired until 1987.

Contributions for Mexico may be sent to the Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017.



... As God Has Loved Us...



## THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

The Presiding Bishop's Fund for World Relief enables you to offer love and new hope for innocent victims of disaster throughout the world:

- **relief** for the victims of war, famine and other natural and man-made disasters.
- **rehabilitation** help for the physical and spiritual rebuilding of lives after disasters.
- **resettlement** of homeless refugees and displaced persons, assistance in
- **development** programs of self-help, especially nutrition and water projects, farming equipment, training in technical skills to produce food, upgrading of livestock, and efforts to attack the root causes of hunger and poverty.

# Giving Hope

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A member of INTERACTION, the American Council for Voluntary International Action, the Fund qualifies for corporate matching grants. Assistance is provided on a non-sectarian basis, with legitimate need the only criterion.



# SWITCHBOARD

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

## No remarriage

I applaud Bishop John Allin's stand on clergy divorce. We, the flock, expect the clergy to set an example. But knowing they are human and can make a mistake in choosing a mate, a responsible divorce should be allowed. Divorce, yes; remarriage, no.

Beryl Ward  
Bethany, Okla.

## Response, reaction to General Convention

I was first shocked and then disappointed at the misdirection and lack of leadership exhibited by the clergy at General Convention on one issue. A majority of bishops and clergy voted for a proposal, defeated by lay votes, declaring that "sexual orientation" should be no bar to candidacy for the priesthood.

On reflection, I concluded that many, perhaps most, of the clergy were expressing only the belief that homosexually-oriented individuals are no greater sinners than all the rest of us. They did not say that, however. They did not even explicitly identify homosexuality, which was the issue. They evaded the moral issue by focusing on "orientation" without addressing conduct. They are responsible for any resulting confusion and misunderstanding. Having raised the issue, they should now address it squarely.

Alfred J. Lindh  
Wilmington, Del.

It's good to see the Standing Commission on Ecumenical Relations regards the question of reform of the Nicene Creed as a question of agreement with the ancient ecumenical Church on points of fundamental doctrine. I think the same question should be put for the Inclusive Language Lectionary. Would the ancient ecumenical Church regard these texts as Scripture?

Nicholas J. G. Sykes  
George Town, Cayman Islands

Some General Convention positions amaze me. To advocate a halt in aid to the Freedom Fighters in Nicaragua is to advocate suppression of religion, which is what Communists have done everywhere they have surfaced. Surely the Episcopal leadership is not advocating its own extinction. Also, opposition to the Strategic Defense Initiative is unbelievable. It is the only thing proposed in military hardware that

I can recall designed to protect rather than to destroy humanity.

H. N. Weiser  
York, Pa.

I was amused by Dick Crawford's statement (In Context) that when it comes to diversity of opinion, "ours is still the roomiest Church in Christendom." Maybe so, but after reading the General Convention report, I found precious little room for the traditional conservative.

Bennett B. Smith  
Wilmington, Del.

The October summary of General Convention actions made me wonder whether I am a member of a political party or of a Church. Our "Episcopal Political Party" seems to come complete with a foreign policy regarding such nations as the Philippines, the U.S.S.R., etc.; defense spending priorities; policies on such topics as Indian rights, homosexual rights, welfare, etc. Our general philosophy seems to criticize the faults of our democratic system while being relatively blind to the totalitarian alternatives.

In my frustration I am left with several questions: Why is our Church pushing a liberal, leftist political perspective so hard? What can I and others who share my views do to help bring about a balance? How can we lifelong Episcopalians who share a religious heritage not feel abandoned when our Church pursues a course of political activism alien to our view of the role of the Church or contrary to our personal political beliefs?

John Overington  
Martinsburg, W. Va.

It isn't merely an accident of the alphabet that "youth" was the last item reported in your coverage of the recent General Convention. From the time I was a delegate from the Diocese of Indianapolis to the "separate and unequal" youth convention of the Episcopal Church in conjunction with the General Convention in San Francisco (1949) to the present, no significant change has occurred for the sake of this second class of Episcopalians.

A few years ago I submitted a resolution to eliminate the 18-year-old voting age restriction in the Diocese of Western Michigan. It lost 150 to 50. The fact that 50 clergy and lay persons voted for it is the most significant thing to me. If Christian education is ever going to

be effective, we've got to go with a concept expressed in *Ascetical Theology* by Donald J. Parsons: "A lifetime road toward God." And one vital aspect of such an approach is we are all—no matter what age—beginning with baptism, members of the Body.

Don M. Dixon  
Battle Creek, Mich.

Nowhere within your laborious listing of speeches, summaries of actions, and Convention trivia could I find any reference to Presiding Bishop Allin's address which the *Boston Globe* said "electrified the Church's General Convention. . . . He challenged church leaders to reconcile themselves with more conservative members. . . . He called for action to allow continued use of the Church's 1928 Prayer Book, a goal of many church members who revere the stately quality of its Elizabethan era services."

Mary Bingham  
Glenview, Ky.

**Editor's note:** Allin's speech was quoted extensively in our Convention coverage in the House of Bishops' Pastoral on pages 14 and 15. The Presiding Bishop's remarks on worship, taken from the printed copy of his address, contained these statements: "With the new standard Prayer Book well in place, let us provide a lead for our congregations to consider and review our development of worship. . . . Let our practice be to allow freedom where essentials are not compromised and where there are possibilities for reconciliation and strengthening of Christian mission. There is grace and intelligence among us sufficient to enable reasonable and orderly provision to care for the varied needs of our people. . . . As in the past, we have had congregations using the Anglican or American missals, and without any real harm we will continue to have congregations requesting that services using the 1928 book be added to schedules where the present Standard Book is being properly provided. In holding *The Book of Common Prayer* to be a sign and means of our faithful unity, we are in spirit gracious enough to establish standards whereby we can exercise discretion and freedom without losing 'the way' and the experience of community."

## EXCHANGE

### London rental

A small self-contained apartment is available for vacation rental in the rectory of St. James' Church, Piccadilly, one minute from Piccadilly Circus. For information: The Rev. Donald Reeves, St. James' Rectory, 197 Piccadilly, London, W1V 9LF, England. (Telephone: 01-734-4511.)

### Banners and Stoles

Profits from two small books *Banners* and *Chasuble and Stole*, by Canadian embroiderer Dorothy Banks go to a small children's library on the West Indian island of Nevis. Each book costs \$3 and is available from Banks at St. Barnabas' Church, 171 Marina Blvd., Peterborough, Ont., K9H 6M8, Canada.

### Information Please

The Rev. John H. Evans, a former chaplain for Ellis Island, seeks information for his memoirs about Mrs. Alice Palmer, a worker assigned to immigrants by the Rev. William Sprenger, who was director of the New York Mission Society. Send to Evans at Church of the Holy Cross, 1439 W. Main Rd., Middletown, R.I. 02840.

## HERE I STAND



Let us support our own people

by William C. Wantland

Unlike blacks, Hispanics, or Asian-Americans, who must deal with *civil* rights, native Americans, as a unique minority, must deal with *legal* rights. Most discrimination against other ethnic minorities is a product of racism; discrimination against native Americans is due to the law of the land.

Article I, Section 8, Clause 3 of the U.S. Constitution, as interpreted in 1903 by the U.S. Supreme Court in *Lone Wolf vs. Hitchcock*, gives Congress plenary power over Indian tribes and nations. Put simply, the Congress may legally take Indian land without due process of law or just compensation. Further, Indian people may be forcibly removed from their homes and relocated, again without compensation or due process of law. Such restrictions do not apply to any other people in this nation. Let you think these plenary powers were used only in the 1800's, the government last forcibly removed Indians from their homes in 1981!

While native Americans are subject to second-class status by virtue of the U.S. Constitution, Indian nations are recognized as "dependent sovereign nations" similar to Puerto Rico. Indian people are dual citizens of the U.S. and their own Indian nation, a recognition of Indian sovereignty upheld by the U.S. Supreme Court since 1832.

When Indian nations entered into treaties with the U.S., they sold (usually against their will) much of their land in return for little money but often a promise of health and education benefits. Indian nations reserved certain interests in both the land sold and retained. As a result, they have rights to water, hunting and fishing, and other food-gathering activities which they never sold and Congress never took.

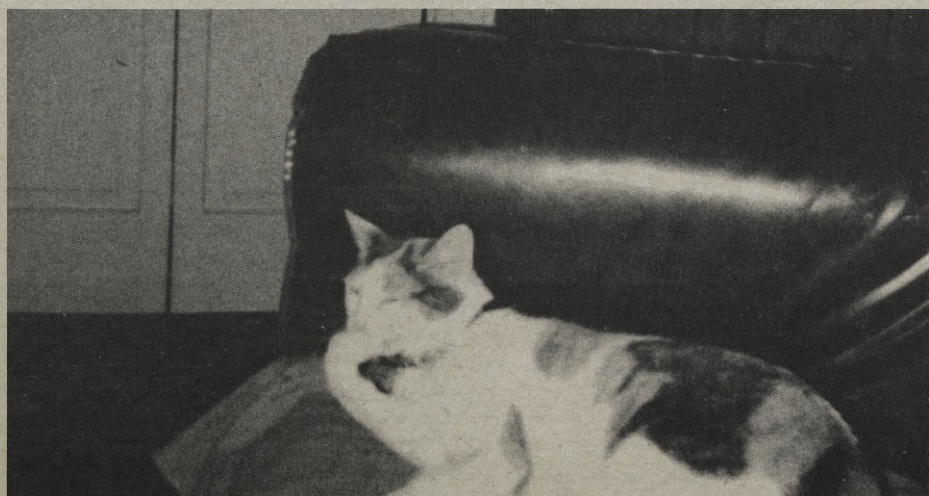
When Indian people try to obtain the water or game they own, others, including state governments, try to take their property from them. State appropriation of Indian water for the use and benefit of non-Indian people is common in the west. Efforts of states such as Washington or Wisconsin to cancel hunting and fishing treaty rights are becoming more common. Indian people, who have now lost over 90 percent of their natural resources, are being attacked by forces which want to take what remains. Of more than 650 treaties between the U.S. and Indian nations, not one remains intact.

Most reservations are now too small to support their population. That and attacks on treaty rights have caused a situation in which the native American has the shortest life span of any ethnic group, the highest infant mortality rate, the highest unemployment rate, a tuberculosis rate seven times the national average, and a sense of hopelessness and despair that results in the highest suicide and alcoholism rate in the land.

In the face of overwhelming odds, tribal leaders strive to move their people ahead. The task is too great for them to do alone. The whole Indian community needs strengthening and support. Historically, the Episcopal Church has been a partner in this work. As the need becomes more critical, our involvement is more essential. Of all ethnic groups making up our Church, including whites, Indian people have the highest percentage of church membership. Let us support our own people.

William Wantland is Bishop of Eau Claire and chairman of the National Committee on Indian Work.

## THE EPISCOCATS



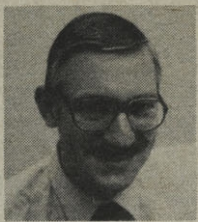
Karen Kuykendall

Thanksgiving dinner always leaves me feeling a little logy.



## Can we really separate theology from politics?

by Dick Crawford



"Tell your people that the Church's voice must be heard in the halls of government. Don't ever think we can be silent on matters of life and death or on ethical questions."

Those are the words of an African churchman whose country is torn by war and revolution constantly fueled by one faction and then another. Danger is so pervasive that I cannot include his name here without jeopardizing his safety.

That man's words stand in contrast to much of what we hear about the Church's role in this country. So

often—too often, I think—we hear churchpeople say, "Star Wars in none of the Church's business," or "The Church shouldn't meddle in politics."

Although separation of Church and state is an absolute that should not be tampered with, that does not mean the Church's voice should be silent. We may not always agree with what the Church has to say—or with individuals among our membership—but our responsibility is debate, not censorship.

One of the responses to the recent actions of General Convention is: "Who do those deputies and bishops think they are?" I suppose they think they are the duly elected representatives of their parishes, dioceses, and Provinces who are participating in the democratic processes that the Episcopal Church values so highly and which are an important part of our tradition.

Vestry members, diocesan councils,

and General Convention delegates make decisions on the basis of what they perceive to be the best available information and through collective information gathering and sharing with their colleagues. This is not different from the way any legislative body functions.

Sometimes the question is put: "How does a person like me (whether liberal or conservative) continue to remain part of a Church when it seems to move further and further away from where I am?" Few among us agree with every action our Church takes so how do we answer that question?

The African churchman answers by continuing to work among his people, who are taxed heavily for instruments of death and destruction while the only thanks they receive from the frequently changing governments are tens of thousands of killings and abductions. The Church's voice crying out in that

country has, at least temporarily, kept bishops from being killed, but that has not always been the case.

Compare this situation with our country. Advocates of public school prayer in this land where such prayer is unconstitutional are often the same people who say churchpeople should be silent on basic human needs and governmental decisions.

Luke 4:17-21 seems to state a good precedence for our situation: "He stood up to read the lesson and was handed the scroll of the prophet Isaiah.

"The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favor. . . . Today," he said, "in your very hearing this text has come true." (NEB)

## Leah Tutu

Continued from page 1

D.C.; Atlanta, Ga.; and Jackson, Miss.

She told her Philadelphia audience that white Americans can go to her country and if they have the money, buy the house of their choice, "but I have to get special permission to get the house of my choice, and it probably will be denied. I'm a granny's age but treated as a minor." The 52-year-old Tutu, resplendent in her African headdress and clothing, said the government regards her "as a worthless appendage to my husband."

Tandi Gcabasche, a South African exile who introduced Tutu, called her "the best of all of us. She can walk with the noblest, she is a queen, but her heart lies with the lowest of us all. She works for the domestic workers who have no workmen's compensation, no protection of any kind."

The American Friends Service Committee placed Desmond Tutu's name in nomination for the Nobel Prize in 1981 and 1982; he won the prize in 1984. That prize, said Leah Tutu, did more than the South African government will admit to put the focus on apartheid.

"What we are saying is that we are all South Africans—blacks and whites together. We think the whites belong as much as we do, and there is room to share. We don't have the arrogance whites have, however."

Later she told a news conference that the blacks of South Africa are very angry and the situation there is almost one of war.

Paul Brink is a former United Press International reporter who works for the American Friends Service Committee.

### BOOK NOTE

**American Refugee Policy: Ethical and Religious Reflections**, edited by Joseph M. Kitagawa, paperback \$9.95, Winston-Seabury Press, Minneapolis, Minn. The 1980's present problems that don't lend themselves to "this or that, yes or no, in or out decisions," says Martin Marty in this book commissioned by the Presiding Bishop's Fund for World Relief. A compilation of talks by George Bush, Elie Wiesel, Bishop Anthony Bevilacqua, and Rabbi Marc Tannenbaum among others, this book is designed for discussion of the ethical dimensions of the complicated subject of giving shelter to those from other lands.

