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The EPISCOPALIAN

MARCH, 1986 • 1930 CHESTNUT STREET • PHILADELPHIA, PA 19103 • OUR 26th YEAR • CONTINUING 151 YEARS



Mideast is focus of Good Friday gifts

"Throughout the years, Anglicans around the world have prayed especially for the mission and ministry of the Episcopal Church in Jerusalem and the Middle East," Presiding Bishop Edmond Browning says in his introduction to the Good Friday Offering which benefits that Church.

"The work continues in spite of overwhelming difficulties. The witness and courage of this small Church are an inspiration to us." Encouraging people to support the Offering, Browning continues, "What better occasion is there than Good Friday when we remember the mighty acts of God in the Holy Land?"

Anglicans are a small minority in Jerusalem and the Middle East, home to some 12 million Christians. Anglican missionary work in the Province, which comprises four dioceses—Jerusalem, Cyprus and the Gulf, Egypt with North Africa, and Iran—and covers more than 6 million square miles from Lebanon to Ethiopia and from Iran to Algeria, began in 1841. The Good Friday Offering has supported churches there since 1922.

Anglican Bishop Samir Kafity of Jerusalem, shown at left at a school in Palestine, was recently elected to a five-year term as Bishop President of the Provincial Synod. He succeeds Bishop Hassan Dehqani-Tafti of Iran, now in exile in England.

The Church runs a missionary hospital in Gaza, at left below, one of the Diocese of Jerusalem's 32 service institutions which include hospitals, schools, and special services for handicapped and mentally retarded people. These services are available to the Arab population without regard to religion.



Photos by Onell Soto

IN THIS ISSUE

Sex can be deadly

Not long ago, says the Bishop of California, the Church's doctrine of sex seemed "pale and tame," but it now may be the "most attractive and liberating" one around, **page 4**.

Ethical questions

John Fletcher continues his series on bioethical questions, this month looking at birth and death, **page 16**. Ethics at the corporate level receive new scrutiny with the help of a church program, **page 14**. And the ultimate ethical question—sin—is examined by Everett Jones in Reflections, **page 5**.

Test your clergy quotient

The General Ordination Examination is the national standard for all those who would be ordained. With some sample questions, take the test, **page 6**.

A liberal charismatic?

Michael Shafer says you may not have heard of many, but the two words need not be mutually exclusive, **page 22**.

Reviews: A Play and Books

To Whom it may concern is a play that uses Episcopal eucharistic liturgy, **page 19**, and Nancy Cassel, **page 15**.

Profiles of priesthood

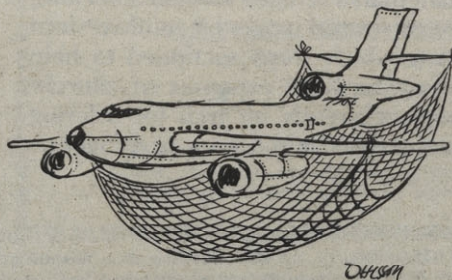
In Virginia, David Tetrault has a circus ministry, **page 18**, and in Florida, Walter Harris is a pilot and a painter as well as a chaplain, **page 21**.

Praise for the singing

A choir that gets around, a parish with Sarum Singers, and a profile of hymn writer Catherine Winkworth: all in a music section, **pages 12, 13**.

We goofed! Grace, please...

In this column last month we let slip a word that caused an adverse or harmful effect. We meant, of course, as many of you eagle-eyed readers pointed out, to describe Robert Farrar Capon's style as inimitable, that is, "incapable of being imitated." Luckily for us Capon himself was writing of grace because we certainly ask a large dose of it as a balm for our red faces.



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Ambridge, Pennsylvania

The Very Rev. John H. Rodgers, Jr., president and dean of Trinity Episcopal School for Ministry here, was elected to the board of the Washington-based Institute on Religion and Democracy, an anti-communism organization which received media attention in 1983 when it attacked the National Council of Churches for its support of leftist groups. Edmund W. Robb, Jr., and Carl F. H. Henry were re-elected chairman and first vice-chairman, and Michael Novak of the American Enterprise Institute was elected second vice-chairman.

Washington, D.C.

More than 600 religious leaders, including many Episcopalians, are expected here March 16-19 for the annual Congressional Briefing sponsored by IMPACT, a religious coalition committed to bring religious faith to bear on public policy. Members of Congress and ecumenical workers help participants analyze pending legislation. Prior to the briefings, Episcopal participants will have a two-day advocacy training workshop to help them make better use of their time on Capitol Hill. For information, contact National IMPACT, 100 Maryland Ave. NE, Washington, D.C. 20002, or (202) 544-8636.

Chamberlain, South Dakota

When Bishop Craig Anderson ordained retired teacher Ruth Potter to the diaconate at Christ Church here last fall, she became the first Indian woman ordained in this state. Approximately half of the state's 15,000 Episcopalians are American Indians.

Boston, Massachusetts

The National Center for the Diaconate has a new name—the North American Association for the Diaconate—which reflects its wider ministry that now extends into the Anglican Church of Canada. Dioceses, individuals, and organizations may join the association, which will meet biennially and continue its contract with Enablement, Inc., for administrative services. Its offices are at the Center for the Diaconate at Room 103, 14 Beacon St., Boston, Mass. 02108.



Garry Morris

Tucson, AZ—John Sherrill Houser stands with his bronze statue of a Guatemalan refugee woman and child, one of several works by southwestern artists which were auctioned to help defray the legal expenses of church-people currently on trial for offering sanctuary to Latin American refugees.

Moscow, Russia

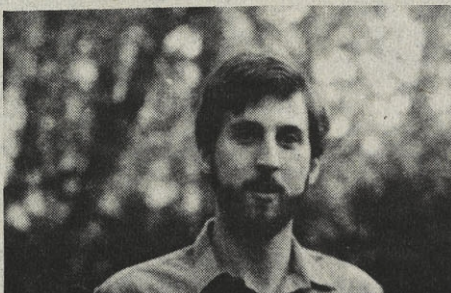
In mid-February the Rev. Aaron Francis Usher, Jr., a priest of the Diocese of Rhode Island, will begin a two-year term here with an interdenominational ministry serving English-speaking people. Usher, who has worked to build relationships between his diocese and the Cathedral of St. Nicholas, a New York City congregation related to the Moscow Patriarchate of the Russian Orthodox Church, is the first Episcopal priest to serve the Moscow Protestant Chaplaincy since 1974. The chaplaincy is supported by Episcopalians, American Baptists, Lutherans, United Methodists, and Presbyterians.

Lexington, Kentucky

Two former bishops of the Diocese of Lexington—Addison Hosea and his predecessor, William R. Moody—died in December. Hosea, who had stepped down as diocesan in November, was bishop from 1971. Moody, who retired in 1970, served Lexington as diocesan for 25 years and held the title of bishop emeritus.

Hendersonville, North Carolina

Marylyn Adams of Tulsa, Okla., convened the sixth session of the Council of Women's Ministries which met here in December. The Council is not an official organization, but a forum for discussion. The 31 women at this meeting chose five special areas—poverty, leadership training, young leadership, communication, and South Africa—as subjects on which they should all focus during the next six months.



John Finkbner

Orinda, CA—Jim Castel, a member of St. Stephen's Church here and a graduate of the University of Southern California in television and film production, has just completed two video tapes about El Hogar de Amor y Esperanza, the center for abandoned boys in Honduras. For eight days Castel traveled around the country under the direction of Bishop Leopold Frade and El Hogar directors Bob and Margi Miller. "I went to get a story, and the story got a part of me," Castel reports. For information about the tapes, which will soon be available, write to the Rev. Robert McCann, St. John's Church, 1707 Gouldin Rd., Oakland, Calif. 94611.

Burlington, Vermont

In January, the Diocese of Vermont elected the Rev. Daniel Lee Swenson to be its bishop coadjutor. Swenson, 58, a native of Oklahoma who spent all his ordained ministry in Minnesota, was rector of St. John in the Wilderness, White Bear Lake, at the time of

his election. He will work with and eventually succeed Bishop Robert S. Kerr, who has headed the diocese since 1974.



Augusta, GA—Students Anthony Maronski and Emily House, shown with the Rev. Peter Thomas, participated in an annual service project of the Episcopal Day School of Good Shepherd Church here. Students earn money to be given as a gift to an agency that serves children. This year's focus—from 4-year-olds to the seventh grade—was on Africa, and the \$900 raised went to the Presiding Bishop's Fund for World Relief for Ethiopian famine victims.

Nassau, Bahamas

The Diocese of Nassau and the Bahamas will have a year of thanksgiving, rededication, and celebration to mark its 125th anniversary. On Nov. 3, 1861, Queen Victoria granted Letters Patent creating the diocese, making Christ Church the cathedral, and making Nassau a city. Every Anglican is asked to make an anniversary thank offering of \$125 which will be collected at a Mass of Thanksgiving scheduled for November 23. The diocese, headed by Bishop Michael Eldon, has a companion relationship with the Diocese of Southeast Florida.

Sewanee, Tennessee

The summers-only Doctor of Ministry program at the University of the South is in its 12th year. The program, in which clergy can participate with minimal interruption of their parish duties, stresses the relationship between the practice of ministry and biblical, historical, and theological knowledge. It requires 30 semester hours and a major project and usually takes three or four summers to complete. Address inquiries to the Director's Office, D.Min. Program, School of Theology, Sewanee, Tenn. 37375-4001.

New York, New York

A stained glass window from the organ loft of St. Ann and Holy Trinity Church in Brooklyn Heights has been installed at the Metropolitan Museum of Art. The window, which depicts Miriam and Jubal standing beneath an arrangement of musical instruments, is one of 60 designed for the church by William Jay Bolton and John Bolton between 1843 and 1848. The set is among the first major figural stained glass windows produced in the U.S. The window now at the Metropolitan was hidden from view when the organ and screen were installed in the church in 1926.

Chalice important symbol even in AIDS crisis, liturgical group says

To respond to church discussion about the use of the common cup and the dangers of AIDS, and to assert their belief in the one chalice as an important symbol of unity, the Standing Liturgical Commission issued a statement on the subject when members met late in January.

"We are concerned not just about the loss of the common cup, but also about ministry to people," said Suffragan Bishop Vincent Pettit of New Jersey, the Commission's chairman. "We don't want to have anyone shunted off."

The Commission's complete statement follows:

"Can you drink of the cup that I must drink and be baptized with the baptism with which I am baptized?" "We can," they answered." (Mark 10:38-39)

At a crucial moment in His ministry, Jesus teaches His followers about the sign that will mark His disciples. In choosing His path they will share a common destiny of sacrificial service ministry to others.

The eucharistic cup is the continuing sign in worshipping communities of a people who have been baptized into Christ's baptismal passage from death to life and who drink together of the one cup of salvation. Together with the eucharistic bread, the community glimpses "the heavenly banquet, the reign of God, the meaning and purpose and goal of all creation." (Robert W. Hovda, "The Amen Corner," *Worship*, Vol. 60 No. 1, January, 1986)

The common cup is not only a principal symbol of our Christian life;

it is also a formative element in our identity as Episcopalians. At the time of the Reformation, a major principle of Anglicanism was the restoration of the common cup to all the faithful. It is a basic mark of our tradition. In our own time, because of the concern over the spread of AIDS some have counseled withdrawing the common cup from the people or providing additional vessels alongside the common cup for purposes of intinction. This practice undermines a principal symbol of Christian and Anglican worship. It also acts out of a lack of scientific data concerning this syndrome.

The AIDS virus is blood-borne and cannot be transmitted through saliva. It can only be transmitted through intimate sexual contact or intravenous use of improperly sterilized needles. It cannot be casually transmitted. Because of the theological and scientific claims upon us, the Standing Liturgical Commission counsels against any practice which diminishes the sign value of the common cup by providing other vessels or withdrawing the chalice altogether.

On the other hand, since the immune system is weakened, it is recommended that persons with AIDS who are vulnerable to other infections be counseled to receive by intinction or only by the one element of bread.

AIDS is a challenge to people's lives and to our health care system. Many people experience serious fear and anxiety because of the devastating character of this syndrome. The use of communal rites of reconciliation are appropriate. Our baptism and the common cup symbolize our choice to share a common destiny and minister as sacrificial servants. Our congregations can be sanctuaries of love and healing for all those rejected by the world.

happy ending appears to be in store for St. Athanasius', Echo Park, after a Superior Court judge affirmed the election of a new vestry which that day met and elected the Rev. Jon Bruno the parish's new rector.

Three of the four persons who were censured by Bishop Robert Rusack for filing suit last fall against the parish corporation and the diocese have declared their penitence in the matter and have directed their attorney to withdraw all lawsuits. The bishop reinstated them to full voting membership in the Episcopal Church.

In related action, the members of the Cathedral Congregation of St. Paul voted to become members of St. Athanasius, a move that will reunite the two congregations after 100 years. Groups from the two parishes will propose a new name for the congregation, the Parish of St. Athanasius and St. Paul, and will use the theme, "A Parish Reunited," to guide their life for their first year together.

"My intent during the coming year is to work for the reunion of the parish," said Bruno, whom the bishop had appointed to the post before the judge confirmed the vestry election, "and the repatriation of all people who have been separated from it."

One of his tasks will be to draw in the people who live within three blocks of the parish where, according to a recent survey, 19 languages are spoken.

Barbara Benedict of Colorado and Ruth Nicastro of Los Angeles contributed information for this story.

... As God Has Loved Us...

Adapted from ST. JOHN, 15:12 RSV



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Court decisions in Los Angeles, Colorado rule on disputed property

Two western court decisions may have ended legal battles over church property in the Dioceses of Colorado and Los Angeles. Actions in both dioceses returned church property that had been under contention to the control of the diocese and local parish.

In the Diocese of Colorado the state's Supreme Court reversed a lower court decision and ruled that the property of St. Mary's, Denver, should remain "for the use of the general Church" even though a majority of members decided to end their Episcopal Church association.

James Mote, now a bishop of the Anglican Catholic Church, was rector of St. Mary's in 1976 when the parish voted to secede from the Episcopal Church. In its opinion, handed down January 13, the Colorado Supreme Court used a "neutral principles" approach in deciding that more was involved than simple majority rule. The parish's bylaws and incorporation, the Court held, reflected a trust imposed on the real property—consisting of the church building and several residences—and "the intent that the property held by the parish would be dedicated to and utilized for the advancement of the work of PECUSA."

In the Diocese of Los Angeles a

We support women priests

The Women of Epiphany Parish feel women in the clerical life of the Episcopal Church is critical to the future. We wish to reaffirm our support for the full functioning of women priests. As a parish that has enjoyed priests who are women, we have found them to be not only nurturers, but leaders. It is crucial that bishops play a stronger role in encouraging this leadership. A woman's place is as a celebrant at the altar as well as in the pews.

Joan Wallwork
Winchester, Mass.

New Zealand's stand is a prophetic one

As an Episcopal priest in New Zealand, I wish to reply to Dana Netherton's (September Switchboard) interpreting New Zealand's anti-nuclear policy as an attempt to cut itself off from problems elsewhere in the world, a form of isolationism. The policy is fully expected to incur painful repercussions in terms of increased difficulty in selling New Zealand's products in the U.S., loss of access to U.S. intelligence services, and loss of the opportunity to cooperate in military exercises though it is hoped these costs will be kept to a minimum.

New Zealand does not want to be isolated. The anti-nuclear stance is a prophetic one and therefore has a cost.

David L. Holt
Papakura, New Zealand

Become involved

John Overington (December Switchboard) wants to know what to do about the national Church's becoming a propaganda sounding-board for the liberal left. I have a few suggestions, John. You cannot have failed to notice the more

balanced coverage of issues in *The Episcopalian* recently. Write a letter to this publication thanking it for more balanced coverage and enclose, as I am, probably the first check you have written in decades to support the publication.

Secondly, John, do your best to become the most active, supportive, enthusiastic Episcopalian in your church. If necessary, let the rector know you find left-wing speeches in place of sermons an unacceptable impediment to your faith. Your positive efforts will be heard. You will find you are in good company; the zeitgeist is favorable.

Peter H. Vennema
Lafayette Hill, Pa.

Let's work harder to fight alcoholism

Thanks for Sally Michael's article on drug and alcohol abuse (November). It needs to be read carefully by everyone in the Church. I have managed an employee assistance program for a large corporation for more than nine years, and I am somewhat ashamed that industry has made the effort to understand and treat addictive disease with far more compassion and effectiveness than has the Church!

Joe C. Coulter
Charlotte, N.C.

Closely allied to the many problems of substance abuse/addiction is the problem of child abuse—sexual, physical, or emotional. Much of this abuse can be related to substance abuses within the direct family structure. Child abuse can be disguised or hidden for a time and excused by the perpetrator and even his family. But child abuse must be directly confronted and treated. The disheartening and alarming statistics of child

abuse reveal that an extremely high proportion of child abusers were themselves the victims of abuse.

We need a forthright recognition of the malaise and active support for those involved in the total healing process.

Ray W. Schaumburg
Nampa, Idaho

Of cats and camels

While visiting my daughter, I was looking at the November, 1985, issue of *The Episcopalian* and didn't find any pictures of cats. My 4 1/2-year-old granddaughter asked me what I was doing and when I told her, asked me what an Episcopocat was. Leafing through the paper again I finally spotted the Episcopocat caption, and Amanda looked at the picture and quipped, "That's not a cat, Nanny. It's an Episcopocamel!"

Ann Armstrong
Shippensburg, Pa.

Editor's Note

Several readers have requested information on how to contact Beginning Experience, an organization for newly-divorced and widowed people (January). Beginning Experience's national office can provide a list of local chapters. Write: 3100 W. 41st St., Sioux Falls, S.D. 57105. Telephone (605) 332-8694.

Surnames only: Yes and No

Just a word of commendation on your editor's note about style (January). I would prefer Rev. So-and-So for priests on the first mention and then Mr. So-and-So on the second mention, but then you introduce the problem of Miss, Mrs., or Ms.—hence the simplicity of your stance is vindicated. "Father" as a title for clergy in our Church is of comparatively recent origin (except for members of religious orders) and should be given a decent burial. Now if we could get the diocesan papers to follow suit.

William B. Murdock
Newberg, Ore.

Your practice of referring to women only by their surnames is gauche and coarse. Not only is it highly improper to omit use of Mrs., Miss, or Ms., but it is insulting to ladies. Indeed, even those women you write about who may not be ladies should be given the benefit of the doubt. I find this practice so offensive and ill-mannered that I cannot get through your articles wherein females are referred to thus.

J. B. Parker
New York, N.Y.

EXCHANGE

Calling Coke-Jephcott friends and colleagues

Pupils, choristers, friends, and colleagues of the late Norman Coke-Jephcott, organist and master of choristers of the Cathedral Church of St. John the Divine (1932-1953), are asked to communicate with David Pizarro, 29 Pearl St., Mount Vernon, N.Y. 10550.

Available

Eight stations of the Cross are available from Bettie Marshall, Church of the Resurrection, Lindwood Ave. and Fayette St., Baltimore, Md. 21224.

Sex can be deadly



by William Swing

It all began to add up. Over-the-counter sales of nudie magazines are way off. *Playboy's* newsstand sales dropped 30 percent in 1985. A chaplain told me that in the pediatrics ward of his hospital 76 infants were dying of AIDS. A person carrying the HTLV III antibody said, "You know I might end up having sex and killing someone."

Our sexual revolution advertised sex as a free and inviting arena for almost endless enjoyment without consequences. Now the casualties are pouring in: myriad divorces that flirted with sexually "open marriages"; thousands of AIDS victims at the beginning of an epidemic; and hundreds of thousands of abortions that amounted to little more than last-ditch contraception for the sake of convenience.

All of a sudden I realized that there is nothing more deadly than sex. The popular culture of the moment aroused a civilization to march off in a mood of emancipation. Now the survivors and the wounded are returning as disenchanted liberators from a failed Crusade. Not long ago we were reading books about "God Is Dead." Now the book on the shelf is "Sex Is Dead." People sowed wild oats and now are praying for a crop of failure.

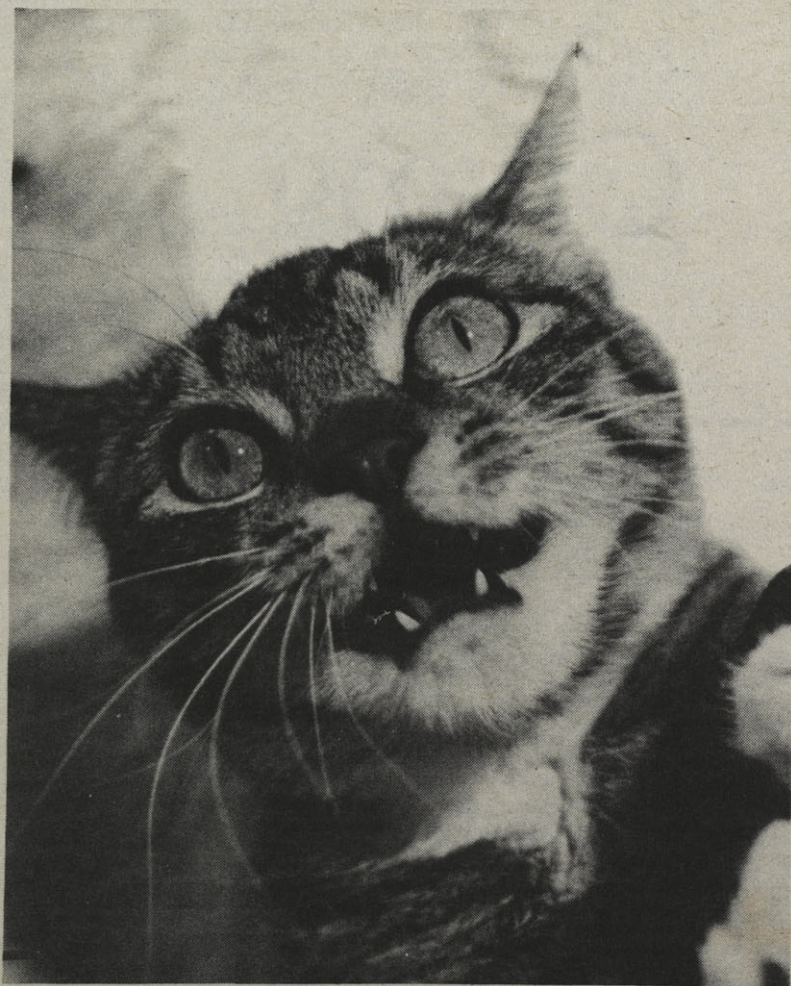
Perhaps I am guilty of overreacting, but I'll even go farther. I have a hunch that the last institution around at this moment which has a high doctrine of sex is the Church. We still believe sex is a good gift from God. But it needs to be in context of a committed, loving, continuing relationship. That old-fashioned thought seems almost revolutionary at this moment. In the days when heterosexual folks without clothes sipped wine in hot tubs and homosexual folks went on marathons at the bath houses, our little doctrine of sex seemed pale and tame. Now it seems most attractive and liberating.

I do not want to oversimplify the Church's attitude toward sex. "Safe sex" is still not necessarily sex with a sense of the sacred. But it is a start. Beginning to see an individual as a potential loving partner for life is a lot healthier than seeing an individual as an object of quick self-gratification.

Sex is complicated. Enormously so. There are shadows of fear that sex might cause life and it might cause death. There are psychological shadows that spring from power and authority motivation. There are shadows of morality which hint that sex at this time might have a hidden touch of evil. And despite all the labrynth of lurking distortions, it can all be so simple and so good. Where there is an ongoing relationship of caring. Where there is a sense of humor. Where there is a sense of mutual mercy. Where there is a sense that God has given sex to you two as a good gift, then there is nothing livelier. But when it is merchandised as a commodity for instant gratification, there is nothing deadlier than sex.

William Swing is Bishop of California.

THE EPISCOCATS



Me? Stewardship chairman?!

Karen Kuykendall

Is Suffering Due to Sin?

by Everett Holland Jones



One of the cruellest things that can be done to a person who has an affliction or a chronic illness is to imply that he or she is suffering because of moral failure, lack of faith, or insufficient prayer. However well meaning this attitude may be, it is a perversion of Christian teaching.

Jesus dealt with this problem in the incident of His curing a man born blind. The disciples immediately assumed that the blindness was due to sin, either on the part of the man or his parents. Jesus firmly corrected

them: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." In a sense Jesus did not explain the origin of the man's blindness; perhaps it was as much a mystery to Him as it would be for us today, but He did make clear that God was at work to meet the situation.