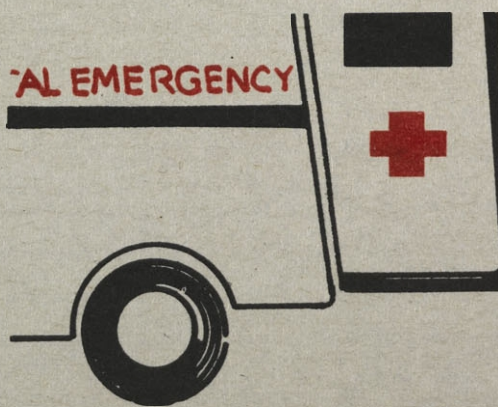
# Four injured, two dead— and claims exceeding \$1,500,000 filed against the church

*There was a great clamor over who was going in which Sunday School teacher's car as the children prepared to leave for an all day trip to the zoo. Six cars, each owned by a teacher, each filled with wriggling, giggling, primary age children, left the church. Five came back with very much subdued, very bewildered passengers. The sixth had been in a severe accident that left the teacher and three children in critical condition and two dead. Aside from the personal tragedy, the liability claims that were to follow were many times greater than the teacher's own insurance would cover, and these claims were directed against the church. The only small bit of comfort to come from this day was that the church did carry "automobile non-ownership liability insurance" which covered these claims in full.*

Although many churches or Church organizations are not well acquainted with this form of insurance, it is making a vast difference in the peace of mind to those with foresight to carry it. Privately owned automobiles are frequently enlisted for church business or functions, yet churches often are unaware of the liability they face when this is done. True, owners usually carry their own insurance, but it may not be nearly enough to cover claims for bodily injury or property damage that then may be filed against the church.

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**Reports from the wider communion**

**Evensong  
in India**

by **Carol Lindstrom Luedtke**

Almost every Sunday of my life I've attended a Lutheran church, even when far from home. The year my husband and I were student Fullbrighters in Germany, we caught a *dampfer*, or steamer, from our village and crossed the fjord to the old city of Kiel to the Lutheran cathedral, which had been bombed during World War II and later restored.

This year my husband, I, and our two children—ages 8 and 12—are in Hyderabad, India, a city composed primarily of Hindus but with some Muslims and a small Christian community. The single Lutheran church in Hyderabad offers services only in the Telugu language. We collectively decided that this Lutheran church didn't meet our needs.

We drove around and spotted a Church of England worship place in Secunderabad, the sister city of Hyderabad and the location of the former British cantonment, and have attended St. John the Baptist, an Anglican church with services in English, since we found it—or since God revealed it to us.

Because of the sweltering Indian heat and the inordinate length of Sunday morning worship, we usually attend Evensong, or Vespers. After the service we feel fortified to begin another workweek in faraway India.

Like much of India's architecture, St. John the Baptist is an example of faded Raj glory. The high gothic arches house pigeons and bats that swoop and dart during the service; we've come to think of them as doves and find, then, that they aren't such a distraction. The long rows of pews are wood and cool cane, but much of the caning is ragged and has gaps.

We always sit on the left side in the third pew from the front—even in an alien land one finds a "family pew" and returns to it week after week. Our place allows us to hear even when the amplifying system goes off during a power failure, a frequent occurrence in India. Also, our pew is well located under a wobbly overhead fan, providing a breeze that helps keep away the ubiquitous mosquitoes. (Ironically, perhaps, we've selected Sunday as the day to take our weekly malaria pills.)

Evensong begins with a prelude from the stately three-manual pipe organ which can be operated either by electricity or manual pumping. Then the acolyte-cum-lector-and-usur—barefoot and dressed in white shirt and wide-legged trousers—lights the candles. On the altar are wilted linens and shiny brass vessels filled with brilliant bunches of bougainvillea, sweet-smelling frangipani, and dazzling tiger lilies.

The pastor enters the chancel in his all-white surplice and robes. His garb billows when it catches whatever breezy air currents exist. He, too, is usually barefoot.

**... and Bishops  
in Lords**

by **Valerie Hillsdon-Hutton**

If, as someone once said, "the cure for admiring the House of Lords is to go and look at it," why is the Church of England so delighted with the installation of television cameras in those sacred precincts? The answer lies in the presence of 26 bishops who, resplendent in black and white rochet and chimere, are along with the Lord Chancellor and the Speaker the only peers who are always robed and easily identified in a crowd.

Bringing television cameras into the House of Lords has exposed the general public to debates and given them the opportunity to observe procedure in the

quaint, somewhat antiquated Upper House, an institution which many British people wish to phase out.

Much of the class and power struggle taking place in Britain today has to do with the issue of whether the House of Lords has outlived its usefulness. Some say the advent of television coverage will hasten its demise. An editorial in *The Guardian* in 1968 said, "To rid Parliament of the hereditary principle would be a big advance toward rational democracy."

Many Church of England leaders do not appear to share this view. Ardent debate watchers say that the "peers spiritual" are no mere colorful eccentrics, but make quite a contribution.

Prayer immediately springs to mind as we picture a series of colorful chaplains invoking God's blessing upon

The organ swells, and everyone turns to the proper page in the small frayed hymn book. Surely the Father in Heaven listens appreciatively, even if organist, pastor, and congregation are on different notes in the same measure?

The lessons are read, and then the meditation begins. Usually the homily, a line-by-line exegesis of the text, is read verbatim from notes. It is presented in an English still alien to our ears, long and frequently none too coherent. Yet we comprehend occasional words and phrases and then meditate on our own. The phrase, "the Good Shepherd," has an important dimension for us now because we observe each day the significant care a shepherd offers his flock of sheep or goats or herds of bullocks.

Sometimes we're embarrassed during church. For example, we're still not wholly familiar with the liturgy (there are no bulletins), and at least once during each service we find ourselves standing stalwart before God when everyone else is poised prayerfully on kneelers. We've also lowered our contribution into the purple velvet offering pouch because we want to avoid being regarded as rich Americans. And—with enormous regret—we haven't participated in public Communion because our church uses only the common cup, and here we're exceedingly cautious about what we allow on our lips.

What we've come to appreciate most is the time for prayers during the service. The children especially like to say the familiar words of the Lord's Prayer with the congregation—it's repeated twice

*Continued on next page*

the House. And pray they do. Each day a bishop leads the House in a brief yet formal prayer from the 1662 *Book of Common Prayer*, then adds a prayer of later origin which petitions God to knit together the hearts of all persons and estates in the realm in true love and charity toward one another.

Bishops also make speeches. In 1983 bishops averaged three speeches each. The Bishop of Norwich made 29 on topics ranging from divorce, tax on liquor, the condition of Scottish roads, and soccer violence. When one realizes that many of the "peers temporal" hardly made speeches at all and that some rarely show up, the bishops are seen to be quite active participants, and many Anglicans are convinced the arrival of Bishops David Jenkins of Durham,

*Continued on next page*

*An Armento Columbarium revives an ancient tradition:*

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



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Alex Casler

Bard College, Annandale-on-Hudson, N.Y., celebrated its 125th anniversary with an academic convocation at which Presiding Bishop John Allin, left, received an honorary Doctor of Divinity degree, and Senator Daniel Moynihan, right, spoke. Leon Botstein, center, is president of Bard, an Episcopal liberal arts college.

## Evensong *Continued from page 6*

during Evensong.

During silent prayers we are grateful for our many blessings. We're far more aware of them now than before we came to live in this third-world country. A common request of our family is that God return us safely home—and soon, I'm sure we've all added at one time or another. Occasionally the time for silent prayer is punctuated by the soft slapping together of 8-year-old hands and a triumphant, "I got another mosquito!"

Here in Hyderabad I don't attend a Lutheran church, the Church of my heritage. The building where I worship isn't in a perfect state of repair. The service isn't formal and "high church," significant elements of worship for me. Yet at St. John the Baptist there are

churchly accoutrements, a community of saints (dressed in white shirts and trousers or colorful sarees), a liturgy and music, the Word. And the very real presence of the Holy Spirit.

Last Sunday the organist played as a postlude Johann Sebastian Bach's "Jesu, Joy of Man's Desiring." As we left the sanctuary and emerged into the searing Indian air, I was profoundly moved by God's universality.

I realized what I've known before but too often forgotten. Religious tradition, heritage, even particular theology are secondary. What is essential is the very real presence of the Holy Spirit.

Carol Luedtke is a Californian presently living in Hyderabad, India, where her husband directs the American Studies Research Center.

## House of Lords

*Continued from page 6*

Stanley Booth-Clibborn of Manchester, and Hugh Montefiore of Birmingham will increase their involvement.

These bishops are men whose speeches are already swaying votes. Since much of the material used in their speeches is gathered through personal contact with their constituents in their home dioceses, one can say they actually represent certain members of the Church of England. If so, what of Christians with different denominational affiliations?

Anglicanism is the established Church in England only, thus only the Church of England has official representatives in the House of Lords. One might argue that the remaining peers may well be members of other Churches and that none appears to have complained about the absence of their own clerics. The bishops themselves have sought to correct this imbalance but so far without result.

Not every bishop may sit in the House of Lords. Of the 26, only five are there by right; 21 are there because of seniority on the job. That leaves 16 bishops not seated. Those who are face the dilemma of over-commitment. Twelve of them have more than 400 parishes in their dioceses; Oxford has 649. Many are reluctant to make speeches because rules dictate that anyone who speaks must remain until the end of the debate. Confirmations and other commitments scheduled years ahead interfere, and, inevitably, many bishops choose to absent themselves from debates in which they are deeply interested.

Many Britons feel that any impact the bishops make will be on the basis of individual skill. The Bishops of Birmingham, Durham, and Manchester are especially skillful, and the public has already seen them at work. The bishops are filling some gaps, and some hope they can help strengthen a declining Church.

Valerie Hillsdon-Hutton is an evangelism consultant and free-lance writer in Sacramento, Calif.

### BOOKS

**A Missionary Chronicle**, Otto B. Berg, \$18.95, St. Mary's Press, Hollywood, Md.

Published under the auspices of the Episcopal Conference of the Deaf, this is a history of the Episcopal Church's ministry to the deaf from 1850 to 1980. With biographies of such pioneers as Thomas Gallaudet as well as reports of Conference meetings, the book is organized chronologically.

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In Thailand, 7 year old Somjack comforts her little sister Kai who is suffering from severe malnutrition. These two frightened refugee children were found huddled together in a crumbling shack.

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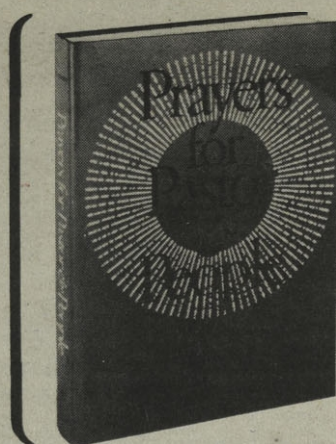
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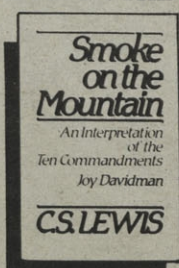
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Charismatic renewal among Episcopalians is growing, testified Scottish Bishop Derek Rawcliffe, right above, and Bishop Moses Tay of Singapore, left above, at a summer conference attended by many Episcopal clergy and laypeople, below.

## Renewal movement growing, say leaders

by Julia Duin

Two thousand people who attended a national Episcopal-Presbyterian charismatic conference at the University of Southern California in Los Angeles late in July heard reports that the charismatic movement is growing in the Episcopal Church.

Episcopal renewal leaders had glowing reports of high involvement among the laity (18 percent), the clergy (3,000 out of 13,733 parish clergy), and 470 parishes listed in Episcopal Renewal Ministries' (ERM) national directory. They claimed that 35 U.S. Episcopal bishops are charismatic, naming one of the four nominees for Presiding Bishop, Bishop William Frey.

The Rev. Chuck Irish, ERM coordinator, said the organization's new job placement service for charismatic priests, which receives about 12 requests each month, shows that Episcopalians are open to the movement. "Two dioceses want only charismatic priests," Irish said. "In certain dioceses, the climate for renewal is exceptional. In a handful, it is difficult. But the broad spectrum is open. There isn't a diocese in this country where I can't call a bishop and say I want a parish renewal conference there and he'll refuse me."

Late in the 1970's, ERM leaders realized that without the priest's being personally involved, charismatic renewal would go nowhere in the parish. ERM then redirected its energies toward parish priests. Irish said that during recent renewal conferences, an average of 10 priests have been "baptized in the Holy Spirit," which is considered the entry into the charismatic movement. At that time one receives spiritual power and spiritual gifts, such as prophecy, healing, and speaking in tongues.

Conferees at the Los Angeles meeting—68 percent of whom were Episcopalians—attended workshops on these gifts as well as on women's ministries in the Church, resolving parish conflicts, and other topics.

Scottish Bishop Derek Rawcliffe of Glasgow and Galloway described how he had revamped the Anglican confirmation service to allow confirmands to be baptized in the Spirit while at the altar rail.

Bishop Moses Tay of Singapore comes from a diocese which was the envy of many U.S. Episcopal charismatics. Nearly all of his clergy and most of his



Julia Duin

40 congregations are charismatic, he said. He has hopes that his diocese, located at the crossroads of southeast Asia, will be a base for renewal in the Far East.

Charismatic renewal has spread even faster in Africa because of the large numbers of charismatic Anglican African bishops, said British renewal leader Michael Harper, founder of Sharing of Ministries Abroad (SOMA), which propagates the charismatic renewal in the third world.

"In Africa, when a bishop or archbishop is baptized in the Spirit, things really take off," said Harper. So many African Anglican bishops have become part of the renewal that African Lutheran bishops are following suit, he said.

Also represented at the conference was the newly accredited Trinity Episcopal School for Ministry in Ambridge, Pa. Seminary officials said they aim to put intellectual substance into the Episcopal charismatic renewal.

The Episcopal charismatic renewal can be traced back to the Rev. Dennis Bennett, the Episcopal priest who pioneered the movement in the main-line Churches. Bennett, now 67, resigned from his large Van Nuys, Calif., parish in April, 1960, after he told his congregation he spoke in tongues. The ensuing controversy was reported in *Time* and *Newsweek*.

Bennett moved to Seattle where he transformed a dying parish into a large

Continued on page 9



# Fear of AIDS causes concern in California

by Janette Pierce

In San Francisco an estimated 300-400 people have died from AIDS and AIDS-related conditions since 1981. As a result, Bishop William Swing of California has called for a symposium March 5-7 to which he hopes each diocese will send a delegation to learn more about pastoral care of AIDS victims. A national task force to be appointed by the Presiding Bishop is expected to hold its first meeting at this time.