God's love and power can be made manifest in a suffering individual in at least three ways. One way is by a sudden and mysterious healing. It is rare, but it does happen—and doctors are just as much mystified as anyone else. It is not something we can count on, but neither can we rule it out.

A second way is through science which discovers and applies new

secrets of healing. In our own time we've virtually eliminated polio, tuberculosis, scarlet fever, and many others.

We often fail to recognize these examples of God at work. He enables the dedicated scientist and the tireless research team to uncover the deepest secrets of the human body and its processes. As the great scientist Kepler said, "I am merely thinking God's thoughts after Him." How grateful we can be for this partnership of God and His human agents, and how fervently we can pray for new discoveries to relieve the ills that plague us!

The third all-important way in which God can be at work in human suffering and affliction is a way which all of us have seen in remarkable

individuals around us. It is what happens when a potential defeat is turned into an actual victory with God's help. It is the most miraculous way of all.

I think of people who refuse to indulge in self-pity and who refuse to think of themselves as handicapped or as invalids. They find ways to use creatively whatever energy or ability they have. They reach out in compassion to others in pain or need. They see their suffering as a challenge to grow in spiritual acceptance and deeper trust in God. They may not know all the answers, but they have found a victorious way to live without all the answers.

Everett Holland Jones is retired Bishop of West Texas. This piece is excerpted from his book, *Getting Life Into Perspective*.

IN CONTEXT

Floods bring unity in West Virginia

by Dick Crawford



"From lightning and tempest, from earthquake, fire and flood; from plague, pestilence, and famine, good Lord, deliver us."

Citing these words of the Great Litany, Bishop Robert Atkinson of West Virginia has been writing and speaking to people whose lives have been turned upside down by some of the most devastating flooding in that state's history.

Twenty-three of the 55 counties have been affected by the raging water. Nearly 50 persons have been killed, and others are missing. The damage to homes and businesses is still being assessed. Two Episcopal churches have been destroyed and others damaged.

The people of West Virginia are meeting the test of what it means to minister. Their response to the physical needs of others and the task of rebuilding hope are overwhelming, the bishop says. He and his wife have spent time working in congregations alongside the clergy and all who have turned out to help.

Recounting here all that has taken place in West Virginia and neighboring areas is not meant just to report the facts, but once again to lift up the response, the Christian caring, that becomes so apparent in crises. That is not to say it isn't always around, but rather to celebrate it, especially when it is manifest in such outpourings.

The Presiding Bishop's Fund for World Relief sent a grant of \$10,000 for emergency aid and followed that with a \$50,000 grant for long-term pastoral presence for two years to help flood victims deal with the anguish in their lives and, as Atkinson said, "help to restore hope." Concerned people from across the diocese and other parts of the country sent more than \$57,000.

Christians of many denominations joined one another, especially through ecumenical agencies, to do what needs to be done. There is a unity of faith that is so evident at times such as these that gives special meaning to A Litany of Thanksgiving on pages 836-837 of the Prayer Book. It's worth looking at and meditating on.

Five good reasons why Episcopalians across the country are putting money into Church Life IRAs.

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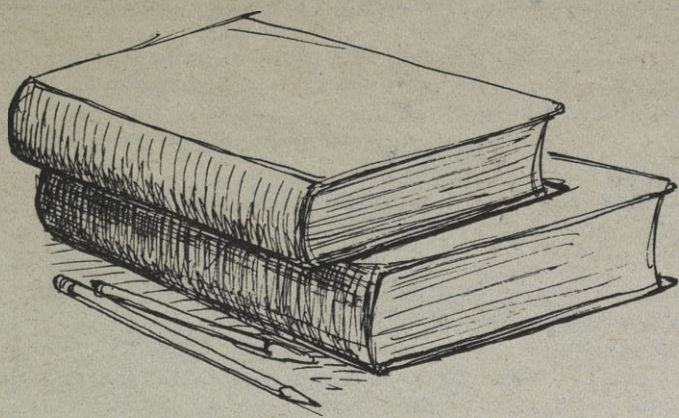
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General Ordination Exam: How well do you measure up?

by John D. Lane

As you read this, senior seminarians and others are nervously awaiting the results of the General Ordination Examination, an exercise that tests the ability of those seeking ordination to integrate book learning with practical situations they may face in parish ministry.

First developed for use in 1972, the GOE is an attempt to add a national standard to a process that is

otherwise monitored by dioceses and seminaries. This year 164 readers will evaluate the work of 325 candidates in seven subject areas—Scripture, church history, theology, ethics, liturgics, contemporary society, and theory and practice of ministry.

The General Board of Examining Chaplains—four bishops, six parish priests, six members of theological faculties, and six laypersons—develops a new test every year, choos-

ing from among proposed questions sent by a variety of churchpeople.

Those who expect to be ordained the next spring take the GOE over a five- to six-day period in January. Their answers are sent to pairs of readers who evaluate them and then in February gather at eight regional meetings to correlate their critiques and produce joint evaluations. Anonymity of candidates and readers is protected and coordinated by the GOE administrator, the Rev. Richard Loring of Chelsea, Mass., the only person who knows the identity of candidates and their assigned readers. His job is a herculean combination of logistical detail and diplomacy.

The GOE—which is rated on a proficient or not proficient basis—is only one part of the total evaluation process which also includes course work and seminary exams, seminary faculty and field work supervisors' recommendations, and medical and psychological testing. When a candidate does not demonstrate proficiency in one or more areas, the diocese is responsible for further testing and additional work if necessary.

The General Board of Examining Chaplains also produced, at the request of the House of Bishops, "Guidelines for Theological Education," ap-

proved by the bishops at the Anaheim General Convention. The guidelines include a general syllabus for theological studies as well as suggestions for pre- and post-seminary work. Students should, according to the guidelines, pass examinations on the content of the English Bible and *The Book of Common Prayer* before entering seminary.

The GOE has the unfortunate effect of raising the anxiety-level of those who take it. Responsibility for curing this feeling lies at the diocesan level since that is where the authority for ordaining or not ordaining rests. Some dioceses are uncertain about how to use the exam most effectively, and some do not communicate their procedures clearly enough to the students.

In general the GOE provides a national standard and is a great improvement over the "good old days" when diocesan exams varied greatly in purpose and difficulty. In any case the General Board constantly re-evaluates the exam and its work. Each year brings some changes in philosophy as well as a group of brand-new questions.

John D. Lane is rector of Church of the Holy Comforter, New Orleans, La., and a member of the General Board of Examining Chaplains.

A sample GOE: Test your own skills

(Questions given here are sometimes paraphrased. This is not the total exam.)

In the first two sections of the 1986 GOE students may use a "clean" Bible and "clean" Prayer Book.

Identify at least three of the issues involved in current discussions of confirmation/reception/reaffirmation. Cite New Testament evidence that has contributed to the resolution of these issues.

In each of these Scripture passages—Exodus 29:10ff, Numbers 8:10-13, Numbers 27:18-23, Matthew 19:13-15, Mark 6:5, Acts 4:30, Acts 8:14ff, Acts 19:1ff, and 2 Timothy 1:6—the laying-on of hands has a different meaning. For each of them identify and explain that meaning and tell which meanings persist today.

Describe the purposes and distinctive tasks for ascetical theology, moral theology, and pastoral theology according to your understanding of the purpose of the Christian life and the mission of the Church.

Develop a Christian understanding of stewardship in light of the quotation, "Guilt is inappropriate motivation for Christian stewardship."

Sets III and IV are open-book, eight-hour, take-home sections.

On the basis of your understanding of the two Christological schools—Alexandria and Antioch—reconciled at Chalcedon, do you agree with the criticism of a contemporary Anglican theologian that the Chalcedonian definition is deficient because of its failure to attribute a human personality to Jesus Christ? Why? Frame your answer in dialogue with a contemporary theologian.

(Answer one or the other of the following two questions.)

Samuel Seabury and William White represented differing views on politics, the state, theology, and ecclesiology. Describe at least one of their differences in each of the areas; show how these differences affected the affairs of their day; and show how these same differences are operative in the affairs of our own day.

Describe reform in the Church of the Middle Ages with reference to religious orders, the papacy, councils, theology, and society. Compare reform then with reform as you are able to identify it in the Church of the present day.

"Coffee-hour" questions. Write a paragraph on each question.

A parishioner asks, "Why is this parish trying to limit baptisms to five occasions in a year?"

"Why does the Church get involved with political issues rather than spiritual ones?"

"How come Martin Luther King, Jr., was added to the Church's calendar when he wasn't even an Episcopalian?"

"At the Eucharist today you said we are commemorating Charles Henry Brent. Who was he?"

"My wife reports your saying in class that William Temple described Christianity as the most materialistic of all religions. What does that mean?"

"What is the point of attending a healing service if one has been told that he has a terminal illness?"

"Why does the Ascension matter for our faith?"

"Why doesn't the Episcopal Church make more of being 'born again'?"

"We share Communion with the Lutherans. Why aren't we doing it with the Roman Catholics?"

"I understand Bishop Allin said at the General Convention that '...na-

tional security has been allowed to become an earth-shadowing idol.' Is it really idolatrous to be patriotic?"

"Did the bishops and deputies at General convention really vote to change the Creed?"

"How was it decided what books the Bible would contain?"

"Why don't we use the St. James version of the Bible any more?"

"I started reading the Bible at the Book of Genesis. After a while I gave it up. Can you help me develop a way to read the Bible?"

"A friend of mine committed suicide. Is that an unforgivable sin?"

The next section—not included here—asks for the authors of 28 theological works and then resumes with these questions:

What Churches object to the filioque clause in the Nicene Creed?

Who were the three English bishops burned in the Marian persecutions?

Who was the commander of the "Ironsides," the New Model Army?

Where was the so-called Lambeth Quadrilateral first promulgated?

What American Episcopal woman was canonized by the Roman Catholic Church after her conversion to Rome and following her founding of an order?

Who were the first three bishops in the American Episcopal Church?

Who became the leader of the Tractarian Movement when Newman left the Church?

Who was the first bishop of Ohio?

Who has the authority to excommunicate?

At a wedding or funeral the BCP directs that a homily be given after the reading of the Gospel. True or false?

According to the Outline of the Faith in the BCP, who are the ministers of the Church?

Under the canons, who can authorize the use of church properties and facilities?

Where in the Bible do you find an account of the Valley of Dry Bones?

In what book in the Old Testament does the figure of Melchizedek appear?

Where in the Old Testament does one find the story of the sacrifice of Isaac?

What prophet used his wife as a symbol of unfaithfulness?

From which Old Testament books does the Sanctus come?

List the Ten Commandments by simple title.

In what books of the Bible will the following stories be found:

The woman in adultery

Nicodemus

The Prodigal Son

The Annunciation

The Three Wise Men

Washing of the feet

Birth of John the Baptist

Parable of the sheep and the goats

The Good Shepherd

What two Gospels contain the Lord's Prayer?

Who makes the final decision concerning music at weddings?

What is the Catechism called in the Prayer Book?

What document came out of the Faith and Order Commission of the World Council of Churches' meeting in Lima? What book, published in 1919, "fell like a bomb on the playground of the theologians"?

What battle in France stopped the Islamic invasion of Europe?

What evangelical layman is credited with the abolition of slavery in the British Empire?

Who was the first black American to be ordained to the priesthood in the Episcopal Church?

(Editors' note: Don't write us for the answers! We only have a list of the questions.)

Trinity, Wall Street, divests \$10 million as signal to South Africa

by Leonard Freeman

In what may be the largest divestment action by any single parish in the U.S., the vestry of Trinity Church, Wall Street, New York City, voted at its February 5 meeting to divest the parish of all investments in companies doing business in South Africa effective immediately. Initial estimates place the divestment value at \$10 million, or roughly 20 percent of the parish's overall stock portfolio. In addition the parish voted to commit itself to fund church groups within that country working for change.

Trinity's investment policy has long been to avoid holdings in any business which would be inconsistent with its basic mission and commitment as a Christian church, thus the parish held no direct investments in South Africa. The stocks affected by the divestiture are in widely traded companies such as General Electric, Mobil Corporation, and I.B.M.

The action follows an in-depth consideration of how the parish, generally considered to be one of the most well-endowed, might best apply its resources and energies to affect the South African crisis. That process had included the insights generated through a four-part colloquy, *South Africa: An American Dilemma*, which gathered leaders from the religious, business, and political worlds in the fall of 1985. In addition, a roundtable discussion on the specifics of corporate divestment was sponsored by the Trinity Center for Ethics and Corporate Policy (see page 14).