Swing recently issued a pastoral letter in his diocese where healthy people fear becoming infected with AIDS and AIDS victims fear becoming infected by harmful bacteria through use of the common cup at Eucharist, fears which have led some churchgoers to choose intinction (dipping the wafer into the wine). While acknowledging that some cautious communicants may choose to receive only bread, Swing asked that use or non-use of the common cup not be made political.

When he is celebrant, Swing plans to partake of the bread at the beginning of

the Eucharist and drink from the chalice after all other communicants. This is contrary to Prayer Book rubrics, but he consulted with theologians, who approved the pastoral intent.

Swing observed that in other times of widespread epidemics, bishops have prohibited the common cup and either urged intinction or stipulated that "a full and valid Communion is made by eating only the bread." He has, he said, no evidence to lead him to issue a similar directive in this situation. Instead, he asked for pastoral understanding for those who choose to receive only bread. He also asked churchpeople to "drink deeply of the compassion of our Lord. . . as we gather to break bread."

Swing and his diocesan delegation were active in bringing AIDS (Acquired Immune Deficiency Syndrome) to General Convention's attention in Anaheim, Calif., this past September. In response, Convention expressed its cor-

porate concern in a resolution which recognized "with love and compassion the tragic human suffering and loss of life involved in the AIDS epidemic" and repudiated "any and all indiscriminate statements which condemn or reject the victims of AIDS."

The resolution also asked Executive Council to develop special intercessory prayers for people affected by the AIDS crisis; develop and fund programs of education, awareness, and prevention; and identify and fund programs of ministry to AIDS victims. It asked the Presiding Bishop to establish and lead a national Day of Prayer and Healing, with special intentions for the AIDS crisis, and to urge President Reagan to provide long-term substantial funding for AIDS research.

At Convention Swing and representatives of The Parsonage, a church-sponsored, San Francisco-based ministry to homosexuals, met with 39 bishops or

their representatives to discuss questions and answers about AIDS. Swing summarized that discussion in a letter to the House of Bishops which included the following two points:

- AIDS is not a manifestation of God's wrath. "God does not punish through disease and suffering. God, as revealed through Christ Jesus, offers healing, compassion, reconciliation, and God's love for all people."

- AIDS is not only an urban problem. It has been diagnosed in 47 states and the District of Columbia. "Even if there are no people with AIDS where you live, the pastoral response to AIDS must include counseling families and friends who frequently live far from the cities where many AIDS patients live."

Swing expects at least 200 people to attend the symposium in San Francisco.

For information about AIDS and the meeting, write to: The Parsonage, 555A Castro St., San Francisco, Calif. 94114.

## Church Pension Fund needs your help

The Church Pension Fund is calling for help in locating survivors of deposed clergy. Beginning in January, 1986, surviving spouses who were married to former clergy at the time of deposition and dependent children born at that time may be eligible for benefits. The deposed minister must have had 10 years of credited service and been deposed before age 60.

The Fund has lost contact with many of these people. Help is needed to identify and locate them. If you have any information, please write the Church Pension Fund (Clergy Pension Services), 800 Second Ave., New York, N.Y. 10017, or call toll free (800) 223-6602; in New York state, (212) 661-6700.

## Renewal

Continued from page 8

and successful church. Now retired, he and his wife Rita give seminars on inner healing. His latest book is *How to Pray for the Baptism of the Holy Spirit*.

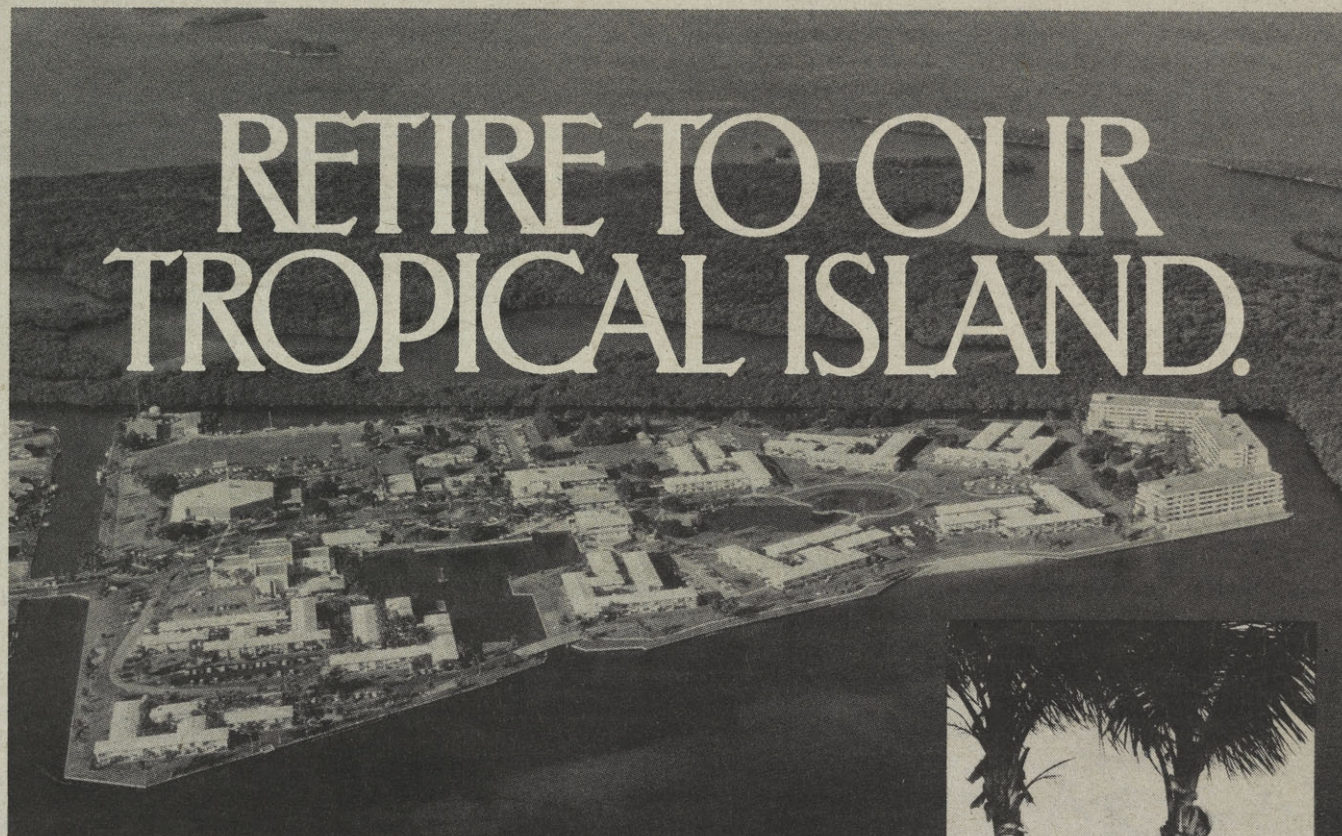
"I find that as I go around the country and I pray for people to receive the baptism of the Holy Spirit, they don't have a ghost of an idea of what to do," he said. "Another generation has come up. We need to tell them that after Easter, there's a Pentecost."

"Some good clergy friends of mine were dramatically baptized in the Spirit. But then they tried to fit Him back into the Episcopal pattern instead of daring to let Him change us. We're afraid He'll change us beyond recognition."

But Irish, who has left his post as rector of St. Luke's Episcopal Church in Bath, Ohio, to work full-time with ERM, said Episcopal clergy are ready for renewal. "The Episcopal Church is in grave trouble of total decay, lack of attention to biblical things, and no conversions to the Lord. The only hope for the Church is Jesus Christ, and the charismatic renewal presents Jesus."

Julia Duin is religion writer for a Scripps Howard newspaper in Hollywood, Fla.

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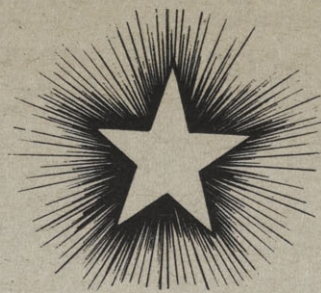
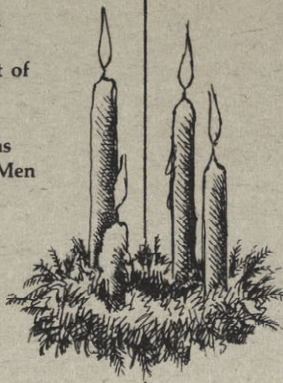
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—From St. Mary's, Edmond, Okla.



## Celebration and Preparation

Advent, Christmas, Epiphany—these three words bring to mind celebration and preparation. No child is born without preparation; no faith is born without preparation. As Advent speaks of the preparation of the world in the first century for the birth of Christ, so it also speaks of our preparation that He might be born in us today.

—From Holy Comforter, Richmond, Va.

## ADVENT

FOUR THOUGHTS FOR  
FOUR WEEKS

## Make space to be alone

As we grow in the Spirit, we need an increasing amount of space in which to be alone, and since thought has a tendency to become organized and confining, we need space that doesn't contain much thinking in it. We need to be empty of things around us—to have no purpose save that which reaches into our own depth where Christ is, so to encounter His presence in the creative solitude within. We shouldn't dread this lonely journey; we must yearn toward it and guard it fiercely against intrusion for out of stillness we are free at last to embrace the God who is revealed to us in the silence. Jesus said, "I am." And because He lives in each of us, therefore "we are" also. Sometimes we need to be in a lonely place so Christ can be born again as we seek Him there in silence. —From St. Martin's, Perry, Iowa



## The Answer of a Girl

She struck the angel Gabriel as hardly old enough to have a child at all, let alone this child, but he'd been entrusted with a message to give her, and he gave it. He told her what the child was to be named, and who He was to be, and something about the mystery that was to come upon her. "You mustn't be afraid, Mary," he said. As he said it, he only hoped she wouldn't notice that beneath the great, golden wings he himself was trembling with fear to think that the whole future of creation hung now on the answer of a girl.

—Frederick Buechner, *Peculiar Treasures*, Harper & Row

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## PHILLIPS BROOKS RECALLED

*We reduce life to the pettiness of our daily living. We should exalt our living to the grandeur of life.*—Phillips Brooks

by William W. Hassler

Professor James Bryce, the distinguished English scholar, after hearing the foremost English-speaking Christian preachers of the 19th century, concluded that "... none of them seemed to speak so directly to the soul" as Dr. Phillips Brooks, the renowned American Episcopal prelate whose sesquicentennial birthday occurs December 13.

Brooks' sermons exerted a profound influence on the hundreds of thousands who heard them during his three decades in the pulpit because, in the words of Dr. S. Weir Mitchell, Philadelphia physician, "Phillips Brooks was the only one I ever knew who seemed to me entirely great."

Brooks, who could communicate with all classes, preached simplicity, the joy of being alive, the harmony of the whole creation, the unity of life, and the conviction that heaven is the goal of earth.

Yet, paradoxically, Phillips Brooks more or less stumbled into the ministry. When he entered Harvard in 1851, he intended to become a teacher. He deferred being confirmed in the Episcopal Church despite his mother's wishes and the fact that at that time one normally was confirmed at age 16.

At the Boston Latin School, Brooks embarked on his teaching duties with enthusiasm and idealism, but a conflict with his autocratic headmaster and his inability to maintain discipline over his unruly class of 35, who were only a few years younger than he, caused him to resign at mid-year. For six months the 20-year-old Brooks, whose employer told him that one who failed in teaching could not succeed in any other field of endeavor, suffered depression bordering on despair.

During the summer of 1856 he decided to seek help from none other than Dr. Walker, president of Harvard College, whose sermons he had heard as an undergraduate. On Walker's advice Brooks enrolled in the Protestant Episcopal Theological Seminary at Alexandria, Va.

Still depressed and entering seminary at a time when it was polarized over slavery and secession, Brooks withdrew into himself and seriously considered leaving. He persisted in his studies, however, and after being confirmed that summer in Boston returned to Alexandria to distinguish himself in his studies. He immersed himself not only in his courses, but he also delighted in reading the Greek classics plus the works of Bacon, Carlyle, Schiller, Montaigne, and others. During this period he acquired a taste for poetry, especially that of Tennyson with whom he later formed a warm, personal friendship. He began composing his own poems, a labor of love which he continued throughout his lifetime.

In his personal notebook Brooks recorded his own emerging observations and convictions, the most significant one being the principle that all life is one great harmonic chorus which appeals to the individual soul to join in the universal refrain. In one of his poems he wrote, "No life is beautiful that is not good."

During his last year in seminary Phillips Brooks accepted the highest honor the institution could bestow upon a student, that of supervising the preparatory school which assisted students deficient in the classics to prepare for the ministry. His marked success in this assignment restored both his confidence and morale, lost at the Boston Latin School.

Shortly before graduation Brooks received a visit from a two-member committee of Church of the Advent in Philadelphia, Pa., which tendered him a call to become rector. Although he had an opportunity to become an assistant minister in a large prestigious church in



Philadelphia, Brooks began his ministry in the small Church of the Advent because "I believe it's better to take a small church and have it all one's own

and feel master of its work." His annual salary was \$1,000.

Brooks, then 23, riveted the attention of his congregation. The Philadelphia newspapers noted "Mr. Brooks is quite youthful in his appearance but evinces talents that are quite likely to render his services highly acceptable to the people of his prospective charge." As his reputation spread, he received offers from other congregations but stayed at Advent.

When, however, he was invited to succeed Dr. A. H. Vinton, then recognized as the outstanding Episcopal preacher in the country, as rector of Church of the Holy Trinity in Philadelphia, he accepted. Assuming his duties in January, 1862, Brooks soon became one of the city's foremost citizens, supporting President Lincoln whom he admired; espousing the anti-slavery movement; and pressing for en-

*Continued on page 15*



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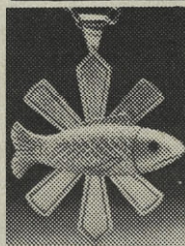
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The Blue House, built on Upper Nashotah Lake in 1842 as the seminary's first home, is the backdrop for the mission conference's closing Eucharist.

## Kemper conference explores mission history

by A. Margaret Landis

To celebrate the momentous missionary outreach decision of 1835 and to honor Jackson Kemper, the Church's first missionary bishop, Nashotah House—which he founded as a seminary to train missionary priests—held a three-day symposium on mission late in September at Nashotah, Wis. Among the honored guests were a number of Kemper's descendants, even unto the seventh generation.

Jackson Kemper was consecrated Sept. 25, 1835, at the age of 45 in Philadelphia, Pa. In faithful fulfillment of the consecration charge to be an apostle, he set out immediately for the western frontier and over the next 25 years planted the Church in seven states and founded two seminaries. He continued as diocesan of Wisconsin until his death at age 80.

Church scholars presented papers

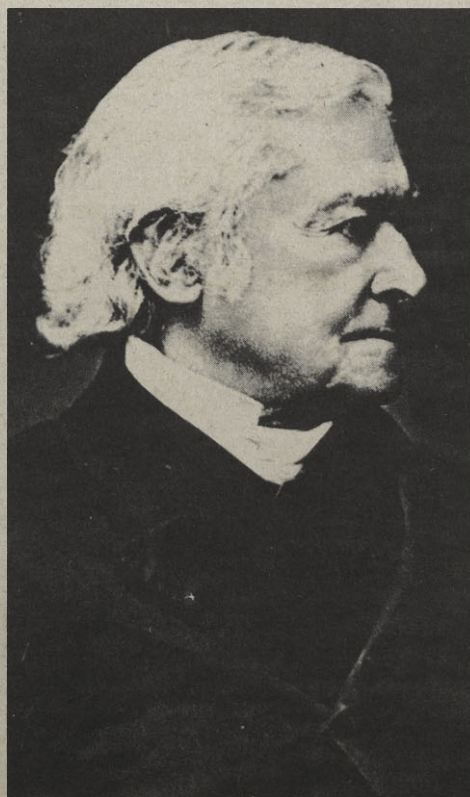
which described the founding of the Church and its growth along the eastern seaboard, following the movement of English settlers; its sad state after the Revolutionary War since many church members, both lay and ordained, went to Canada or returned to England; and the struggles of the fledgling Episcopal Church to care for its own and to grow despite the spiritual deadness that affected all North American Churches early in the 19th century.

Mission, as understood by each generation, has always been important to the Anglican Church in America. Prior to the Revolution—between 1702 and 1789—the English Society for the Propagation of the Gospel supported 309 ordained missionaries to both colonists and Indians in 202 stations at a cost of £227,454. But after the Revolution the Episcopal Church was short of both people and funds.

In 1792 Convention appointed a Joint Committee to "prepare a plan of supporting missionaries to preach the Gospel on the frontiers of the United States." In 1785, however, it turned all missionary efforts over to the individual dioceses, only some of whom founded missionary societies.

By 1821 not enough progress had been made, and the Church founded the Domestic and Foreign Missionary Society to coordinate and improve its missionary outreach. A voluntary society, it supported missions and missionaries through the contributions of dues-paying members.

But the vision of the Church as an apostolic Church was growing as was the equation of "apostolic" with "missionary." According to *The Missionary*, a contemporary church journal, "Her Bishops are Apostles, all; her clergy, all Evangelists; her members, each in his own sphere, and to his utmost strength, are Missionaries, every man; and she—the noblest of all names—a Missionary Church." The result of this vision was the decision of the Great Convention of 1835 to equate membership in the Episcopal Church with membership in



Jackson Kemper  
(1789-1870)



the society and to consecrate bishops to lead the work.

Papers presented the Church's changing images of mission and described its work, both at home and abroad, following the Convention of 1835. And having set the stage, the scholars then proceeded to detail what the Church is doing now and where the mission fields of the future will be.

The Anglican Communion is planted on every continent and in almost every country in the world, thanks to the efforts of missionaries. While not all who hear the message of Christ respond, a faithful nucleus exists in every place, and in many areas Christianity flourishes as it did in the early Church. But, said Bishop Arthur Vogel of West Missouri, the Church is not growing where it is the oldest. "The mission of the Church needs invigoration. It needs disciples, [people who] are willing to be sent to witness to the newness of life in Christ," not people who hug the good news to themselves.

"A clear view of Christian mission," said Presiding Bishop John Allin, "comes with a clear view of Jesus Christ. . . . The useful perspective for our vision of mission continues to be Paul of Tarsus, faithful servant, evangelist, teacher, with artisan skills to earn his own passage or livelihood where needed. He offered what he had and who he was in the name, grace, and service of his Lord."

The challenge now, said Dr. James

Griffiss of Nashotah House, is no longer taking the Gospel to foreign parts, but to reach out to what he called the "hidden frontiers"—areas in large cities to which boys and girls flee and "sell themselves out of despair and hunger or out of anger and indifference," places overseas and at home where "human greed and hypocrisy mean people are starving to death and where the elderly and sick. . . are tormented by loneliness, despair, and fear."

He included mission on the frontiers of medical research, nuclear warfare, "and all those other complex areas in which human life is threatened or its value disregarded." And, "lest we forget it, there are many affluent suburbs and small towns where people are being destroyed by drugs or by the hatred and scorn of their neighbors or by the sins of complacency and indifference.

"The primary goal of our mission," said Griffiss, "is not church growth for its own sake, but to be a witness of hope through our service to others and through our prayer for them and with them. First, our mission of service must be characterized by our willingness and our ability to give expression to God's judgment upon human sin and His forgiveness freely given in Jesus Christ. Second, it must be characterized by poverty—the ability to show in one's life that there is no security, no strength, except in that which is given to us in Christ. Finally, it means we must be a community in which the presence of the

Spirit is evident to all who see us.

"What the Church is called to proclaim in its mission [is] we are a small group of people witnessing, serving, and praying in the face of the desperate need of millions on the frontiers, and we are called to do so, without hypocrisy and without illusion, in order that we shall

be able to say, 'We believe in the resurrection of the dead and the life of the world to come.' "

The papers presented at the Kemper Anniversary Conference on a Missionary Church will be published by Forward Movement Publications.

Coming next issue: Jackson Kemper's life and legacy.



Four generations of his descendants congregated at Nashotah House to honor Jackson Kemper. Posing with them are a number of bishops whose dioceses owe much to Kemper's monumental missionary efforts.

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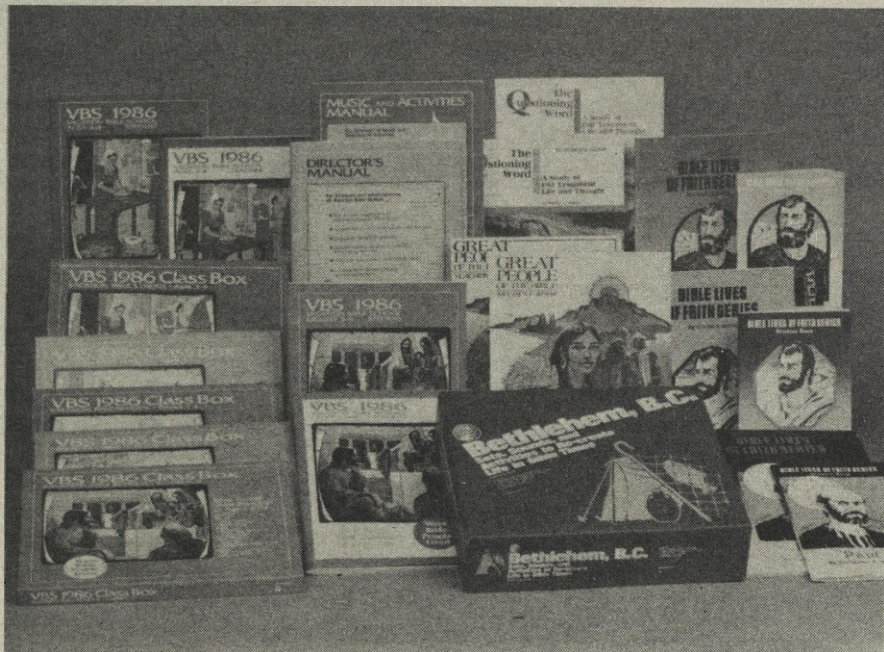
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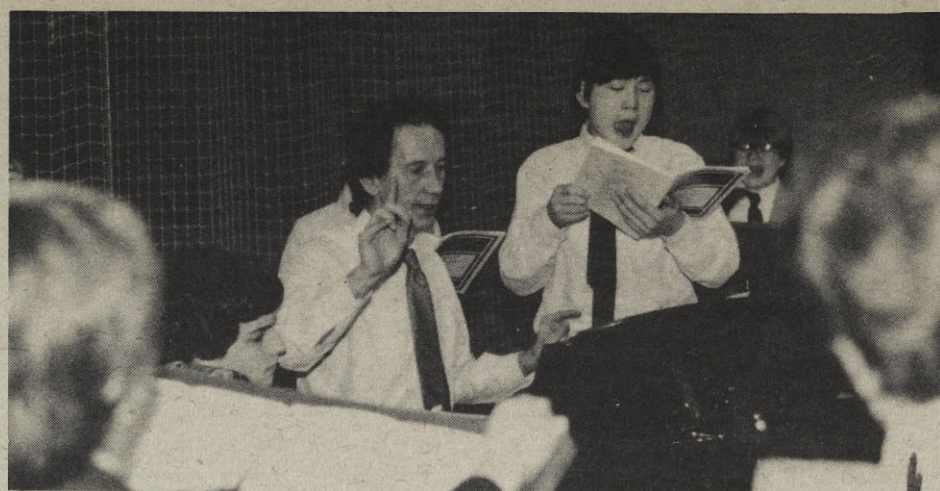
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## At St. Thomas' choir school, daily lessons are an 'hour of joy'

by Leslie Barnum Dimmling

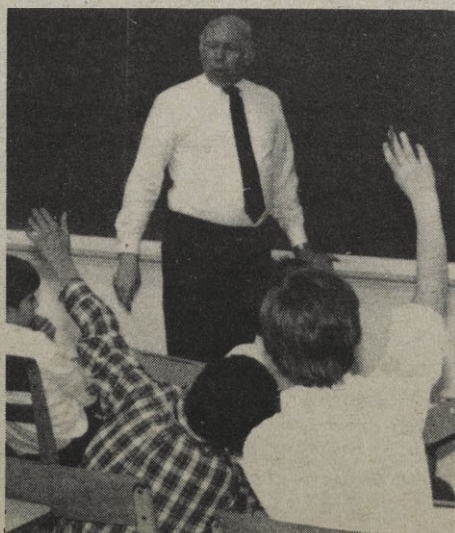
They are America's version of the Vienna Boys Choir. They are the voices that sing "O beautiful for spacious skies" on a TWA television commercial. They are the St. Thomas' Boys Choir of New York City, and they are "not just performers, but Christians at worship."

With its French Gothic architecture and its historic landmark status, St. Thomas' Church is a setting tailor-made for choral music. St. Thomas' residential choir school has been at the church since 1919 when organist and choir-master T. Tertius Noble began it with 30 scholarships pledged by parishioners. Wrote Noble, "I find the more they sing, the more they love it. Thus our daily rehearsal is not looked upon as lessons, but as an hour of joy." That sentiment still holds true.

At first glance, the boys—fifth-through eighth-graders—seem painfully young to be living away from home. But they obviously regard St. Thomas' as a second home. "I like it here," remarks John Johann, a blond sixth-grader. "I was a little homesick at first. I never had an independent outlook. But I'm not homesick now, and I'm not as dependent as I would have been if I'd stayed home."

As a group, the 40 boys at St. Thomas' appear brighter, more articulate, more mature than average boys their age. They are also unfailingly polite, addressing all adults as "Sir" or "Ma'am." Gordon Clem, the headmaster, insists on respect for oneself and others. Softspoken and affable, he is regarded with a mixture of awe, respect, and love, and he in turn calls the boys "wonderful kids."

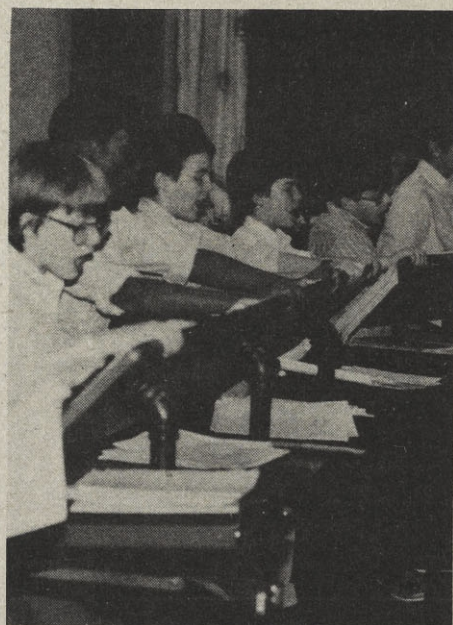
Competition to enter the school is stiff, with three or more boys applying for each of the available spots. Each must pass an audition, a series of academic tests, and a psychological evaluation.



"These kids are very bright," states Clem. "Some of them complete algebra and geometry by grade eight." Fifth-graders take Latin skills courses, and sixth-graders begin French. All boys must study piano or violin for two years. An estimated 21 hours a week involve music.

If all this sounds expensive, that's because it is. Tuition and board are \$3,800 a year, a fraction of the true cost which is made up by an endowment fund established in 1925 by Charles Steele, an attorney. Steele called the choirboys his "dividends." But this is not an elitist institution. More than half the boys are on scholarship; no one is refused for financial difficulties.

"Boarding school" is too cold a term for St. Thomas' where sharing and cooperation underlie every activity. Grace is said at meals, which are served family-style with the boys taking turns



serving and clearing the tables.

Choir practice is held right after breakfast. The choir is the melding force that unites the boys. They assemble on the stage of the school's gym, standing in a semi-circle around choir-master Gerre Hancock, who gains the boys' instant attention with a single piano note.

Hancock's professional efforts guide the boys through their music—sung in German, English, Latin, or French—toward fulfilling what he calls their "highest calling, to return in praise to God their most marvelous gifts, their exquisite voices lifted in song."

Older boys are encouraged to assist the juniors by pointing out errors. When one youngster tearfully flees the dismissed rehearsal, an older boy asks, "Should I not say anything to him about the errors, sir?"

To which Hancock replies gently, "Why of course you must. How else will he learn?"

So much of the life of the school revolves around music that when voices change—at about the age of 12—and the

Continued on next page



boys leave the choir to become acolytes or crucifers, they speak of their lost participation wistfully. Eugene Lyman, 13, says, "I miss the singing a great deal. I like the music."

Religion is part of daily life here, not simply a matter of saying grace or community bedtime prayers or singing sacred music. In the classroom hard theological information is imparted by the Rev. Gary Fertig, 32, the school's chaplain.

"This is a Christian community of people who really care for each other and get on with the difficult job of loving each other. So in class I try to show them something of what love is—how Jesus loves us and how we share that love with each other."

"We work hard at being a Christian community, at doing things for others," Clem says. "Many of the boys volunteer to work at the parish soup kitchen on weekends."

Fertig says singing is a vehicle of worship. "I try to get them to understand what they are doing liturgically when

they sing. After all, they are not just performers, but Christians at worship."

Lest all this seem too idyllic a scene, be assured that these are indeed real boys who once decided, for instance, to experiment with making gunpowder and almost blew themselves up in the process.

Some graduates are prominent musicians, but many of the boys do not pursue music careers. Says Clem, "I'm sure we've turned out more lawyers and teachers than musicians."