Trinity's program of direct invest-

ment in South Africa will begin this year with a commitment of \$250,000 in grants to indigenous church groups and up to \$1 million over the next four years. The grants are intended to support work toward amelioration of social and economic conditions in the racially-torn region.

In 1984 the parish made a long-term commitment to work in Africa. Some 35 percent of its annual \$2.1 million grants-making funds are now earmarked for work there.

The \$10 million investment decision represents the moral flagship of an overall parish commitment to "vigorous participation in the public debate in this country on relations between the United States and South

Africa . . . using all appropriate means [to] convey a consistent and unambiguous judgment against apartheid to the South African government."

A number of questions were argued in the decision to divest, including whether pulling out investments might serve only to abandon the corporate field to those with fewer moral compunctions. Earlier discussions had raised the fact that while the direct economic impact of divestment may be unclear, its larger significance is a symbolic signal of intent.

The Rev. Robert Ray Parks, Trinity's rector, said, "The divestment movement all over the United States has long since moved beyond simple economics. It is a primary way for individuals and institutions to make a moral statement with the commitment of their resources.

"Trinity's decision to divest its holdings is a declaration that we take our stand in support of the basic human rights to freedom and justice both in South Africa and symbolically for the whole world."

The two-pronged initiative comes at a time when many church agencies have been moving to influence the course of events in South Africa more directly. Divestment puts the parish in compliance with recent resolutions by the General Convention of the Episcopal Church and the Diocese of New York calling for such action by parishes, dioceses, and affiliated institutions. The grants commitment will place the Trinity program among the top three grants makers in direct funding to indigenous church-based groups in South Africa.

Leonard Freeman is communications director for Trinity Church.

An exciting new concept in child sponsorship . . .

For Only \$10 A Month You Can Help Heal A Crippled Child!

Three-year-old Marta may never be able to run and play with her little friends.

She was born with a crippling hip deformity, and since her parents are poor, she only has one hope:

An American sponsor who will help provide a life-changing orthopedic operation for her.

You can make this miracle happen!

For only \$10 a month you can help a "bent winged angel" like Marta escape a life of pain and suffering.

This most unusual sponsorship program is helping precious crippled children in the Holy Land through our Hospital in Bethlehem—the only orthopedic hospital in the area where poor children can get specialized treatment.

Will you help a crippled child?

Here's what your \$10 a month helps provide:

1. A major orthopedic operation.
2. A warm clean bed and nourishing meals.
3. Complete pre-op and post-op care, including medication, physiotherapy, and braces.
4. Special school classes while in the hospital.
5. And follow-up care after release!

Because orthopedic surgery and the extensive physiotherapy is so costly, we don't think it is fair to ask one sponsor to assume the burden all alone, so we arrange for each crippled child to be helped by several American sponsors.

This group of sponsors becomes a sort of "extended family" to the child. The sponsors may never know each other—but they are joined by a common bond of compassion—providing the gift of healing to an individual crippled child!

This way each sponsor's monthly gift can be kept down to an affordable \$10.

As a sponsor here's what you will receive:

- Your child's photo, case history, and a medical report detailing the type of operation required.
- After the operation, a progress report from the attending physician.
- Later, a second photo and an updated report from the physiotherapist.
- Then, just before the child is released, you will see the end product of all your generosity through a final medical report and one more photo of the happy child you helped to heal!

The cost is only \$10 a month. You will follow your child's recovery *step by step*—and you can even send a get well card, if you wish.

Please decide now to sponsor a child waiting for an operation. Fill out the coupon below and return it with your first sponsorship payment of \$10.

Your child will be scheduled for surgery at our Mount of David Orthopedic Hospital in Bethlehem—and we will immediately send you your child's photograph, case history and medical report and the miracle will begin!



She is trying to smile—in spite of her pain. Her only hope? An American sponsor who will help provide an orthopedic operation.

Holy Land Christian Mission International
Attn: Joseph Gripkey, President
2000 East Red Bridge Road
Box 55, Kansas City, MO 64141

☐ Yes, I wish to sponsor a crippled child in the Holy Land. Enclosed is my first payment of \$10.

Please send me the name, photo, and medical history of the child I am sponsoring.

I understand you will schedule my child for an operation as soon as possible, and will keep me informed of the child's progress through photos and medical reports.

☐ Please send me more information about sponsoring a crippled child.

NAME _____

ADDRESS _____

CITY _____

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Member of American and International Councils of Voluntary Agencies. Our annual financial report is readily available upon request. Please make your check payable to Mission International. Your sponsorship gifts are tax deductible.

Holy Land Christian
Mission International

SLC completes form for lay eucharistic ministry

The Standing Liturgical Commission (SLC) has completed the form for distribution of the Holy Communion by lay eucharistic ministers that the 1985 General Convention directed it to develop.

The simple form, material concerning the rite, and suggested guidelines have been sent to all diocesan bishops, according to Bishop Vincent Pettit of New Jersey, who chairs the Commission. The Commission says the new form is "intended to foster a corporate sense of the Eucharist among those who by reason of illness or infirmity are unable to be present" on Sunday or other principal feasts, and it is desirable that other parishioners, relatives, and friends be also present."

Lay eucharistic ministers should be adult confirmed communicants in good standing, specially chosen, trained, and licensed. In congregations which have them, deacons should supervise the lay ministers. The Commission also recommends that the persons to be visited should be specifically prayed for during the church service and that the lay eucharistic ministers should leave with the consecrated elements immediately after Communion, not waiting until the end of the service.

Pettit said the form will soon be available in a four-page pamphlet and will be printed in the next edition of *The Book of Occasional Services*.

Canada meetings in March designed to communicate

In mid-March, Anglican leaders from around the world will gather in Toronto, Canada. The primates—heads of national Churches—of the Anglican Communion will meet from March 12 to 15; and the bishops, clergy, and laity of the widely-representative Anglican Consultative Council (ACC) will meet from March 15 to 21.

Both meetings represent fairly recent attempts to improve communications and cooperation among the sister Churches of the communion. The ACC came into being 17 years ago with the recognition that more frequent and representative contact between Anglican Churches was necessary than was possible with the once-a-decade meetings of bishops at Lambeth. The 27 self-governing Churches send one to three representatives, depending on size, to the full ACC meetings to share information and coordinate common action;

to develop agreed policies and priorities for mission; to develop and maintain ecumenical relations; to promote research; to create networks of people involved in social concerns; and to advise member Churches on constitutional matters.

The first time the primates of the 27 Churches met together outside England was in 1981 in Washington, D.C.; most recently they met in Limuru, Kenya, in October, 1983. The Toronto meeting will be the first opportunity for Presiding Bishop Edmond Browning to sit with his Anglican peers. He brings to this meeting the request from his Episcopal Church brother bishops that the primates—indeed, the whole communion—consider the question of women in the episcopacy.

On the agendas of both meetings will be topics specifically related to the 1988 Lambeth Conference which Archbishop Robert Runcie of Canter-

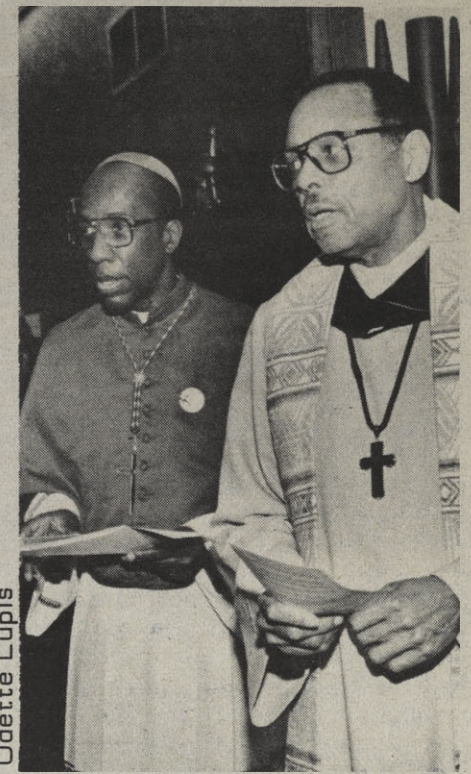
bury has called for July 16 to August 7 in Canterbury, England. The ACC staff, headed by Secretary General Samuel Van Culin of the Episcopal Church, provides staff for Lambeth.

Among ACC programs are the Partners in Mission consultations in which member Churches invite representatives from sister Churches to meet with them to help clarify mission goals and priorities. The Anglican Church of Canada has scheduled such a consultation—also in March. Archbishop Edward Scott of Canada will host these three international Anglican events. Scott, who has announced his retirement, has been involved on the international church scene since his election 15 years ago and has been a member of the ACC for the past decade.

The ACC also coordinates Anglican dialogues with other major communions and intra-Anglican discussion through the Inter-Anglican Theological and Doctrinal Commission formed in 1981. It is presently in the final stages of a special study on the Church and the Kingdom of God and the impact of cultures on theology.

Also under the aegis of the ACC is the Anglican Centre in Rome, established in 1966. Through conferences and its library, it endeavors to help Roman Catholics and Anglicans understand each other better.

A final ACC program is a fund for personal emergencies, for bishops, clergy, or lay church workers who find themselves in sudden severe financial need.



Odette Lupis

At an ecumenical prayer service at St. Charles Borromeo Roman Catholic Church in Harlem, N. Y., Roman Catholic Bishop Emerson J. Moore, left, and the Rev. Dr. Moran Weston, retired rector of St. Philip's Episcopal Church in Harlem, participated in commemoration of the birthday and first national holiday to honor the Rev. Martin Luther King, Jr. Moore grew up as a member of Weston's Episcopal parish but converted to Roman Catholicism in his early teens. Weston delivered the homily at the service.

Women call April meeting

An international conference and a special Eucharist in Canterbury Cathedral will draw women from throughout the Anglican Communion to England, April 18 to 20, to give thanks for the ministry of women in the Church of England and in the Anglican Communion. The three-day event is sponsored by Movement for the Ordination of Women (MOW), whose headquarters are in London.

MOW plans to celebrate women's ministries "in its widest sense" and seeks "the participation of a wide variety of organizations and parish groups in order to express the whole offering of women to the Church." National Churches have been given blocks of invitations to the conference. The Episcopal Church has 25 slots, which are fully subscribed, but no tickets or reservations are required to attend the Service of Thanksgiving on April 19.

Participants in the Thanksgiving Eucharist are invited to make banners showing women of faith, and "readers, lay workers, deaconesses, and clergy" have been asked to vest for the procession. Mary Tanner, vice-moderator of the World Council of Churches' Faith and Order Commission, will preach.

On April 18 the pilgrims will gather at 4 p.m. outside Canterbury Cathedral; at 8:30 they will hold a Liturgy of Hope in the Cathedral's crypt. In the first conference session on April 19 women from overseas will tell of their own experiences. In the closing plenary on Sunday, April 20, An-nathae Abayasekera from Sri Lanka will speak on "Hope and Change."

In connection with the celebration, Margaret Webster, MOW's executive secretary, plans an event April 18 at St. Paul's Cathedral in London where her husband is dean.

New York Cathedral begins AIDS memorial

At the Cathedral of St. John the Divine in New York City several hundred people gathered for a solemn requiem and dedication of a memorial book in which are inscribed names of those who have died of AIDS or AIDS-related conditions. The book, which was taken in procession to its resting place in St. Luke's bay of the Cathedral, will remain open so other names may be added.

Those attending the November, 1985, ceremony stood for 20 minutes in tribute and remembrance as each name inscribed in the book was read aloud. In her sermon, Dr. Minka Sprague said, "I know God once unleashed divine anger upon creation. And I also know God promised never to do such a thing again. . . The death that surrounds us in the

AIDS epidemic is not God's anger unleashed upon creation."

Bishop Paul Moore of New York, who spoke at the interfaith service sponsored by the New York chapter of Integrity, said, "I know many of you have wept at night alone, remembering someone very dear to you, and those were holy tears. But we are here to commend the souls of our dear friends to a most loving God who takes them into a life of everlasting peace and joy."

Additional names for inscription into the book can be sent to the AIDS Memorial, Cathedral Church of St. John the Divine, 1047 Amsterdam Ave., New York, N.Y. 10025. Donations to the AIDS Memorial Fund can also be sent to this address.



the Retirement Community of distinction

June 1986. Only three months away! GreerCrest's targeted completion date!