Yet this does not diminish the role St. Thomas' plays in the boys' lives nor the role the boys play while members of a choir whose music has touched many lives. At graduation in 1983, St. Thomas' senior warden, Sidney Stires, said, "With just the sound you make and the beauty you convey, we are lifted out of ourselves and helped to hear and to pray and, perhaps, to be found by God."

Leslie Barnum Dimmling is a free-lance writer who lives in Garden City, N.Y.

Anglican Prayer Fellowship to meet in Houston in 1986

Episcopalians in the Diocese of Texas are planning the 28th Anglican Fellowship of Prayer International Conference for Houston, Texas, April 24-26, 1986. St. Martin's Church will be host for the celebration whose theme is "Discipleship—the Fruit of Prayer."

The conference coincides with Texas' sesquicentennial, and conference planners have a list of historical sites to visit as well as the three-day program which

features Bishop Michael Marshall, head of the Anglican Institute in St. Louis, Mo. A native of London, England, Marshall is an author, lecturer, and radio-television broadcaster. Bishop Shannon Mallory of El Camino Real and his wife Mondie will speak at the conference banquet and lead workshops.

For information: AFP, Box 42808, Dept. 162, Houston, TX 77242.

Florida parish publishes literary journal

"Creative talent, in all its many, many forms, is a gift of God. As such, it lives in all of us and needs only to be encouraged, nurtured, and brought out into the open, however modest that vehicle."

So writes the Rev. James H. Cooper about his parish's literary journal, *Out of My Life*, sponsored by the arts committee of Christ Church, Ponte Vedra Beach, Fla.

Volume II of the journal is the crea-

tion of a group of parishioners and contains poetry and short stories which range through such subjects as "My Father, the Failure" to "After a Visit to a Nursing Home." Authors include a retired priest's wife, an actor, and a parishioner who now lives in Chad. Offerings include a love poem to a wife on her birthday and the story of a camping trip.

PHILLIPS BROOKS

*Continued from page 11*

franchisement of Negroes and their right to ride city streetcars.

After the Civil War he visited Europe and the Near East. Following this trip to the Holy Land, he wrote the familiar Christmas carol, "O little town of Bethlehem," for his beloved children in Holy Trinity's Sunday school.

Brooks continued to receive offers from other churches, and one from Trinity Church in Boston, Mass., particularly appealed to him. He declined the first invitation but accepted the second and moved to Boston in 1869. Again his personal magnetism, coupled with his practical, optimistic sermons, attracted overflow audiences which gladly waited in line an hour before being seated on camp stools to hear his messages. Within two years he quadrupled the number of Trinity's communicants.

In Boston Brooks faced the challenge of influencing those who in the Darwin-Huxley era were drifting away from the traditional Christian faith. He took the position that one's faith can be kept by discovering in it relations to life and that by holding fast to the historic faith lies the way to perfect freedom. His reputation and stature as a preacher continued

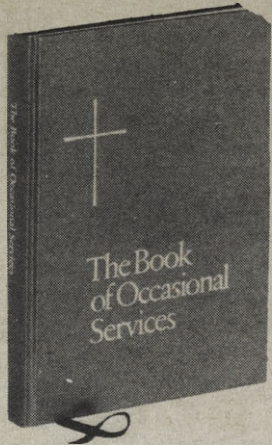
to spread, as evidenced by invitations to preach before Queen Victoria at Chapel Royal in Windsor and to deliver his famous sermon, "The Candle of the Lord," in Westminster Abbey. He also preached at Cambridge and Oxford, the latter awarding him a Doctor of Divinity degree.

At home he received flattering offers from colleges, but he turned down academic posts to continue his pulpit ministry.

In 1891, when Phillips Brooks was elected Bishop of Massachusetts, people said no bishop of the American Church was ever called to as high office with such acclaim. Undertaking his new duties with characteristic vigor and zeal, he seriously impaired his health and in less than two years died of diphtheria.

During his fatal illness he spoke of his loneliness. He had never married, and he frankly admitted that the great mistake of his life had been to remain single—not by design, but simply because once he entered the ministry, he devoted his entire being to it. And throughout most of his adult life he experienced and practiced the theme he constantly preached—namely, that "no life is beautiful that is not good, that every man is the child of God and the great joy is just to be alive."

William H. Hassler, a retired university president, lives in Winchester, Va. He last wrote for *The Episcopalian* on Christmas carols.



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# MINISTRY

Information about Episcopalians in ministry  
prepared by the Office of Communication  
at the Episcopal Church Center,  
815 Second Avenue, New York, NY 10017.  
Editor: The Rev. Richard J. Anderson

## Superior is her title - and it seems to fit

by Richard J. Anderson

"It's a good thing you suggested meeting on Monday," said Sister Cornelia, OSH, "because Monday is the only day this week I have the time."

The OSH in Sister Cornelia's name stands for Order of St. Helena, one of the Episcopal Church's religious orders for women, and the busy schedule results from her having been elected superior of the order.

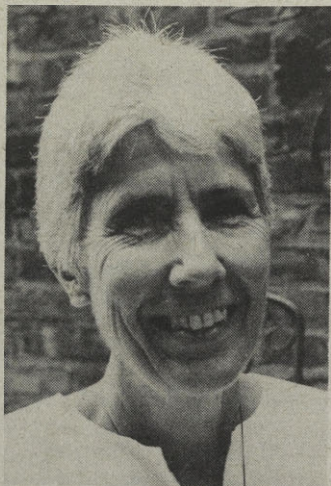
I planned to meet Sister Cornelia for lunch at Mexico Majico, a New York City restaurant near where she had some other appointments that day. I arrived, however, to find that Mexico Majico had been closed. Luckily, in New York one can always find another restaurant just a few steps away in any direction.

Sister Cornelia was elected superior Aug. 2, 1985, at a chapter meeting of the Order of St. Helena. She assumed the office at once, beginning a four-year term of responsibility for administrative decisions, regular visits to all of the order's houses, representing the order, and placement of sisters. "It is my job to see that the decisions made by the chapter are carried out," she said. "As superior, I am also in a coordinating role, in touch with all of the houses and groups within the order."

Cornelia Ransom was born in New York City and reared near Darien, Conn. She was a member of St. Paul's Church in Norwalk, Conn.

Why did she become a nun?

"That's what everyone wants to know," she said with a laugh. "I first thought of it while in high school, but it didn't seem to be the right



Sister  
Cornelia, OSH

decision at that time. I tried many things—teaching, working in a bank, as a travel agent—and during all of this time, there was still the nagging thought that I should consider the religious life." She paused for a moment.

"You know that poem, 'The Hound of Heaven'? It sort of describes what happened to me."

Cornelia Ransom became Sister Cornelia, OSH, on Apr. 7, 1967, when she made her life profession as a religious. "I kept my baptismal name," she said. "I wanted to. In those days you had a choice. You could keep your baptismal name or adopt a different religious name. I'm glad I was able to keep mine. Now most sisters keep their baptismal names without question though there is still provision to add a religious name if that is desired."

Another question that "everyone wants to know" is about people joining religious orders today—and people leaving them.

"Several people come to us each year to test their vocation to the religious life," said Sister

Cornelia. "More leave than stay, of course. Sometimes we have one or two, sometimes four or five. There always seems to be somebody."

"A lot who come to us find they do not have a vocation, but they do wind up finding some direction for their lives. By spending time with us, they have made a contribution to us. And I feel we have made a contribution to them also."

"In the 1960's many left. I think this is because before that time there had been some stigma attached to leaving a religious order. It meant failure. This changed in the 1960's. Now those who do not have a vocation are encouraged not to stay. But people are not leaving in great numbers these days. Sometimes it is right for a person to leave, and provision is made for this to happen."

Changes in the religious life?

Sister Cornelia smiles as she says this is another question "everyone asks."

"We have, of course, moved from a more

### Here and there

## Charles Higgins: A conservative?

"I thought you might be interested in the attached obituary," wrote Walter Boyd from Monticello, Ark. "I clipped it at the time but have delayed getting it off to you."

Attached to Walter's letter was a clipping from *The Arkansas Gazette* for Saturday, Aug. 3, 1985:

*The Very Rev. Charles A. Higgins, aged 72, a former China missionary and Episcopal Church leader in Arkansas who was an outspoken advocate of racial desegregation during the Little Rock school crisis of the 1950's, died Friday at Helena after a long illness. He was dean of Trinity Episcopal Cathedral at Little Rock from 1957 to 1977. . . . As a China missionary, he had delivered relief supplies to Mao Tse-tung at Yenan. . . .*

Charles A. Higgins!

The name brought back the early 1970's when Dean Higgins was a member of Executive Council, and I was one of the reporters at the press table.

I can't say that I liked Dean Higgins very well. He seemed so conservative. He did not say much at Council meetings, but he always voted with the Back Row (Council "conservatives" usually sat in the back row of the Seabury House meeting room in those days).

Dean Higgins was an interesting man. He flew his own airplane to Council meetings. He always stayed in Bruglar House, a building on the Seabury House grounds that had been provided for overseas personnel. I was surprised when Judy Foley of *The Episcopalian* told me Higgins was a trumpet player, that he had played with Les Brown's band. I remember Judy's saying Higgins was "kind of neat."

I was also impressed with how well he wrote though his Province VII newsletter accounts of Council meetings were filled with spicy opinion, such as: "We sat through another ho-hum report from the Ministry Council." When I needed a "conservative" columnist for the 1973 *General Convention Daily*, I invited Dean Higgins to do the job. He said he would but had to change his plans at the last minute. I was disappointed. He would have been good.

What surprises I found in the almost 20 inches

rigid, authoritarian style to a democratic structure. Because we are not as structured as we used to be, more self-discipline is appropriate now." She says that just about everyone in the order has supported this basic change though some sisters who have been in the community since before the 1960's still tend to ask for permission to do some things. "It is no longer necessary for them to make such requests, but they still do, mostly out of habit. . . .

"We also no longer have 'works.'" Sister Cornelia uses her fingers to make quotation marks in the air as she says the word "works."

"We used to have Margaret Hall School, for instance, and our mission in Liberia. Now the trend seems to be for people to use their individual talents to respond to a wide variety of special needs. Some sisters are active, engaged in a variety of projects. Others are more contemplative. My hope is we can continue to grow

*Continued on page 17*

of obituary columns Higgins rated in *The Arkansas Gazette*!

"Dean Higgins was one of the religious leaders in Little Rock who spoke out frequently in support of compliance with court-ordered desegregation orders from their beginning in 1957. . . .

"Dean Higgins went to China in 1937. . . . He was dispatched with International Red Cross relief supplies to mission hospitals in territory held by the Communists. . . . He crossed Japanese lines to join Mao Tse-tung and his army at Yenan and lived in caves with guerrillas, meeting frequently with Mao and Chou En-lai. . . .

"In 1939 Dean Higgins married Mary Atkinson Tyng in Hong Kong. . . . There they were caught in the December, 1941, invasion by the Japanese. . . . The Japanese interned them in Stanley Prison Camp. . . .

"In September, 1977, he retired to Sewanee, Tenn., where he became director of bands of the University of the South. . . ."

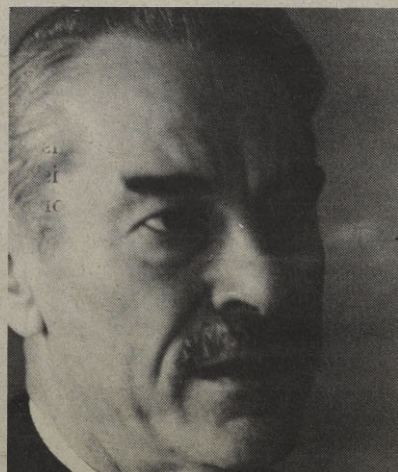
What a life!

Conservative, indeed!

Sorry, Charles Higgins, that I so underestimated you as you sat there so quietly at Executive Council meetings.

I'm sorer still that I did not hear firsthand about jazz, Chinese Communists, Japanese prison camps, and all the rest. And get to know you.

—Dick Anderson



Charles A.  
Higgins



# More thoughts on confidentiality

by James L. Lowery, Jr.

Back in February, I treated confidentiality under the rubrics of personal, pastoral, personnel, and financial. I have been taken to task by a priest-lawyer, William Powers Clancey of All Souls' Parish, Berkeley, Calif., and think his information and opinion will be helpful to clergy and lay leaders. I hereby pass on what I hope is a fair summary of his thoughts. His chief reminder is of the distinction between the Church's seal of confession and the state's statutory privilege, which are two different things. The difference should be kept in mind. Confession and the person's privilege are a further distinction.

In our Church, "the content of a confession is not normally a matter of subsequent discussion. The secrecy of a confession is morally absolute for the confessor and must under no circumstances be broken." (Rubric, p. 446, *Book of Common Prayer*) This means that the seal of the confession is absolute in our communion. "Normally" means that in extraordinary cases, the confessor may consult a specialist in moral theology about the case without revealing the exact matter. The specialist is under the seal, and the penitent, in our tradition, must give permission for the consultation.

In the Roman communion, things are not so clear-cut. There the canonists hold to the absolute seal while the theologians suggest the penitent may release the confessor from the seal. This, in effect, converts the absolute secrecy of the seal to a privilege held by the penitent.

A further distinction is made between the matter subpoenaed and the person. Usually the person (priest) is the object of the subpoena. The priest must accept the subpoena, appear before the court, and assert the seal of secrecy.

That the statutes in the 50 states vary in establishing the privilege of pastoral confidentiality and the seal of the confessional is a complication. Clancey says the complication is greater because we have no common law privilege, the matter in ancient England having come under church law. In most states, the privilege of confidentiality is unilateral; that is, it belongs solely to the penitent. In California, however, the privilege is bilateral and belongs to both cleric and penitent. Some states have no statutory privilege, and the cleric asserting the seal of the confessional can be found in contempt of court and threatened with jail if he/she refuses to reveal the matter of confession. Where unilateral privilege obtains and the penitent waives the right to it, the penitent can compel the cleric's testimony. Where bilateral privilege obtains, neither party can compel the testimony of the other.

This may be more than most people want to know about the subject, but it is important background information for pastors, confessors, and congregational leaders who find their priest involved in such matters.

## Distinction between roles of the clergy

One of the signs of modern, secular, post-Christian society is rationalization. The term means separation of things into components and dealing separately with each component. This may have good points and bad points, but it is a reality, a fact that can be used, abused, or ignored.

The distinction between roles can be somewhat helpful: It can be valuable to distinguish between the priest as person, as professional man or woman, as institutional man or woman, and as holy person.

The cleric as a person is sometimes neglected or hidden in a religious occupation where the work role, status, and calling can be considered all-encompassing 24 hours a day. The point of

liturgical vesture is precisely to hide the person wearing it and to emphasize instead the office and liturgical role and movement in the corporate rhythm of the gathered life of the Church of God. But one must deal with clergy as persons and human beings, as members of the human community in need of love, security, discipline, and vision like anyone else.