The readership of this publication, perhaps more than any other audience, has had the opportunity to follow the planning, progress and monthly achievements of New York's only continuing care retirement community, as it moved from the drawing boards through various stages of construction and renovation.

And now, this uniquely elegant, service-oriented community, situated on land originally dedicated by Bishop David Greer, is on the threshold of completion.

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If you haven't already requested GreerCrest's informative color brochure, or if you haven't already visited to see this lovely community for yourself—now is the time!

Who knows? Perhaps one day a relative of yours will be sending a letter to GreerCrest's president, Dr. Ian Morrison, similar to one he recently received:

I'd like you to know how pleased we are with every aspect of GreerCrest . . . Your staff at all levels demonstrates competence, but, more importantly, exhibits an understanding and caring attitude. They have certainly played a major role in making my mother feel welcome and in easing her problems of adjusting to a different lifestyle. We are most appreciative of your efforts.

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Browning makes three appointments

Newly-installed Presiding Bishop Edmond L. Browning has announced the first appointments of his administration. The Rev. Richard S. O. Chang, 44, is deputy for administration; the Rev. Charles A. Cesaretti, 45, is deputy for Anglican relationships; and Sherman D. Wright is field worker for native American ministry.

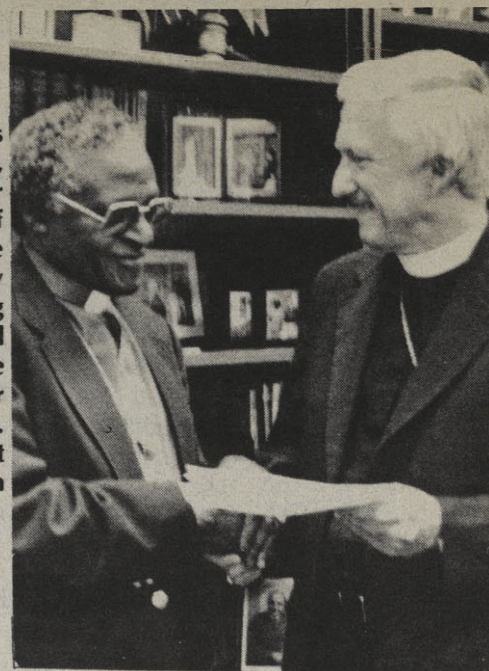
Chang, who was born in Hawaii and served several parishes there, was Browning's executive officer in the Diocese of Hawaii. He began his new duties February 1.

Cesaretti, a member of Browning's transition team, was public issues officer at the Episcopal Church Center. A New Jersey native, Cesaretti served parishes in that state and was Christian education consultant to the

Diocese of New Jersey. In his work as public issues officer, Cesaretti traveled for the Episcopal Church to Iran, England, Ireland, Sweden, and Africa. An author/editor of several study guides, he was staff officer for Executive Council's Social Responsibility in Investments panel and for General Convention's Joint Commission on Peace.

Wright, a Sioux from the Rosebud Reservation and a lay reader at Calvary Chapel, Okreek, S.D., will work with National Committee for Indian Work (NCIW) projects out of the field office for Native American Ministry in Sioux Falls. He will visit the Church Center in New York monthly to meet with Owanah Anderson, NCIW staff officer.

In one of his first official acts as Presiding Bishop, Edmond Browning, right, presented a check for over \$20,000 to Bishop Desmond Tutu of Johannesburg for the work of the Church in Southern Africa. The money had been raised through the Presiding Bishop's Fund for World Relief and included \$164.13 donated by the former street boys who live at El Hogar de Amor y Esperanza in Honduras. Tutu was in New York to rally support and raise money to help black South Africans.



COMING UP

Musicians Conference

Clergy and musicians will meet at St. Anne's, Atlanta, Ga., March 6-8 to explore the possibilities of working with *The Hymnal 1982* and *The Book of Common Prayer*. Two clergy-musician teams from California—Tom Foster, director of music, and the Rev. Mark Lieske, associate rector, of All Saints', Beverly Hills, and Carol Foster, director of music, and the Rev. Warner Traynham, rector, from St. John's, Los Angeles—will model clergy-musician relationships. Sponsored by the Diocese of Atlanta's Commission of Liturgy and Music, the conference is designed for clergy, music directors, organists, members of worship committees and other musicians. For information: Joyce Schemanske, 3098 Northside Parkway NW, Atlanta, Ga. 30327.

Monastic Life

The Convent of St. Helena, Vails Gate, N.Y., will sponsor a week-long seminar on "Discipleship: An Experience of the Monastic Life," from June 22-29 for women between 18 and 45. Participants will share in the daily worship and work of the Community. For information: Guest Mistress, Convent of St. Helena, Box 426, Vails Gate, N.Y. 12584.

Summer Work Camps

The Appalachian People's Service Organization (APSO) will hold three summer work camps for youth at least 15 years old—to work on houses at Barnes Mountain, Ky., June 15-11; to assist with farm work in Blairsville, Ga., July 6-13; and to help rebuild after a 1985 flood in Charleroi, Pa., July 20-27. Cost is \$100 per person and information is available from Cathy Wilson, Box 1007, Blacksburg, Va. 24060.

Boy Scouting

A week-long conference for clergy and laity involved or interested in Boy Scouting in the Episcopal Church will be held at the Volunteer Training Center at Philmont Scout Ranch, Cimarron, N.M., July 17-23. Open to entire families, the conference is of particular interest to diocesan and parish youth leaders. For information: The Rev. Neal H. Dow, 12644 E. Exposition Ave., Aurora, Colo. 80012.

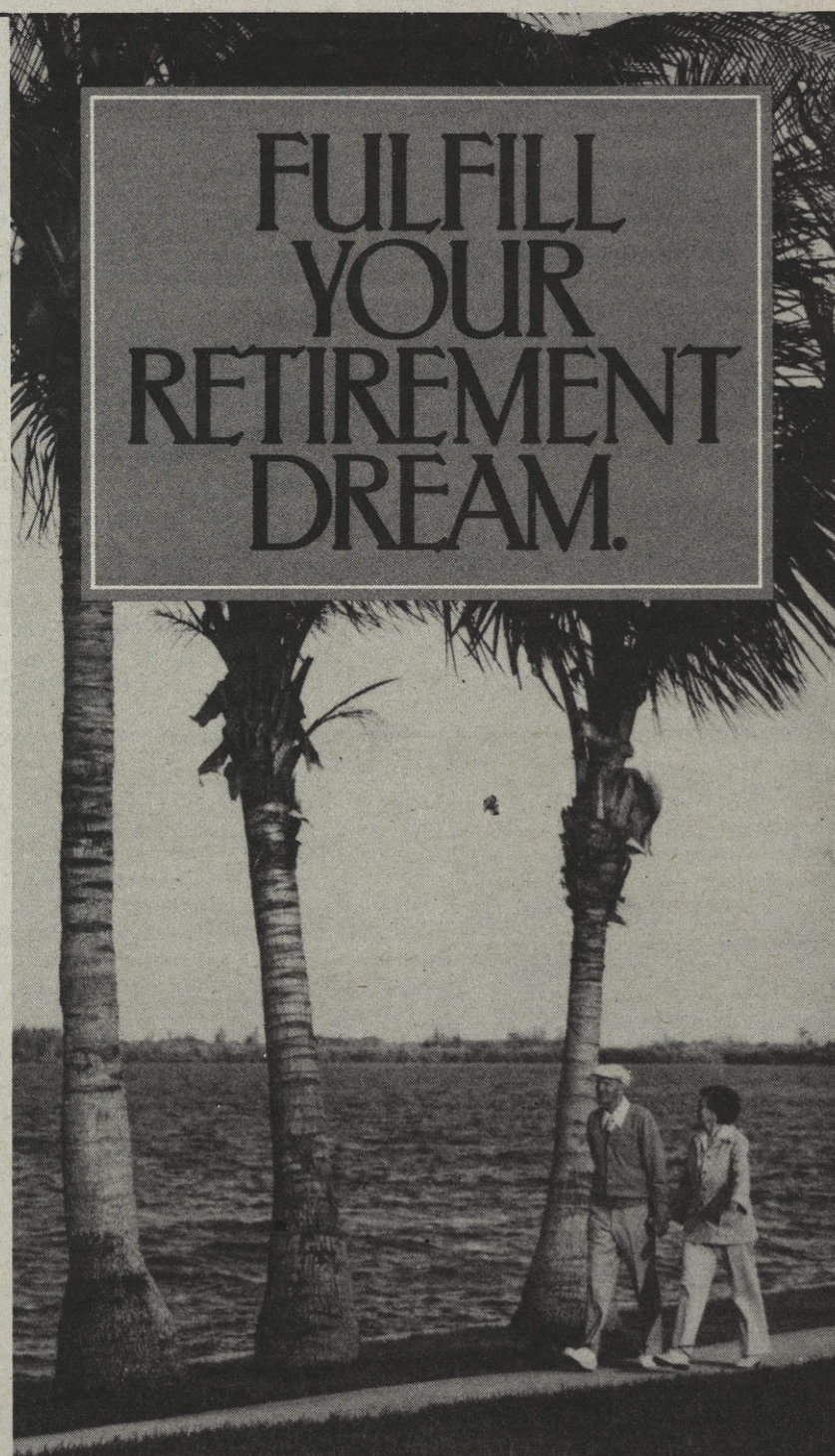
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Browning presents plans to Executive Council

by Janette Pierce

When Executive Council met in San Antonio, Texas, February 4-6, the occasion was homecoming for Presiding Bishop Edmond Browning, who had grown up in the host Diocese of West Texas, and hard work for the new Council and its new leadership.

The church leaders are still assessing their own style of operation and organization. This meeting was planned with the help of a four-member agenda committee—Betty Connelly, the Rev. Sandra Wilson, George McGonigle, and Vince Currieto—to "have enough time to do the business at hand, to do theological reflection as well as community-building among ourselves, and to share in the mission and ministry of the place in which we are," Browning explained in his opening address.

Browning told Council he does not plan to take any action on the question of the location of the Episcopal Church Center until he has completed his year-long listening process and that he sees his immediate task as the building of "the morale and quality of our Church Center staff. I ask that I be allowed time to build an effective, efficient team before we wrestle with where and what building will be best suited to our mission." He plans to appoint a committee sometime after June, 1987.

He would like to review and evaluate the work of the Church's Washington Office and has asked Bishop John Walker of Washington to chair a committee to do so. Patricia Sharf, Congressman William Alexander, and Alan Parrent will be the

other members. Browning expects the committee to report to Council's next meeting.

Browning will also appoint two task forces which General Convention asked to study the history and present strength of Christian education and the participation of women at all levels of the Church.

Council's own agenda was full as it spent time looking both inward at its own style of operation and outward during an afternoon visit to San Antonio's Good Samaritan Center for ministry to a low-income Hispanic barrio.

In its first session, Council heard a lengthy presentation by Dr. John Carver, a management consultant who specializes in the role of boards of directors, especially of non-profit and governmental organizations.

Carver urged Council to consider new ways of exercising leadership. He said leaders should discern and enunciate the values of their organization, the Church, but he admitted "it's hard to wrestle with profound issues when there are trivial issues to discuss."

He warned them not to become too involved in the "how," but to keep their eyes on "what" the organization is doing, not trying to become a super staff. Board policies should be value statements, he said, and boards should spend time clarifying where their organization is going, leaving the actual method of reaching the goals to the creativity of their staff members. The board should require that staff methods be "ethical and prudent," but he said that if a board

"can keep on top of everything, there's not enough going on."

Dean Frederick Borsch reported from committee discussions of Carver's presentation, saying that members were divided in their response. Some urged a radical restructure of their work in line with Carver's suggestions; others felt incorporating some of his ideas into their present format would be helpful.

The primary structural change in Council's operation is a reduction in the number of standing committees from six to four by combining Finance and Administration, Communications, and Stewardship and Development into one committee headed by the Ven. Arthur Williams. Other committees remain as they were: Education for Mission and Ministry chaired by the Rev. Wallace Frey, National Mission chaired by Thomas Tisdale, and World Mission chaired by Bishop Furman Stough.

Council scheduled a three-hour, on-site visit to the Good Samaritan Center on its first afternoon. Two busloads of Council members, staff and press, traveled to a low-income, predominantly Mexican-American neighborhood in west San Antonio. The center, which serves a population of some 15,000 people, is owned and operated by the Diocese of West Texas. The multi-service center was established in 1951 and still receives over one-quarter of its annual budget from church sources.

Council members also heard that Matthew Costigan, treasurer, will retire from that position on May 1. He and his wife will be honored at a special event planned for Council's June meeting in Atlanta, Ga.

In other actions, Council:

- heard that Judge Hugh Jones will be the Council's parliamentarian;

- affirmed the ecumenical statement decrying apartheid signed by church leaders in Harare last year and pledged to work against apartheid;
- learned that Presiding Bishop Browning's first consecration will take place in his home parish, Church of the Good Shepherd, Corpus Christi, with the February 6 consecration of John A. MacNaughton;
- authorized the treasurer to negotiate a \$4.5 million loan to build and equip a medical school at St. Luke's Hospital, Quezon City, the Philippines;
- approved, on the advice of the treasurer, use of a portion of the prior year's lapsed balance to provide for four new staff positions;
- accepted reports from Partners in Mission consultations in Cuba and Uganda;
- approved allocations from the Constable Fund to defray costs of educational material in connection with the new Hymnal and for expenses of the new Christian Education Task Force;
- affirmed four new Jubilee Centers—St. Michael's Mission in the Diocese of Wyoming, the Manhattan North Interparish Council of the Episcopal Diocese of New York, Episcopal Community Services in the Diocese of Northwestern Pennsylvania, and Bethanie Center in the Diocese of Haiti;
- strongly opposed inequitable federal budget cuts proposed for Indian health care services and directed the secretary to write to the President and members of Congress expressing this opposition; and
- welcomed new members: the Rev. Lincoln Eng, who replaces Browning as Province XIII representative, and the Rev. Ruth Potter, who replaces the Rev. Lyle Noisy Hawk, who resigned.

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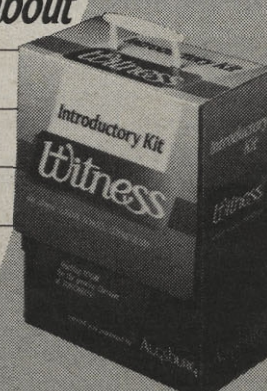
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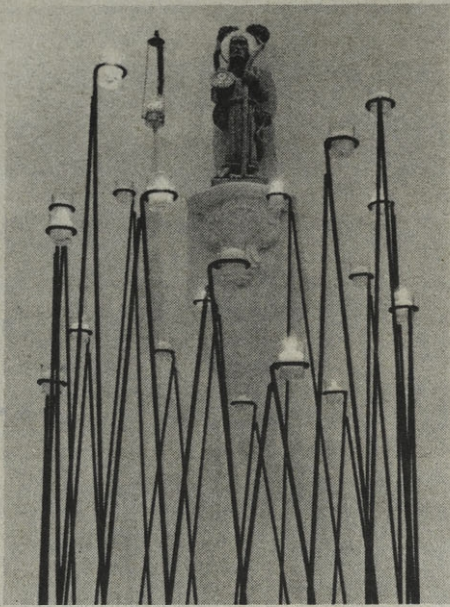
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Bishop Roger White of Milwaukee blessed the shrine dedicated to St. Joseph of Arimathea at Holy Innocents' Church in Racine, Wis., late in December. St. Joseph, according to oral tradition, first brought the Christian faith to England, and when at Glastonbury he sunk his staff into the ground at Weary Hill, it took root and grew into the Holy Thorn which blooms every year at Christmas. Holy Innocents' commissioned the figure, but the parish's priest-in-charge, the Rev. William J. Miles, designed the votive stand.



Carol Hamer

People on the Move

Carol Hamer, director of nursing education at Episcopal Hospital, Philadelphia, Pa., was recognized with the Legion of Honor Award from the Chapel of the Four Chaplains. . . . The Rev. Maria Aris-Paul, senior chaplain of the Wallkill Correctional Facility in Wallkill, N.Y., has been named executive director of the Instituto Pastoral Hispano, an Episcopal theological training program for Hispanics. . . . Mark Andrews, U.S. senator from North Dakota, will represent the Episcopal Church on the national board of directors of Bread for the World. . . . Joann Blyer of Berwick, Pa., is on her way to Bangladesh, commissioned for missionary work as a Diocese of Central Pennsylvania volunteer for mission. . . . Judy Frantz of St. John's Church, Cedar Rapids, Iowa, received the William Spurgeon Award which recognizes outstanding youth leadership. . . . The family of the late Ralph Peck Owen has endowed the Diocese of Tennessee Chair of Economics at the University of the South. . . . Bishop John T. Walker appointed the Rev. Al Fritsch, SJ, to be scholar-in-residence at Washington Cathedral.

Lois Allison, St. Thomas' Church, Ketchum, Idaho, is in Honduras, commissioned as a missionary by Bishop David Birney of Idaho.

Utah's cathedral service draws support from ecumenical community

St. Mark's Cathedral in Salt Lake City, Utah, was filled to capacity, with many people standing along the aisles, when it sponsored an evening of lessons, carols, prayers, and unity to observe Advent. The service's success might be something other parishes would want to try.

The Advent Festival of Lessons and Carols brought together civic and religious leaders as well as clergy from the Roman Catholic, Greek Orthodox, Lutheran, Presbyterian, Methodist, and Mormon Churches. The governor and mayor also attended the service in which each of the visiting religious and civic leaders took turns reading a lesson.

"We wanted a service during Advent that would highlight the

Anglican traditions of worship and also include all parts of our city, not just the cathedral parish," said W. Lee Shaw, a St. Mark's vestryman. "We also wanted to hold up for Salt Lake City the season of Advent as a time of anticipation and preparation for the celebration of Christmas."

The service of lessons and carols, believed to have originated in the 13th century, was the perfect vehicle to carry out the plan, Shaw said, because "it is a service where people from other traditions would feel comfortable. We are definitely planning to have this an annual event for Salt Lake City. It is the cathedral's gift to the community."

College of Laity to explore ways older people can serve

The Cathedral College of the Laity in Washington, D.C., will hold a na-

tional conference May 9-11 to spread the word that older people can serve their communities, not just be served by them. Seven main-line denominations and five national organizations are co-sponsoring the conference at the Crystal City Hyatt Hotel near Washington National Airport.

Empowerment is the key to opening up the great reservoir of knowledge, skill, willingness to help, and free time that older people have to offer, says Cathedral College director Norene D. Martin. The conference, sponsored by the 5-year-old ecumenical institution, will help people see how they can make a positive difference in their communities and show them how to do it.

Conference registration, which costs \$200, is available through the Cathedral College of the Laity, Mount St. Alban, Washington, D.C. 20016. The deadline for making hotel reservations is April 9.

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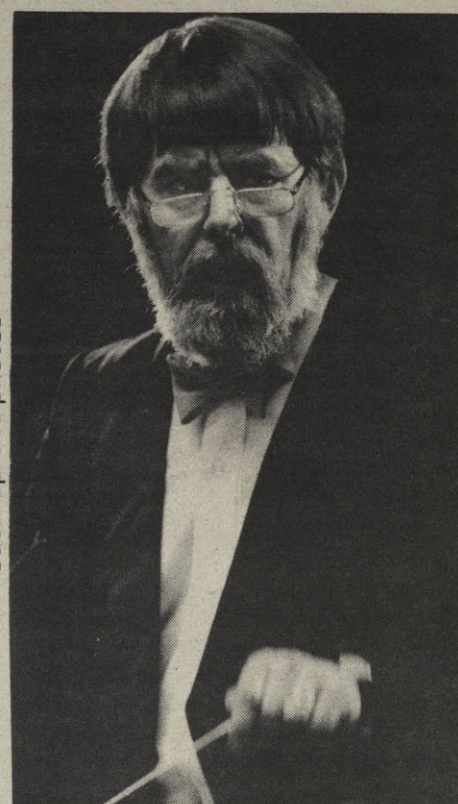
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Praise for the Singing



Jack Spratt photos



Westerly choir gets around

by David James

What does a choir that sings Evensong in Westminster Abbey and High Mass at St. Peter's in Rome have in common with an amateur parish choir filled with local townspeople?

Everything—because at Christ Church, Westerly, R.I., it's the same choir.

When George "Bunky" Kent became organist-choirmaster at Christ Church 30 years ago, the choir had six members. This July that choir, which now numbers 75, will join with 100 other voices from the West-

erly Community Chorus, also founded by Kent, to celebrate the 600th anniversary of the Milan Cathedral. In the days that follow they will give concerts at churches in Venice, Florence, Spoleto and then in Rome to sing High Mass at St. Peter's Sunday morning, July 27.

Kent, with a vision of what great music can do for a people, a parish, a town, a state, and beyond, invested in the future of a children's choir. Through the years parish families have grown up learning and singing some of the greatest music ever composed. Many of today's adult members began singing in that choir as children.

In 1959, to expand musical horizons, Kent created a community chorus with the Christ Church Choir as the nucleus. That cooperation between parish and community has served as a model piece of evangelism as the church's music ministry transcends traditional parish boundaries. In addition to a repertoire that includes over 70 works, the chorus has performed the U.S. premier of four modern British works, including Welsh composer William Mathias' *Lux Aeterna* in 1984, and has become one of New England's major performing arts organizations.

Kent became associate conductor of the Rhode Island Philharmonic in

1971, and each summer the chorus joins the Philharmonic to perform a Pops program in the park across the street from the church. Last year 20,000 people attended.

The choir and chorus have no paid members, and few voices have professional training other than from Kent himself. They are townspeople who are willing to give the necessary time and energy in practice, rehearsal and performance.

Training is not expected, but commitment is. Members from ages 8 to 80 must be willing to let the director pull from them a new creation of musical quality as first rate as can be found anywhere, a testimonial to the greatness which is in each of us.

David James, rector of St. George's, Hellertown, Pa., was assistant rector of Christ Church, Westerly, R.I.

Music resource guide available

The Music Commission of the Diocese of Western New York has published *A Resource Guide* of hymn materials including service music, resource books, lists of summer workshops, sources for buying discount music, copyright laws, and anthems. Copies are available for \$4 each (with discount prices negotiable) from Elaine Gardner, 141 Cleveland Dr., Kenmore, N.Y. 14223, (716) 875-5858. Make checks payable to Diocesan Music Commission.

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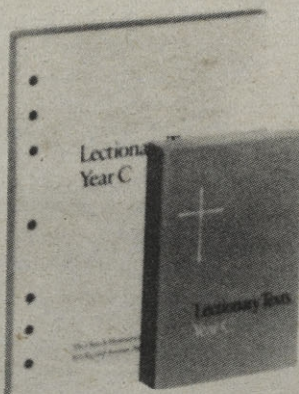
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CATHERINE WINKWORTH:

She opened a treasure trove of German hymns

by Aileen Kilgore Henderson

Catherine Winkworth (1827-1878) is a name Christians see often in their Hymnals. Winkworth translated such classics as "Praise to the Lord, the Almighty" and "Now thank we all our God" and profoundly influenced the hymnody of English-speaking Christians because she opened to them the enormous treasure store of German Protestant hymns.

This gifted Englishwoman overcame lifelong ill-health to translate over 400 hymns, a number unequaled by any other translator. What's more, she rendered them so skillfully from the German into English that they seemed like "native music." In addition to translating, Winkworth worked to improve the deplorable conditions of life for women, who in her day were thought less marriageable if they pursued education.

Both Winkworth's father, a well-to-do silk manufacturer, and her mother came from devout Anglican families. In their home, where the chief recreation was evening hymn sings, they fostered an atmosphere of learning, both religious and secular. Prominent church leaders and hymnodists of the time were family friends.

William Gaskell, a hymn writer, was Winkworth's long-time tutor. He encouraged her in language study; she knew Latin and Greek and was fluent in Italian in addition to German. Elizabeth Cleghorn Gaskell, William's wife and author of a classic biography of Charlotte Bronte, was Winkworth's friend and traveling companion.

At age 18, after additional tutoring by James Martineau, a writer and hymn book compiler, Winkworth began translating German hymns. Her first collection, *Lyra Germanica* (1855), was an instant success; it went into 23 editions, and a second series appeared in 1858. Both her later works—*The Chorale Book for England* (1863) and *Christian Singers of Germany* (1869)—received public acclaim.

Two books she translated—*Life of Amelia Sieveking* and *Life of Pastor Fliedner*—recounted the work of pioneers of women's emancipation in Germany. After completing these translations Winkworth helped form the Committee to Promote Higher Education for Women which was instrumental in founding University College of Bristol, the first in England to allow women to attend school with men. Winkworth also arranged lectures for the women of Clifton, served as a member of Cheltenham Ladies' College, as governor of the Red Maids' School, and assisted Clifton High School for Girls. In 1872 she went as an official delegate to the Conference on Women's Work in Darmstadt, Germany.