The priest as professional is seen as a dedicated, skilled, knowledgeable, disciplined, institutional helping person in a special peer relationship with colleagues. This role has more to do with competent and able practice and less with personal humanity. One looks to the person in this role for assurance of competency. (Remember how many people in church life are so lovingly incompetent?)

The cleric as institutional person represents the Church, or at least the Anglican portion thereof, in giving testimony before a state legislative committee. I used to sign my name and put under it the title, "Priest and Rector." First was my title and character by ordination. Then followed

my institutional position. In the institution I was rector of St. Swithin's-by-the-Gas Pump with full authority and control over the proper use of the parish for purposes of worship, education, etc.

Finally, the priest has the role of guru, or teacher, or man/woman of God. This may be the key or central role in my priesthood, but it is only one clergy role. We like to see the clergy flourish in all four roles. But the distinctions between them stand.

*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 consultant 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.*

## Superior is her title

*Continued from page 16 in this pattern.*

During the years immediately preceding her election as superior, Sister Cornelia worked with Asian refugee families in New York City. She began the task by studying the language and learning some of the customs of the people she sought to serve.

Do the sisters ever disagree with one another? "Certainly," laughs Sister Cornelia. "We're not always in agreement about everything, but we do manage to talk, and we try to come to consensus when possible. We do not agree on political matters, for example, though all of us are concerned about important issues facing the world. The ordination of women was difficult for us, and we are still not of one mind on the question. We did not have any problem that I know of in accepting the 1979 *Book of Common Prayer*. We come from different backgrounds, but we do have a common commitment."

What would the new superior of the Order of St. Helena like to say to members of the Episcopal Church?

"Well, I have to give a talk next Saturday," she said, "about the future of the order. I might as well talk about that now."

"My vision for the order is built around three words. The first is *prayer*. Prayer is what our community must be rooted in, prayer both corporate and individual. Sisters sometimes have a hard time praying, you know. We go through stages in our prayer lives, just like everyone else."

"The second word is *community*. This is an

emphasis that has grown in the religious life in the past two decades. We approach it in two ways: what community is doing for us as individuals such as enabling our growth and also the witness of community we make in a world that is so fragmented. Maybe by living together with a reasonable amount of peace we can show the way to others.

"And then there is *ministry*. What I think of here is: '... I was hungry and you fed me ...' There are so many ways to be hungry and sick and naked and in prison. And there are so many ways to minister, from the contemplative to the active."

"A word that runs through this threefold vision like a thread is *life*, the life that Christ brings. Prayer is how we keep in touch with the source of this life. Community enables us to grow into the Body of Christ. And life in prayer and life in community produce fruits that we call ministry, the bringing of life to others."

Is it fun to be a religious? "Of course it can be lots of fun," laughs Sister Cornelia. "Except when you're being interviewed for an article! Lots of funny things happen all the time."

And so Sister Cornelia Ransom, OSH, begins a four-year term as superior of the Order of St. Helena. The common sense, spiritual grooming, and awareness of the world that come through in an interview in a New York restaurant on a sunny Monday in September leave no doubt that the Order of St. Helena is not destined for the same sad fate as the restaurant Mexico Majico.

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A booklet describing the 1986 General Church Budget of the Episcopal Church prepared to inform Episcopalians about the Church's national and international mission. Available at no cost in multiples of 50 from the Stewardship and Development Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.



# What can we do about an alcoholic priest?

by Nancy Van Dyke Platt

Many congregations, challenged and confronted by poor job performance, gossip about how much their priests drink and continue to deal with alcoholism in silent pain and secret conferences. They either endure the "problem" created by the alcoholic in their pulpit or turn to diocesan staff to have the priest removed for "other" reasons.

Recently, national awareness of the disease of alcoholism has resulted in clergy—and often their families—receiving alcoholism treatment, but the congregation which is affected by clergy alcoholism remains seriously dysfunctional. The warped, inadequate communication and bizarre behavior of an alcoholic priest can result in equally disoriented behavior on the part of a parish family.

A recent national study by RACA (Recovering Alcoholic Clergy Association), with the assistance of the Bishop's Advisory Commission of the Diocese of Chicago, focuses on recovering alcoholic clergy and their past and present congregations. These clergy said their congregations did not "know" that alcoholism was the "problem." When the congregation was told, if it was told, the priest usually did the telling. Lack of information allows the congregation to continue its collusion in the disease. The "Family Secret" is the hallmark of the disease. Fewer than one-third of the 300 congregations included in this study received any information or education to help them deal with either the recovery of their priests or, more importantly, the dysfunction with which they had lived for years.

The Rev. William Van Wyck's tract (available through RACA), "The Alcoholic in Your Pulpit," describes some of the behavior congregations encounter at the onset of alcoholism. Erratic behavior and mood swings, manipulation, and denial. Efforts to respond to, cope with, and make sense of the behavior of a key person in the congregation marks the beginning of the dysfunction of those who associate with an alcoholic priest.

In "The Return of the Prodigal Son," the late James T. Golder, founder of RACA, outlines issues which the congregation and the priest face in beginning sobriety. The staff and congregation expect a return to normal only to find that "normal" no longer exists. Some congregations prefer things "the way they were" when their priest was drinking; sober behavior is not what they are accustomed to. For example, the parish secretary and senior warden no longer run the parish on a day-to-day basis. As a result of the priest's alcoholic behavior, their roles (like those in a co-alcoholic family) were assumed to take over his responsibilities.

The congregation's denial coincides with the priest's denial that he is having a problem with alcohol. Denial serves several purposes:

- making reality manageable—"a priest would never do anything like that";
- maintaining a certain amount of self-respect—"OUR priest would never do anything like that";
- providing a myth of control—"he drinks like everyone else"; and
- providing a myth of solution—"his marriage is so difficult."

Denial takes many forms. The "family secret" becomes the congregation's secret—"Sometimes Father drinks too much." Denial often continues beyond the point of sanity when obvious physical symptoms are laid to other medical problems ("passing out" to diabetes or tremors to Parkinson's disease). Moreover, the congregation's efforts to cope with the priest's changing behavior sets in motion a chain reaction of behavior and distorted communication which remains even after the priest has left the parish. Some parishes, so committed to co-alcoholic

behavior, hire alcoholic priest after alcoholic priest.

Predictable roles develop in the congregation as a result of the priest's drinking. People who have a profound commitment to their church and its work become "chief enablers." The clergy wife, the parish secretary, the senior warden, the sexton react to the worsening situation with anger and assume extra tasks. They become intermediaries and excuse-makers in communication snafus. They are assisted by other church members who want to avoid conflict, smooth over problems, and relieve tension in the congregation by making things "better" whether that is their responsibility or not. The alcoholic priest no longer has to take the consequences of his behavior or even make excuses.

Having adopted these roles, most parishioners need help to lay them aside. They are unlikely to recognize their own involvement in the disease process when they are only "trying to help." The major themes of any co-alcoholic congregation seem to be poor communication, an exaggerated sense of guilt and responsibility, confusion about their priest, and their own roles. They have difficulty in accepting the place alcohol has played in their problems. "The priest may have a problem, but it doesn't affect us."

The congregation's recovery process must begin with recognition of the disease and with knowledge of what the disease did to it. Congregational recovery can never take place without openness or when the blame for the dysfunction is laid upon the priest, his wife, or the bishop.

RACA clergy stress three subjects which are important in helping a congregation begin a recovery process. First, honesty accompanied by a change in attitudes about alcoholism begins to dissipate the well-meaning denial which has accompanied the priest's drinking and the congregation's dysfunction. Second is education about alcoholism as a disease and family roles

in co-alcoholism. Third is a spiritual recovery program similar to Al-anon which would embody the Twelve Steps of Alcoholics Anonymous in promoting the growth and changes which the congregation and the priest need to be healthy.

A number of dioceses have guidelines for dealing with the recovery of the priest and his family. This makes explicit the commitment of the diocese to the health and wholeness of the congregation and allows the priest to model, in admitting his problem, the solution of the whole community.

Resistance to such a program works with the denial and secrecy which mark co-alcoholic behavior dysfunction. To make the priest a victim or patient is to minimize the changes which he has made in rehabilitation. Current practice in alcoholism treatment includes those people affected by the disease and provides healing for them as well.

Mutual honesty, fellowship, openness, and growth are characteristics of the priest and congregation who are on their way to resolving their problem with alcohol. The crisis precipitated by the alcoholic priest can be a learning experience for all. Recovery for the congregation results in a Christian community; exciting possibilities of its coming alive in a renewed life exist if they confront their disease of alcoholism.



The Rev. Nancy Van Dyke Platt, rector of St. Matthew's Church, Hallowell, Me., was until recently a senior alcoholism counselor in the state of Illinois. She is secretary of the Recovering Alcoholic Clergy Association.

## A bishop speaks about liturgy

by Harold B. Robinson

From time to time the bishop, as the chief liturgical officer of the diocese, feels obliged to reflect upon some of the current liturgical practices taking place within his cure.

Several matters have accumulated that I would like to share with you. The first involves the passing of the Peace. With the best of intentions, it can easily get out of hand and become the first coffee hour of the morning! An extended, noisy, busy Peace-passing breaks the flow of the liturgy, resembling a time-out rather than a step in liturgical progression. I favor the Peace being passed rather quietly from the altar through the congregation. This emphasizes that our unity with each other is related to our unity with God. The Peace becomes a powerful Communion symbol.

Another matter that bothers me is clergy taking liberty with the language of the Prayer Book, substituting words and phrases supposedly as improvements over the original. We have no right to do this according to our ordination vows. It is a cumulative practice: One word changed soon leads to a completely new sentence. It is also disturbing and distracting to those who are familiar with the authorized words.

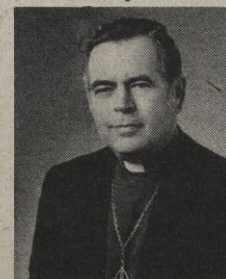
A third concern is stating a person's name while administering the sacrament. This might be appropriate at a relatively small, rather intimate and informal Eucharist. Even on such occasions, however, it appears to me to be a bit

precious. At a larger service, the practice runs the danger of placing a stranger whose name is not known in an embarrassing situation.

Far too many of our churches resound with chit-chat before services—hardly conducive to preparation for worship. And I hate to see liturgical arrangements being made during the service. To see the priest going hither and yon, covering up inadequate preparation for the liturgy, is very distracting.

On the use of homemade bread for the Eucharist, please do not ask me to consecrate a coffee cake! Our Lord took bread and broke it, not kuchen. Some homemade bread produces so many crumbs that it is absolutely impossible to distribute without leaving many remnants at the altar rail—not quite 12 baskets, but difficult to pick up without a vacuum cleaner. Get some bread that does not crumble!

These are my complaints and annoyances. I'll bet you have yours.



The Rt. Rev. Harold B. Robinson has been Bishop of Western New York since 1970.



Resources available from the Office of Communication, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017, include:

#### Mission Memo '85

A brief explanation of the way the Episcopal Church spends the 1985 budget. Reports from the executives of each of the seven program units. (Free)

#### The Episcopal Church: Essential Facts

A 16-page pamphlet that gives a thumbnail sketch of the Church's perspective on doctrine, practice, and organization. (25¢ each)

#### What to Expect When You Visit an Episcopal Church

A brief tract-sized pamphlet explaining what happens on Sunday mornings. (50 for 50¢)

#### Ministry in Many Places

An eight-page pamphlet that describes the relationship of the national church structure and its funding to dioceses and individual Episcopalians. (Free)

#### Understanding Those TV Preachers

A brief, thoughtful consideration of the effect of television evangelists on the Church and a look at questions people ask about them, such as: Where does the money they receive go? Is religion on television bad? (Free)

#### Voice from the Pew

A short list of questions and requests that visitors and members of the congregation can use to keep clergy, vestry, and committees up to date on everything from address changes to hymn preferences. (50 for 50¢)

#### INFO

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#### Into the World

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#### Ministry Development Journal

An education resource replacing the former *Aware* notebook and the *99 Percenters*. Contact Dr. Irene V. Jackson-Brown for further information. (Free)

#### Episcopal Church Center Directory of Services

A pamphlet indicating who should be called at the Church Center with what questions and about what matters. (Free)

### VIDEO PROGRAMS

The following programs are available from the Communication Office to congregations and civic groups and may be requested in 3/4-inch Umatic format or in VHS or Beta format (please specify which format when ordering). Cost is \$28 for the Umatic format and \$23 for the Beta and VHS formats on a sale basis only. Unless otherwise indicated, all programs are 28 minutes in length. Longer tapes will be priced slightly higher.

#### A Woman's Place

Churchwomen in a variety of relatively new roles speak about their ministries and their sense of a woman's place in the mid-1980's.

#### The Church in Global Development

This program examines the form and effects of our many partnerships in human growth and ministry with the emerging nations of the world.

# Ministry Resources from The Episcopal Church Center

#### Bread in the Desert

This compelling documentary focuses on hunger and what various Christian groups are doing to provide both bread and love to others in need. (CC)

#### Day by Day

This is an edited version of a film that explores the concepts of "ministry" in the light of the characters' lives and in the lives of others.\*

#### A Turning of Time

The spirit and concerns of Episcopal college students and chaplains are documented during a five-day New Year's gathering in the Colorado Rockies. Included is a meditation by Bishop Desmond Tutu.

#### Feed My Sheep

Four examples are shown of Christian ministry to people caught in today's economic squeeze. Unique programs from San Francisco, Denver, and Ohio, largely staffed and supported by laypersons, are documented.

#### The Holyland: A Pilgrimage

A sensitive and unusual view of the Christians at work in Israel in these troubled times, this documentary includes their special comments and insights. (CC)

#### The (In)Dignity of Aging

This 28-minute capsule version of a three-hour satellite teleconference on aging challenges both churches and individuals to become more aware of the important ministry of, as well as to, older persons. (CC)

#### Central America—A Challenge to the Church

Based on the 1984 visit by the Presiding Bishop's task force to Central America, this program reports the work of the task force as well as the reactions of other church members. (CC)

#### Claiming Our Roots, Using Our Wings

The energy, the excitement, and the inner feelings of over 1,100 young people radiate throughout this fast-paced overview of the 1984 Episcopal Youth Event in Stillwater, Okla.

#### APSO—Ministry in America's Own Third World

Ten projects supported by the Appalachian Peoples Service Organization are described by some of those directly affected by this ministry to citizens in six Appalachian states.

#### Together We Grow

Today's partnership between our Episcopal seminaries and parishes throughout the country is examined in an up-to-date view of theological education and its impact on church life.

#### Black Ministries of the Episcopal Church

This program documents how blacks have ministered in and to the Church in the past and highlights some of the people presently engaged in this dynamic area of our Church's outreach.\*

#### Caring About Cities

The activities of the Diocese of Connecticut, with particular attention to its work in the inner-city, are shown in this documentary on urban ministry.