Despite ill health and many duties, Kate Winkworth bequeathed fond memories to a niece who recalled her as a small, lovable, merry-eyed woman with the ability to bring out the best in others. Her belief that "really good hymns must spring from a cordial, unquestioning faith" was reflected in her work.

She died of heart failure in Switzer-

land while caring for an invalid nephew. Her grave in the Protestant corner of the Monnetier cemetery is marked with a monument erected by her family, and she is memorialized with a stone tablet in Bristol Cathedral. A tribute more in keeping with her life was the scholarship for young women established in her name at the University College of Bristol.

Portland's Trinity gets tracker organ to play both Bach, Bernstein

by Joan Johnson

"It's the kind of organ Bach used to play. It is how all the organs in Europe used to be," John Strege, organist and choirmaster of Trinity Episcopal Church in Portland, Ore., says of his parish's new 55-stop, mechanical action organ that will stand 32 feet high, 20 feet wide, and 6 feet deep. When completed, the "tracker action" instrument will include between 5,000 and 6,000 pipes individually crafted of metal or wood.

Being completely constructed by hand by Manuel Rosales, one of only a handful of such craftsmen in the U.S., the \$440,000 organ represents a return to the way organs were built 100 years ago and, Strege says, a growing reformist trend to return to the ancient art of organ building.

Strege compares the electro-pneumatic organ to driving a car with power steering. "It is easier, things remain constant, but a tracker organ is like driving a beautiful BMW with

For us her hymns are Winkworth's most lasting memorial. Since publication of her first collection 130 years ago, every major English-language hymnal has included her works. Hardly an English-speaking congregation gathers today without raising its voice to the Lord in words crafted by Catherine Winkworth.

Aileen Henderson lives in Northfield, Minn.

a stick shift—you have real control. The car responds to you."

The organ, which has "lots of bass, lots of body," was the gift of Beatrice Gerlinger, a long-time parishioner. It will be placed behind the altar so it will play directly down the nave of the large 1,000-seat church. Made of Tennessee oak, English burl, and South American tigerwood, the organ is sculpted and finished by hand and when completed will not only produce glorious music, but be a work of art, the crowning jewel of renovation Trinity began five years ago.

Strege hopes that enough of the organ will be completed so it can be played for Easter services. In the meantime, he eagerly anticipates the challenge of working with an instrument he says "will be able to play everything that's been written in organ literature over the past 500 years—from Bach to Bernstein."

Joan Johnson is a free-lance writer from Portland.

Paoli parish sponsors concerts

When English nobility gathered in family chapels for private devotions some 200 years ago, they heard private choirs perform some of the world's greatest sacred music. At St. Peter's in the Great Valley, Paoli, Pa., parishioners and the community can share that experience through a series of Evensong services performed by the 13-voice Sarum Singers accompanied by Philomel, a Philadelphia-area group of baroque instrumentalists.

When St. Peter's rector, the Rev. Frank M. Harron, initiated the series, his goal was "to restore liturgical music to the setting similar to that for which it was originally intended. It is within the context of worship as opposed to a concert; it is in a church instead of a hall or auditorium."

Under the direction of Martha Johnson, St. Peter's organist and choirmaster, the Sarum Singers use early vocal techniques and ornamentation. St. Peter's, which is on the

National Historic Register, is a church suited to the music of George Handel, Thomas Tallis, and Heinrich Schutz, and Johnson says she was "bowled over" by response to the choral series.

The series has an unusual "ticket" system. No admission is charged. The parish donated \$3,000 of the \$7,200 necessary to stage three concerts and then asked people to become patrons to support the remainder. Tickets are made available first to patrons, who quickly fill the church, then to others.

Johnson, a musicologist, says more specific information than one would think is available on early music. "In addition to the manuscript scores, there are detailed descriptions of performances as well as books written by early singing masters to tell you how to stand, how to hold your chin, and what to do when the tenor doesn't show up."

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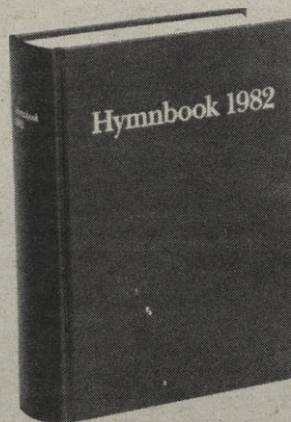
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Church offers executives help on ethical decisions

by Barbara Hall

No corporate decision-maker's role is easy. Weightier still is the role of the corporate executive who would chart a company's course by the questions: Is it right? Is it fair? Will it harm or help people?

Weighty or not, a growing number of U.S. corporations, responding to recent criticism and influenced by Japanese management and the book, *In Search of Excellence*, are putting their policy decisions to the ethical test. Aiding them in the effort is a relatively new organization in a very old Episcopal parish: Center for Ethics and Corporate Policy of Trinity Church in New York City's financial district.

David Schmidt, who last year became assistant director of the 4-year-old service, says the Center acts on the belief that ethical practice is essential to long-term business well-being.

The Center sponsors round-table discussions such as one last December led by Cyrus Vance, former U.S. Secretary of State, and Dr. Donald Shriver, president of Union Theological Seminary, on what the American corporate response to the situation in South Africa might be. It also acts in a confidential, low-key consultant-like capacity on a project basis. Teams of from four to six people with backgrounds in both ethics and business work with corporations to help answer questions of right and wrong.

"A lot of corporations—about half the Fortune 500 companies—already have creeds of identity, codes of ethics, on their books," says Schmidt. "The code was made near the top of the company, though, and it's not always clear in its application. You

could say at that level that it's almost a platitude. What we try to do is help them determine what that statement means in practice."

He cites as an example frequent reference in codes of ethics to "respect for the individual." One group of executives, as an outgrowth of a Center project, chose to apply that principle by granting generous severance pay to employees adversely affected by a plant relocation. Adds Schmidt, "Ethics doesn't mean you can avoid tough choices. But you make them in the most humane way."

Champion International Corporation, a 30,000-employee company based in Hartford, Conn., "needed help in getting a collective will," says R. Harcourt Dodds, Champion's director of corporate responsibility programs. Champion already had a "statement of mission" on its books and called on the Center to help implement it.

With Trinity personnel as catalyst, Champion's senior managers gathered in small groups to decipher their code. How did its points originate? Did senior managers agree or disagree with the points? What strategies could be designed to insure that the code prevailed at all levels of the corporation?

"At first there was a degree of skepticism," says Dodds. "I heard sentiments like, 'This too shall pass.' But by and large [ethics] have increasingly become a part of this company."

One of the Center's objectives is to help instill a sense of ethics which would automatically inform decision-making should trouble befall a company. "There's a trend away from a reactive stance to a proactive stance," says Schmidt, who offers Johnson and Johnson's Tylenol episode as an example. "Johnson and Johnson had already worked through a philosophy of company values. When the crisis broke, they were ready. They reacted decently. They took the product off the shelves. In the short run, it was very costly for them. In the long run, their quick action paid off, and they've benefited from their sensitivity."

Christian doctrine per se "doesn't come out explicitly" in most of the exchanges, Schmidt says, but "Judeo-Christian values have shaped the moral culture of [corporations]. Their values are definitely informed by a religious ethos. Business is not as narrowly greedy and self-interested as some say it is. Companies have more concern for ethics than the public thinks. Most know that companies that don't take real concern in the values of their enterprise won't succeed in the long run."

In David Schmidt's view, smaller churches would be providing a vital outreach by sponsoring scaled-down counterparts of the Trinity Parish/business dialogue. Having local parishioners, and particularly local clergy, who are willing to listen is a way to start, he suggests. "There's something covenantal in this approach to ethics in business. It builds a lot of trust."

Barbara Hall is a free-lance writer who often writes for *The Episcopalian*.

Central Florida offers youth opportunities

Parishes in the Diocese of Central Florida have begun a "Root Group" program in which three or four dedicated young adults volunteer to work with young people in a home environment on the parish level. Patterned after programs started in England by the United Society for the Propagation of the Gospel, the Root Group not only offers personal support for young people, but provides a friendly environment where they can express their feelings.

For more information, contact Sally Harbold, Box 790, Winter Park, Fla. 32790, (305) 644-6581.

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PASSING IN REVIEW

with Nancy J. Cassel

In *Making All Things New* (Harper and Row, 1981), Henri Nouwen describes the spiritual life as "the active presence of God's Spirit in the midst of a worry-filled existence" and says the disciplines of solitude and community can help create "free inner space in our filled lives and so allow God's Spirit to become manifest in us." Another of Nouwen's books, *The Wounded Healer* (Doubleday, 1979), asserts that those of us who would share the message of hope that is the Gospel must recognize the suffering of those around us and be willing to acknowledge and share our own suffering as well.

These two books complement each other—one focusing on the inner life and the other on the outward expression of our relationship with God. Yet neither book ignores the other aspect for Nouwen knows both parts of our journey are essential. In *Making All Things New* he talks about the importance of community, of relationship and commitment to others, while in *The Wounded Healer* he makes clear that we must always listen for the voice of God to guide us.

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

Someday the Rabbi Will Leave, Harry Kemelman, \$15.95, William Morrow, New York, N.Y.

Rabbi David Small, the sleuthing Talmudic scholar, makes his eighth appearance in one of the toughest cases of his career. Confronted by corrupt politicians, blackmail, and murder as well as some political problems of his own when he incurs the wrath of a powerful temple member by refusing to perform a mixed marriage, Small keeps his job, solves the case, and gives some interesting insights into contemporary Judaism.

With a War On, Mary Tyng Higgins, paperback \$15.95, EBSO MEDIA, 801 Fifth Ave. S., Birmingham, Ala. 35233. As the Japanese moved on Hong Kong, the last thing Mary Higgins heard as the electricity went off was Kate Smith singing "God bless America." Later, while she and her husband were interned with their infant son, she made a birthday cake with duck eggs the Japanese gave them at Easter. Mary Tyng, eldest child of the Rev. and Mrs. Walworth Tyng of Changsha, Hunan, China, married Charles Ashley Higgins in Hong Kong. A missionary ordained in Wuchang, China, he later became dean of Trinity Cathedral, Little Rock, Ark. They were in Hong Kong when the colony surrendered and were repatriated in 1942. This account covers travels in China and Indochina as well as stays in Hong Kong. Portions of experiences on the Burma Road were printed in *The Christian Science Monitor*.

Pilgrimage to Priesthood, Elizabeth Canham, paperback \$9.95, SPCK, London, England (order through Winston-Seabury Press, Minneapolis, Minn.). "It was as though the Church was slamming a monstrous iron door in my face, and I was left outside, cold and rejected," writes Canham of her struggle

to be ordained a priest in the Church of England. Her clear and candid account of how she left England for the U.S. to realize her vocation is rich in theological insight and personal experience. It is a valuable addition to the literature on women's ordination.

Arnie and a House Full of Company, Margarete Sigl Corbo and Diane Marie Barras, \$11.95, Houghton Mifflin, Boston, Mass.

Somehow the authors manage to combine lively writing and mystery to keep you engaged in the antics of a real-life starling who talks with his friends, including the three cats, squirrels, birds, and racoons who share Corbo's Cape Cod back yard.

On the Road with Charles Kuralt, Charles Kuralt, \$16.95, G. P. Putnam's Sons, New York, N.Y.

Since 1967 Kuralt's CBS-TV crew has reported on America's byways and sidebar stories. This collection includes visits to Lookingglass, Iowa, which has a population of 42 and one parking meter, and to such towns as Hell-for-Certain, Jumbo, and Sisters. And if you don't know where you are, Kuralt says "you can find your way across the country by using burger joints the way a navigator uses stars"—Mitey-Mo Burgers means Missouri and Pentaburgers means Washington, D.C.

Television Looks at Aging, with an introduction by Mary Cassata, paperback \$6.95, Television Information Office, 745 Fifth Ave., New York, N.Y. 10151. *The Golden Girls* are too new to have made it, but this book reviews shows that portray older Americans. The stereotype of the frail, powerless, and dependent older person is fading, says Cassata in the introduction of a survey that ranges from one-minute news segments to two-hour live symposium formats. Chapters include health, housing, and economics as well as society's attitudes, senior power, adapting to aging, and death with dignity. The book provides examples of the changing images of older people that television presents.