#### Sing a New Song

Ray Glover and Alec Wyton offer a musical examination of current Hymnal revision with a live audience sharing in the singing of some new and some revised music from *The Hymnal* 1982.

#### A Year of Reconciliation

In word, music, and pageant this program celebrates the 75th anniversary of the National Cathedral in Washington, D.C., and its place as a house of prayer for all people.

#### In Common Cause

The first interim eucharistic sharing between Lutherans and Episcopalians, held at Washington Cathedral in January, 1983, is documented in a program which includes a discussion by leaders of both denominations.

#### Families Matter

Our Church's concern for the family unit is examined in a program which includes insights into both problems and opportunities for the Church today. (CC)

#### Why We're in the World Council of Churches

This program examines the reasons the Episcopal Church, together with other Anglican church bodies, participates in the ongoing missions and debates of the WCC.

#### That All May Have Life

Two major programs of the 1982 General Convention—the Next Step in Mission and Jubilee Ministry—are examined one year later. The program focuses on the Lewiston, Pa., parish which became the first Jubilee Center. (CC)

#### Rays of Hope

The work of the Episcopal Church in Haiti is explored in a film focusing on the diocese's ministry through education, health services, and agriculture.

#### Do This in Remembrance of Me

A new motion picture filmed in Seattle shows the connection between liturgy and everyday life by a sensitive blending of the stories of four people and the worship at their parish. (Only available in 16-mm film from ROA)\*

#### Raised Up and Made New

This is the subject of four 20-minute meditations Bishop Desmond Tutu gave at the College Gathering at Estes Park, Colo., in January, 1984. (VHS or Beta video: \$33; 3/4-inch format: \$72—2 tapes; audio cassette: \$6.50)

#### The Church of God Goes On

Bishop Desmond Tutu's 31-minute address to the 1982 General Convention is captured on video tape. (Also on audio cassette for \$6.50)

Programs followed by (CC) have been closed captioned for the hearing impaired. Captioning shows only when the program is played through a special decoder. No captioning is seen when played through a regular VCR or used for cable broadcast.

All video programs marked with an asterisk are available in 16-mm film from: ROA Films, 914 N. Fourth St., Milwaukee, Wis. 53202, or phone (800) 558-9015 for a toll-free call.

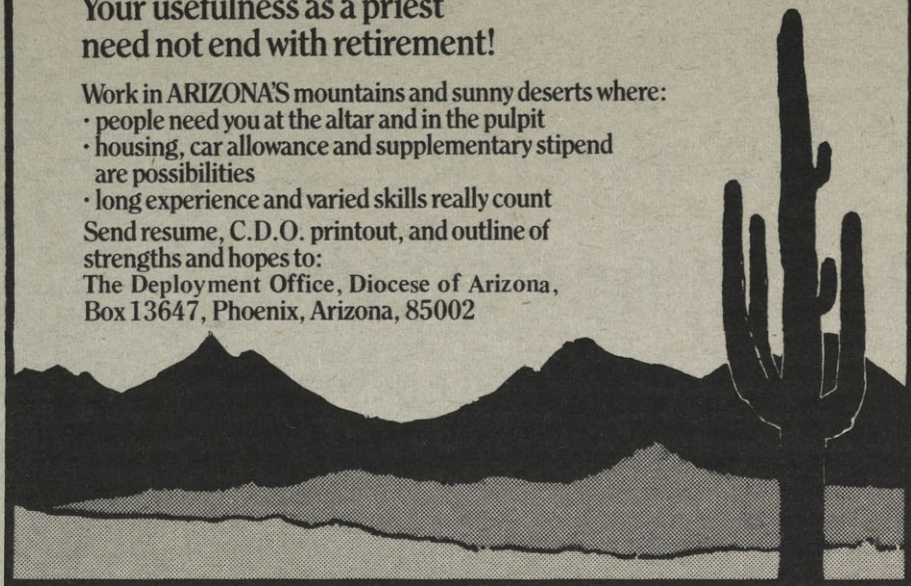


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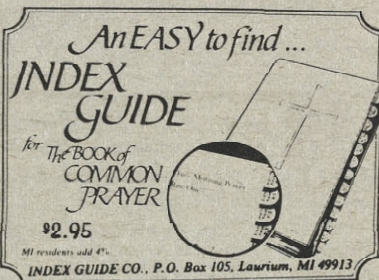
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## At New York's Trinity, video comes into focus

by Steve Weston

As the Episcopal Church explores the effectiveness of television for evangelism and mission, a literate communicator working out of a well-equipped office next to the American Stock Exchange in lower Manhattan tries to bring video and television production into sharper focus for the whole Church.

The Rev. Leonard Freeman, head of communications for Trinity Church, Wall Street, says using television is a logical next step for the Church in its proclamation of the Gospel. Although "ideally suited for a Gospel which is personal and about a person," television, says Freeman, is prohibitively expensive for a parish or diocese, and Trinity Church views its investment in its new studio as a resource for the larger Church.

Trinity's own production, *Searching*, which Freeman hosts, is aired in Manhattan, Long Island, and over the CTN cable network in New Jersey as well as being available for use elsewhere through the Episcopal Radio-Television Foundation. In interviews with authors and theologians, Freeman covers a broad spectrum of subjects in his attempt to proclaim a message new and personal each time it is heard and seen. Freeman opens his program by saying, "We're all on a spiritual journey searching for ourselves, searching for God. We take that journey in our everyday places and lives."

Fast-paced, sharply focused, and intensely self-critical are Freeman hallmarks. In a cab on the way to the South Bronx where Freeman and Lynn Allison, producer for Good News Communications, would decide whether to create a videotape of an automotive training project sponsored by the Episcopal Mission Society, Freeman talked about video.

"Videotapes work in an audience of from 12 to 20 people," Freeman says, "but not for an audience of 200. Before jumping into any production project, you have to decide how you're using it, who's going to receive it, who your audience is."

Trinity's development of video production began in a church basement and shifted to a classroom with a control room in a closet. From there the parish moved into broadcast production. Then with subcontracts from Episcopal Church groups, the parish funded a genuine studio. Trinity's rector, the Rev.

Robert Ray Parks, says the Church is in a unique position to offer "real guidance on family viewing habits, to present good material that people enjoy."

With 40 percent of all U.S. households owning video cassette recorders and 98 percent owning televisions, Parks says video cassette recordings have wide potential. "A high-grade VCR confirmation course, for example, is one way we might support parish clergy with confidence and excellence."

Trinity, the Episcopal Church Center, and the Episcopal Radio-Television Foundation in Atlanta, Ga., are forming the Episcopal Television Group to make available to parishes and dioceses the high quality cable and broadcast programs already produced by the three sources. The group's initial objective is a series—packaged in weekly segments that would rent for \$15 per program, or about \$200 for all—in which Episcopalians would share their perspectives and pilgrimages. Tapes of Trinity Institutes are also in test and design stages, as is a marketing and distribution system.

In these programs, says Freeman, Trinity can offer parishes and dioceses resources that are too expensive for them to make on their own. Then if the burgeoning cable system, for instance, offers public access time, a parish or diocese can respond with an already-produced package.

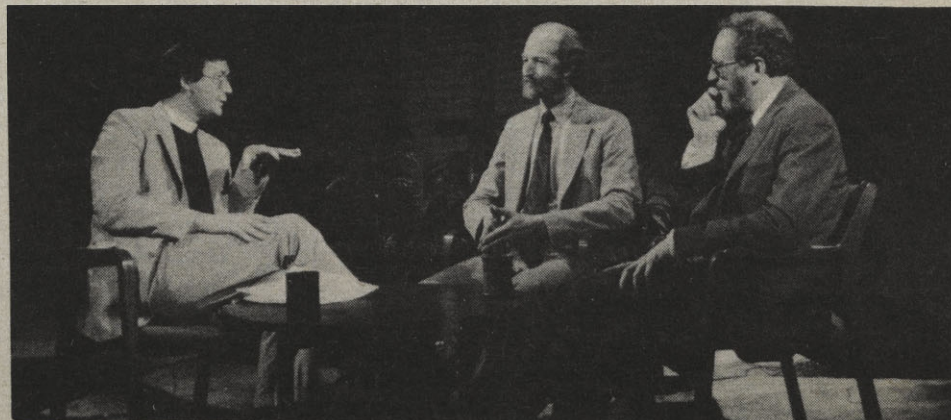
Freeman is also considering a religious science fiction series for public television and cable service broadcast. In all this, Freeman says, the primary emphasis is "a product that is financially reasonable and creatively appropriate."

Trinity Communications has produced a documentary, *The Holy Land—A Pilgrimage*; the Episcopal Society for Ministry on Aging teleconference; and a video presentation for the Lutheran World Assembly. "It's a people-to-people process," says Freeman. "We are committed to doing the best we can with it, accomplishing God's purpose through it."

Freeman says video communication is not just machinery and technical skill. "You have to have those things, but you must also care a great deal about the Church, about people. What still makes me a parish priest in a television studio is my taking the people of God seriously."

"The Gospel is not a set of ideas, but a living relationship between God and His people. They're His agents, and my job is to help them be better agents. That's what I was doing in the pulpit, in study groups, in counseling sessions. That's what I do here."

Steve Weston is editor of *Crossroads* of the Diocese of Dallas, Texas.



*Searching* is a half-hour program hosted by Leonard Freeman, left, who in this segment discusses Christian-Jewish relations with Dr. John Koenig and Rabbi Leon Klenicki. At General Convention, Trinity's Convention Video News provided daily in-house

newscasts which played seven times each day at Convention hotels. Among the professionals who helped in that effort was Episcopalian Dan Crossland, CBS *Evening News* producer, who took vacation time to help.

Steve Weston



# HYMNAL PREVIEW 1982

As a prelude to delivery of the Hymnal 1982 to congregations shortly before Christmas, we have chosen a short but profound hymn for the Feast of the Nativity of our Lord. The text, "Love came down at Christmas," first appeared in 1885. It was included in *The Church Hymnary* in 1927 wed to the Irish tune, "Garton," which was arranged by Welsh composer, conductor, and editor David Evans (1874-1943). The hymn will be

found in this form in the *Hymnal* 1982. The poet, Christina Rossetti, is best known to Episcopalians as the author of the text, "In the bleak midwinter." WORDS: Christina Rossetti (1830-1894), altered. MUSIC: GARTAN, melody from *Petrie Collection of Irish Melodies*, Part II, 1902. METER: 67. 67.

**Editor's Note:** With the publication of this hymn, *The Episcopalian* brings its three-year coverage of the *Hymnal* 1982 to a close. We have published 35 hymns which, when added to the hymns retained from the *Hymnal* 1940, should reduce the number of musical surprises for those congregations which have used this preview.

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



1 Love came down at Christ - mas, love all love - ly, love di - vine;  
2 Wor - ship we the God - head, love in - car - nate, love di - vine;  
3 Love shall be our to - ken; love be yours and love be mine,  
love was born at Christ - mas: star and an - gels gave the sign.  
wor - ship we our Je - sus, but where-with for sa - cred sign?  
love to God and neigh - bor, love for plea and gift and sign.

## Illinois parish welcomes refugees

by Patricia Bird

A long journey of hope, pain, and anxiety ended on Valentine's Day, 1984, at O'Hare Airport when the Josef Fela family arrived to greetings of members of St. Matthew's Episcopal Church, Evanston, Ill.

Josef and Lucyna Fela and their three children arrived from Poland with little more than the equivalent of \$10. Josef had been imprisoned for almost a year because of Solidarity activities, and their passports marked them as anti-socialist elements who would never be permitted to return to their homeland.

Allowed to emigrate, the Felas' name went on a list maintained by the Presiding Bishop's Fund for World Relief. Meanwhile, at St. Matthew's, parish-

ioners Pat and Tom Murphy and the Rev. Michael Yasutake, a member of the church's clergy team and a Diocese of Chicago liaison for refugee work, gathered others interested in supporting a refugee family. The Women's Board of St. Matthew's made an \$800 donation. Then the Felas and St. Matthew's were paired.

Four days before the plane touched down, parishioners signed an apartment lease and moved furniture, made beds, stocked shelves, ordered utilities turned on, arranged for an interpreter and language courses, and contacted the local Roman Catholic church where the Felas would be members. Everything—down to toys for the children and pledges of financial maintenance—was ready.

Josef found work through a parish member. A year later the Felas moved to another apartment when Josef's company moved. St. Matthew's continues to subsidize them because Josef's salary does not yet sustain a family of five, but daily they work toward financial independence.

Pat Murphy says the project has nurtured "our inner spiritual growth," and the Felas' courage has "done much to support the committee's work."

St. Matthew's parishioners have seen the face of Christ in the faces of the Fela family. As Pat Murphy says, "It is not something we verbalize. It's just there every time the Felas smile and thank us and the parish for all we've done, all we're doing, and all we will continue to do until they can stand on their own."

Patricia Bird is a member of St. Matthew's clergy team.



Lucyna and Josef Fela, U.S. residents for over a year, talk with Judy Ostrow, a member of St. Matthew's Refugee Resettlement Committee.

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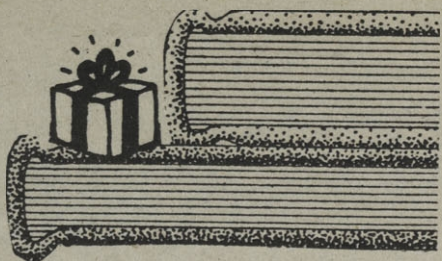
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## BOOKS FOR GIVING

For readers on your Christmas list, here's a quick review of some recent and seasonal releases.

For small children, **Christmas Present from a Friend** (\$10.95, Abingdon Press, Nashville, Tenn.) is Yuriko Kimura's story of a rabbit whose generosity comes back to him as a present. The book is illustrated with Masako Matsu-mura's lyrical pastels. **Hoots & Toots & Hairy Brutes** (\$10.95, paperback \$4.95, Houghton Mifflin, Boston, Mass.) is a

fable written and illustrated by Larry Shles. Squib, a tiny owl ignored by his fellows, is haunted by tales of a Hairy Brute and his own inability to hoot. After some practice and mishap, he comes to learn the value of his own unique "tiny yet beautiful hoot."

Among interactive books for children is **The Christmas Activity Book** by Susan Vesey and Meryl Doney (paperback \$2.95, Lion Publishing, Belleville, Mich.), which has patterns for stained glass, an Advent calendar, cards and carols, and presents to make. **Holy Days and Holidays** (paperback \$7.45, Winston-Seabury Press, Minneapolis, Minn.) is a collection of prayer celebrations with children. **To Begin With** (paperback \$3.49 postpaid, Lions Head Press, Box 5202, Klamath Falls, Ore. 97601) is a book of puzzles, games, and mazes about the book of Genesis by Zoe S. LeCours and Diane Collins.

For family sharing, **Christmas** (\$13.50, paperback \$6.95, Augsburg Publishing House, Minneapolis, Minn.) is an annual of literature and art which this year features the 300th anniversary of Johann Sebastian Bach; holiday customs in the British Isles and in Victoria, B.C., Canada; and William A. Poovey's "A Carol in Prose," a look at Dickens' *Christmas Carol*. **Parables for Christmas** by John Killinger (paperback \$3.95, Abingdon Press) contains 25 of Jesus' parables done in modern idiom and settings. And John Bunyan's classic tale, *Pilgrim's Progress*, has been retold in **Dangerous Journey** (\$14.95, Eerdmans, Grand Rapids, Mich.). The large format edition by Oliver Hunkin has illustrations by Alan Parry on every page.

For adults on your list, Winston-Seabury has reissued Robert Farrar Capon's **Hunting the Divine Fox** (paper-

back \$8.50). This Episcopal priest's exploration of the language of theology is what *Publishers Weekly* has called "sophisticated conversation in which the unexpected is always just around the corner." Francis of Assisi is one of the most beloved of saints, and in **God's Fool** (\$12.95, Harper & Row, San Francisco, Calif.), Julien Green chronicles his life and times and what Malcolm Muggeridge calls "his sublimely crazy ministry."

And for Anglophiles, **A Country Parson** (\$19.95, Oxford University Press, New York, N.Y.) is the diary of Norfolk cleric James Woodforde (1740-1803), who wittily and acutely observed English country life. The diary is illustrated with watercolors and specially commissioned drawings by Rosalind Caldecott.

## Our new PB

*Continued from page 1*

Sewanee was Ed's choice for both college and seminary. I considered myself one of his sponsors, and we maintained a close relationship throughout those years. He was amazingly receptive to pastoral advice; always a good listener and reasonable; always learning, humble, and not encumbered with false pride. By seminary days his ideas of justice and sensitivity to human suffering were crystallizing, eventually taking on social dimensions.

In the early 1950's the Bishop Payne Divinity School, where most southern Negro Episcopal seminarians were educated, merged with Virginia Seminary. John T. Walker was admitted as Virginia's first black student, leaving Sewanee as the only Episcopal seminary in the south not integrated. Most of St. Luke's (Sewanee) faculty resigned as a protest, and many students sided with them by transferring to other seminaries.

I remember Ed, sitting in my study explaining his desire to join his fellow students in their move. We talked for hours. After carefully weighing all the facets, he ultimately decided to go back and express his convictions in the Sewanee scene. The next year, as I recall, the trustees adopted a policy to open the doors to all students. I'm sure Ed's influence was felt in that decision.

Ed Browning made his seminary contribution in another very personal field as well. Patti Sparks was his great love, and neither could understand the old policy of prohibiting "theologs" from marrying in course. "Is the bishop going to run my life?" I was asked. We did manage to effect a postponement, breaking tradition. Patti and Ed were married by Bishop Everett Jones and me in Good Shepherd after his middle year.

Of that wedding I remember that the groom, best man, and the clergy, while awaiting our entry signal, were so engrossed in our conversation and chuckles that we elicited a well-deserved and audible "shhhh" from the organist.

*Continued on next page*

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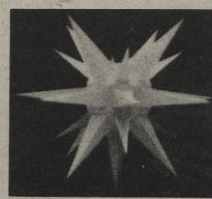
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The same vestrymen who remembered the mischievous little redhead were the ones who insisted that, in spite of precedent and council, they wanted their own seminarian to return after graduation. Though I always consulted the vestry before calling an assistant, this was the only time the vestry ever reversed the process by urging its choice of staff member. It would work, they assured the bishop and me. And it did!

It was interesting to see Ed Browning, who had left for seminary as "Red," return as "Ed" or "Mr. Browning." His relaxed manner, his love of people and contagious joy have never left him. I remember saying to him as he assumed his duties, "You must call me by my first name. We are now colleagues." He cast his eyes down, swallowed, and said, "It's going to be hard to get used to that."

The Brownings, who stayed with us while they were trying to find an apartment, gave my wife and me a present, beautifully wrapped. It was a pair of cupped hands, shaped into a vase, glistening white porcelain with brilliant red fingernails! Hardly what we needed. With subdued pleasure, they waited for our reaction which, at best, was delayed and embarrassingly awkward. And I can still hear the hilarity of their laughter now as they confessed the duplicity of their gift, which had been a duplicate wedding present to them. Their joke. Thereafter, every Christmas those hands moved back and forth across the country and world until they met their demise somewhere in transit across the Pacific. Last year the hands were replaced by the First Lady of the Browning family, who has a wicked sense of humor equalled only by that of her husband.

The Brownings have always been a close, loving family, intensely interested in each other, keeping up with all activities, traumas, romances, and joys,

taking pleasure in one another. I baptized the first of their five children and presented Ed for the diaconate and priesthood as well as for the episcopate.

Ed Browning is one piece of cloth—there is nothing false about him. He is uncomplicated, always himself, genuine and unpretentious. You feel he cares about people and what happens to them. He is a rare combination, a man of strong convictions and yet not frozen. He is the sort of liberal who gives you freedom to be yourself and express yourself, respecting and accepting all persons where they are in their thinking. Ed's relaxed manner is for real. He is the kind of fellow who, when he tells you he loves you—and he tells this to a lot of people—he means it. And he is a man whose life and prayers are inseparable.

St. Paul says, "Grace was given to each of us according to the measure of Christ's gift. . . and his gifts were that

some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ." Not everyone has all these gifts. God decides and gives according to His purpose. Seldom is one person both a prophet and a pastor, but I believe Ed Browning may prove to be one of those coveted combinations.

It would be a mistake in this personal review to paint our new Presiding Bishop as a plastic saint. His impatience will show; his disappointments, his hurts, and his temper will surface; his fatigue will show in stooped shoulders—but not often.

What will be his contribution to the Church? Though cynics may wonder about the politics in the election of a Presiding Bishop, I believe the bishops honestly want to cast their votes for God's choice, and they pray for just

that! If it is God's choice, then it is right for the Church and for our times. Whether we agree with all he says or does is irrelevant; we are on solid ground.

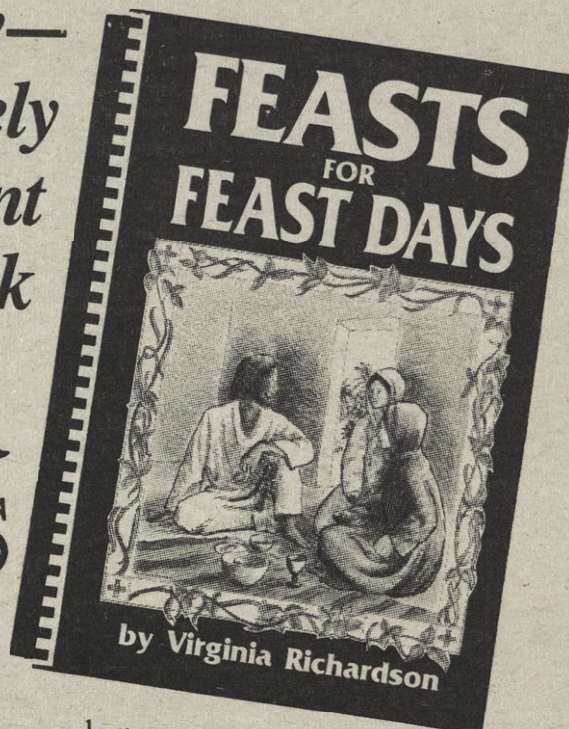
In my ministry I knew the leadership of Henry St. George Tucker and what the love and his gifts combined to give us. So with Henry Knox Sherrill, . . . so with Arthur Lichtenberger, . . . so with John Elbridge Hines, . . . so with John Maury Allin, . . . and so shall it be with Edmond Lee Browning.

With fascination and confidence I shall await the unfolding of the next 12 years to see the direction in which, together, we and our 24th Presiding Bishop are led. One thing is certain: Ed Browning will be on his knees the whole time.

David S. Rose, retired Bishop of Southern Virginia, now lives in the Diocese of Florida, from whence he came.

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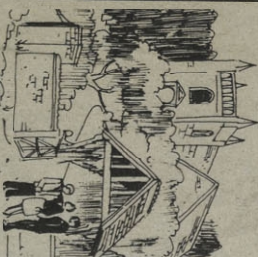
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## HAVE YOU HEARD . . .

### The Royals are coming, the Royals are coming!

Perhaps if you've been on retreat for the past several months you aren't aware that the Prince and Princess of Wales, known to tabloid readers as Chuck and Di, were in the United States to open "The Treasure Houses of Britain" exhibit at the National Gallery of Art in Washington. Prince Charles also read the lesson at Morning Prayer in Washington Cathedral on November 10. As a press release describing the exhibit said, "Short of visiting the houses themselves, it would be impossible to enjoy the fruits of so many centuries of careful collecting in a more congenial setting." But if you take part next summer in the Third Oxford Study Tour sponsored by Wolsey Hall Oxford, you can visit 14 of the major stately homes of England as well as many of the stately gardens. The program includes lectures by specialists in architecture, the arts, and social history and free time to enjoy recreational and sporting opportunities from home base in Lincoln College or University College in the heart of Oxford University. Further information on the Oxford program is available from Paul Beresford-Hill, Wolsey Hall Oxford Summer School, 30 Maplewood Rd., Hartsdale, N.Y. 10530, or call (914) 949-7932.

### Naming Names, or Religious Intolerance Revisited

Did our forefathers live together in a happy Eden where everyone held a common set of values and where harmony reigned? While some modern-day religionists would have us return to this idyllic Righteous Kingdom, the Rev. R. Franklin Terry of Sioux City, Iowa, says it just wasn't so. Tolerance was not the natural stance of early Americans; in fact, it had to be mandated by laws such as the Maryland Toleration Act of 1649 which forbade public name-calling and outlawed the use, in a "reproachful manner," of such terms as "heretic, schismatic, idolator, Puritan, independent, Presbyterian, popish priest, Jesuit, Jesuited papist, Lutheran, Calvinist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, Separatist," on pain of a 10-shilling fine.

### People on the Move: Degrees and Appointments

Dr. Bruce R. Halverson, a Lutheran layman, is the new vice-president for development of Colgate Rochester/Bexley Hall/Crozer Divinity School. . . . The Rev. Lloyd Casson was installed as sub-dean of the Cathedral of St. John the Divine in New York City on October 20. . . . The Rev. Kwasi A. Thornell of St. Louis, Mo., has been named canon missionary of Washington Cathedral. . . . Suffragan Bishop William F. Carr of West Virginia, Bishop Coadjutor Edward C. Chalfant of Maine, and the Rev. Edward D. Colhoun, Jr., of St. Paul's, Winston-Salem, N.C., received honorary degrees at the fall Academic Convocation at Virginia Theological Seminary as did the Rev. John Frizzell, Jr., of St. Alban's, Annandale, Va.; Bishop George Reynolds of Tennessee; Dr. Ann Belford Ulanov of Union Theological Seminary; Suffragan Bishop Frank H. Vest, Jr., of North Carolina; and Bishop Don A. Wimberly of Lexington. . . . A former Presbyterian missionary and active lay leader, Sally Shoemaker Robinson, daughter of the late Rev. Samuel Shoemaker and of Helen Smith Shoemaker, has been named diocesan canon for social ministry in the Diocese of Maryland.



Ulanov



Frizzell



Wimberly



Robinson

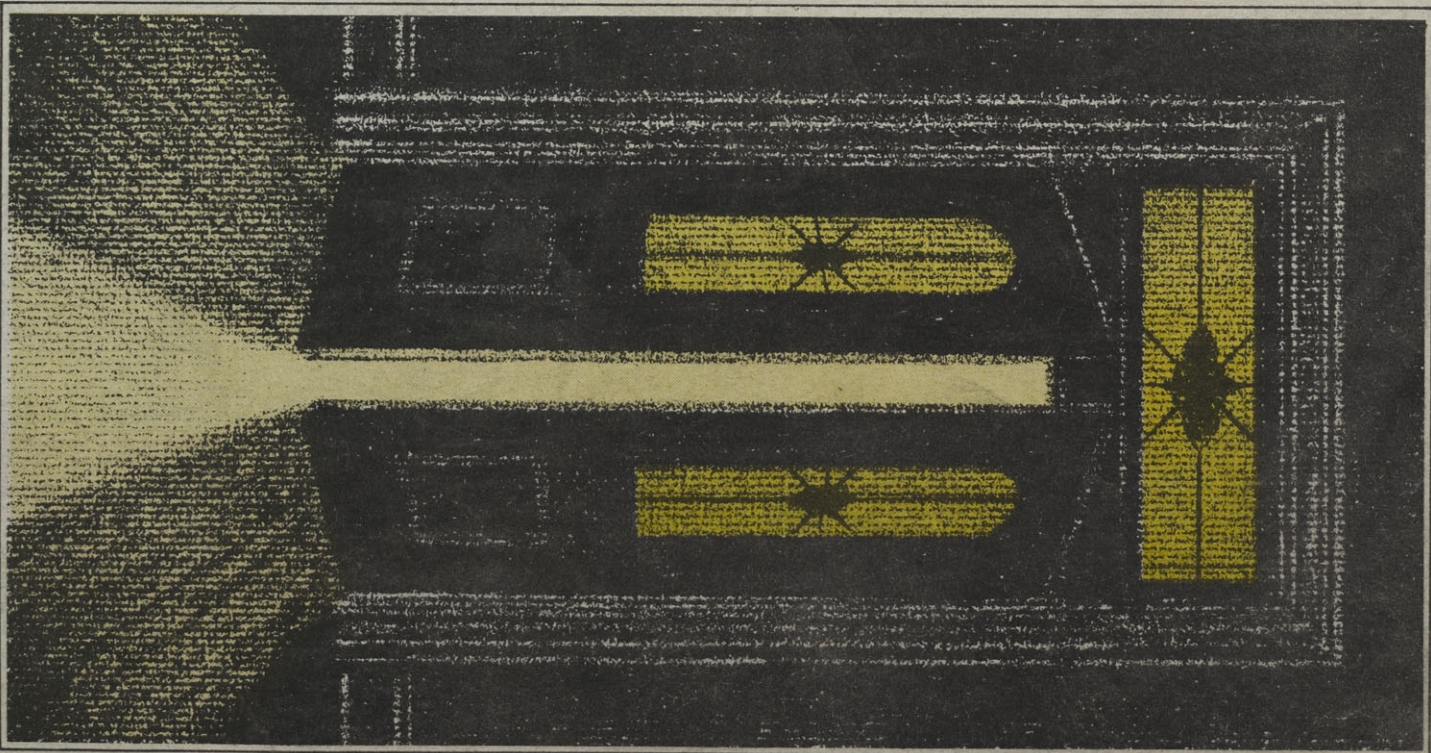
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