Christian Orthodoxy Revisited, Michael Marshall, paperback \$8.95, Morehouse-Barlow, Wilton, Conn.

Formerly Bishop of Woolwich, England, and now head of the Anglican Institute in St. Louis, Mo., Marshall believes in the Church's capacity to renew itself, "continually vindicating itself in moments of resurrection and new life." Catholic renewal, he says, is the way forward and, if pursued, can bring "a richness of freedom and a diversity which will be beyond our wildest imaginings."

From Luther to Tillich: The Reformers and their heirs, Wilhelm Pauck, \$19.95, Harper and Row, San Francisco, Calif. The late historical theologian, Wilhelm Pauck, an expert on the Reformation and an analyst of modern thought, wrote these essays over a period of 50 years. In 10 portraits, Pauck profiles Luther, Butzer, Calvin, and Melancthon and then skips the Scholastics to introduce Schleiermacher, Barth, and Tillich.

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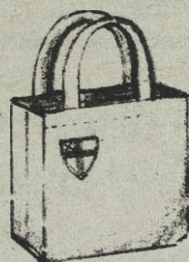
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At the beginning and end of life

**New technology
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This is the second in a three-part series that examines the field of bioethics and the dilemmas posed by evolving biomedical knowledge.

by John Fletcher

Readers my age can recall a time when birth and death happened as often in homes as in hospitals. Then as today health professionals and family members faced hard ethical problems, but in retrospect their options were simpler. Today's technical, legal, and moral decisions at the first and last of life are more complex. Whether these choices are more difficult today is an open question. Moral problems have never been easy.

Technology keeps pushing back the borders of the possible. But simply because something can be done is not an ethically valid reason for doing it. Impressive biomedical advances have led to a systematic search for the ethical foundations on which to build the wisest use of new knowledge and the most humane care of patients.

Family members, health professionals, and policy makers need strong ethical resources for decision-making unless we all want to be at the mercy of only what is technically or legally permissible. My view is a much clearer ethical consensus exists to guide decisions at the end of life than in life's beginnings, not a surprising fact since we have much more historical experience on which to draw.

Choices at the first of life

In vitro fertilization (IVF): In many nations human eggs and sperm are fertilized outside the body to bypass the problem of infertility. Over 2,000 infants have been born after IVF to parents who are infertile. To date IVF has not added to abnormalities expected to be seen at birth. Although challenged at first as "unnatural," the Ethics Advisory Board of the Department of Health, Education, and Welfare gave ethical support for IVF for infertile married couples in 1979 and since then so has a Roman Catholic bishops' committee in the United Kingdom.

For those who hold the religious view that procreation is the main purpose of the conjugal act, support for IVF is logical since it permits births that would not otherwise occur. However, IVF raises other questions.

May gametes from relatives or other donors be used when the parents' gametes are incapacitated, or at higher genetic risk?

After IVF may the fertilized zygote, which will develop into an embryo after implantation in the uterus, be transferred to the uterus of a person other than the mother?

May zygotes not selected for implantation be used for research on infertility or on how genetic disorders begin?

May zygotes ever be fertilized only for research?

Chromosomes and Genes: The 46 human chromosomes and the genes they contain are known as the

"genome." With new "gene probes" and powerful techniques to study DNA, the nucleic acids that make up human genes, the contents of the human genome are gradually being mapped. About 1 percent of the total contents of the human genome have been located.

For example, genes associated with the transmission of cystic fibrosis are now known to be located on chromosome 7. As a result, reliable fetal diagnosis of cystic fibrosis, the most common lethal genetic disease among young people in the United States, will soon be possible.

Prospective parents most frequently choose abortion after prenatal diagnosis of an untreatable genetic disorder, but they can also use the information to prepare for birth. For a few diseases partial treatment is available, but no genetic disease is as yet treatable on the genetic level. Counseling such couples is difficult—especially in diseases such as sickle cell anemia that have a wide range of severity—because one can predict only a range of severity, not how this future child will be affected.

As genetic screening expands, whole families whose members might be at risk for genetic diseases that become harmful only in middle age—like Huntington's disease—will be able to determine who does and who does not have the gene that results in the disease. Further, certain genes make some families more susceptible to heart disease, some cancers, diabetes, and schizophrenia. In such cases treatment—drugs or diet—could be started early. These advances raise very serious new questions.

Should screening and prenatal diagnosis for genetic disorders remain entirely voluntary—as is the prevailing policy today? Should exceptions to voluntary screening be made if treatment for genetic disorders becomes truly effective?

Should children or unemancipated minors be screened for genetic disorders that are lethal and currently untreatable?

Do employers ever have a right to know the diagnosis?

How can those who are detected as having serious genetic disorders or are at higher risk for common diseases be protected from genetic discrimination in terms of opportunity for education, employment, and insurance? Should prenatal diagnosis be available to any pregnant woman who desires it?

Should society consider placing limits on abortion choices following prenatal diagnosis? For example, if methods to determine severity of disease in the fetus are developed, should abortion choices ever be limited for the least severe and most treatable conditions? If treatment on the genetic level for genetic disorders becomes proven and effective, should abortion choices be limited for those disorders?

Choices at the last of life

Choices at the last of life are made in the settings of hospital intensive care units, nursing homes, hospices, and home care nursing programs. An ethical cornerstone of this society's medical practice is that the competent person's consent to or refusal of treatment must be respected. This principle of respect and self-determination, the dominant ethical imperative, guides the physician's duty to disclose all relevant risks and benefits before asking the patient to give an informed consent to treatment. But should this principle be applied absolutely, especially at the end of life?

Creative social reforms have enabled future patients and family members to make advance directives for medical care at the end of life rather than to allow momentous choices to rest either in the hands of others or be determined by technological necessity. A society that cherishes self-determination has encouraged the Living Will to request only supportive care in terminal illness as well as the Durable Power of Attorney by which another person is appointed to make choices if the holder of a Living Will becomes unconscious or incompetent.

Three key decisions are most frequently faced by physicians and their advisers as they care for patients at the last of life.

Should physicians always acquiesce to the patient's desires and preferences or to the family's if the patient is incompetent?

Despite the help that Living Wills provide, their major weakness is that we cannot foresee the exact circumstances in which our preferences will be expressed. Conflicts can and do arise between critically ill patients with a Living Will, or their surrogates, and physicians whose consciences and medical judgment will not allow them to acquiesce to pleas not to start life-sustaining treatment.

Physicians are not required by law to suspend their medical judgment when presented with a Living Will. On medical grounds they may refuse to comply, but they may not abandon the patient. In states that have adopted Natural Death Acts, physicians are protected by law if they comply with a Living Will and their judgment is questioned by others when the patient's condition worsens or he or she dies. Physicians also become justly concerned when they suspect that psychiatrically treatable depression underlies a request for non-treatment. Laws exist against assisted suicide and also against active euthanasia.

Should physicians ever recommend that life-sustaining treatment not be initiated?

Life-sustaining treatment encompasses all means to increase the life span of critically ill patients. This includes major technology like cardiopulmonary respiration (CPR), hemodialysis, and transplantation. Also included must be antibiotics and special means of feeding and hydration which play a key role in extending life. The dominant ethos of medicine favors an assumption to sustain life unless no rational grounds exist for giving therapy.

May physicians, although committed to sustaining life, ever recommend that such treatment not be initiated and, in effect, give patients a clear option to forego such treatment?

Continued on page 17

The criterion to apply in these choices is the degree to which the patient will benefit or be burdened by a proposed treatment. This standard ought to apply whether the treatment is prospective or has already started. The distinction between benefit/burden, rooted in but now clearer than the older distinction between ordinary/extraordinary care, was recommended in 1983 by the President's Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research. For example, this reasoning ought to be the basis of a medical order, "Do not resuscitate"—or do not use CPR.

If physicians know that a life-sustaining treatment will not benefit the patient and is likely to be an addi-

a clearer picture of the results. If the results are negative, no ethical reason exists for continuation.

The most controversial cases arise today around the question of discontinuation of lines for feeding and hydration. Courts have recently decided such cases in opposite ways for patients in a "persistent vegetative state." Much more debate on this question is required, but society will likely uphold a view that does not distinguish artificial forms of feeding from other types of medical technology.

In response to the high cost of medical technology, contemporary society encourages restraints, such as prospective payment formulas and institutional rationing, aimed at con-

Most controversial today are questions of discontinuing feeding.

tional burden that will increase suffering, they have a *duty* to make this information known to the patient and family. This duty arises from obligations to prevent suffering and to be truthful with patients. The duty applies even if an acceptance of the option to forego starting treatment will shorten life. If so advised by physicians, competent patients may clearly decide to forego life-sustaining treatment that will not benefit them. Family members or the legally authorized representative of the patient may do likewise if the patient is incompetent.

May physicians ever stop life-sustaining treatment after it has been initiated? Should the high cost of some life-sustaining treatments matter ethically in these decisions?

Many physicians and nurses believe the choice to remove life-sustaining treatment once begun is a more difficult moral choice than not to start treatment at all. On examination, such reasoning usually proves to be fallacious since greater justification ought to be required not to begin a treatment than to discontinue it.

Unless actually tried, the benefits and burdens of a therapy are in fact more difficult to know with certainty. After a limited trial physicians have

trolling costs. Contemporary ethical views stress the responsibility to consider the relevance of economic burdens, among others, in choices not to initiate or to stop life-sustaining treatment.

The simple fact that a therapy is life-sustaining does not create a weighty ethical reason to use it. The therapy must be beneficial in proportion to the risks and burdens, economic and otherwise. However, in practice, it would be objectionable to limit care on economic grounds for the last year of a terminal illness or for untreatable diseases. Persons and families differ widely in the value they place on the extent and quality of life, including life that is totally dependent upon medical technology. Allowances for differences between personal and cultural preferences argue for flexibility but not for avoidance of the issue of economic costs.

John Fletcher, an Episcopal priest, is chief of the bioethics program of the Warren G. Magnuson Clinical Center of the National Institutes of Health in Bethesda, Md.

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An agenda for bioethics for congregations, including resources for study.

Durham parish gets ceramic cross stations



At station eight, where Jesus meets women of Jerusalem, St. Luke's rector, Robert Johnson, and artist Warren Atchison view the ceramic interpretations Atchison created.

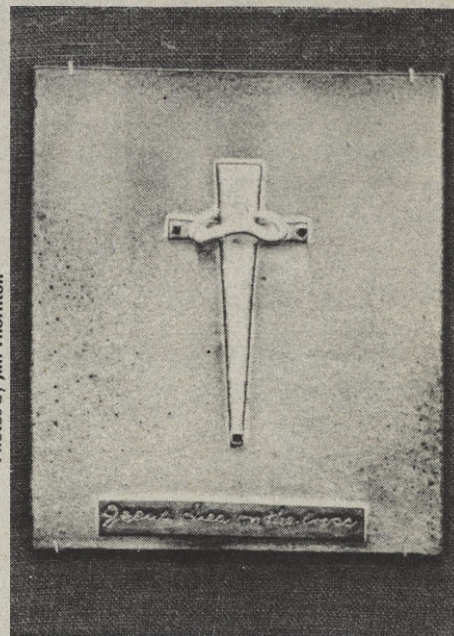
by Flo Johnston

Stations of the Cross are usually pictorial depictions of events in the life of Christ from the time He was condemned to die until His body was laid in the tomb. At St. Luke's Church, Durham, N.C., however, the 14 stations are symbolic rather than pictorial and ceramic rather than paintings or wood.

St. Luke's rector, the Rev. Robert Johnson, asked Durham artist Warren Atchison to craft the stations. "I got to thinking about it, and since I was working in pottery, I decided to do something different," Atchison says.

Using drawings done by Kathleen Butz of St. Philip's Church, Atchison created the ceramic interpretations, then mounted them on wooden frames that are covered with gold burlap. All 14 stations have a unifying theme of a halo representing Jesus. At the first station, when Jesus is condemned to die, the halo is at the bottom of the cross which has a gavel at the top to reflect the trial and sentence. At the 14th station, when Jesus is placed in the tomb, the open tomb reveals the halo inside with the boulder that will close the tomb nearby.

Atchison's stations were blessed by Bishop Robert W. Estill of North Carolina when they were installed in 1985. Johnson says the stations are perfect for St. Luke's, which has con-



Photos by Jim Thornton

Jesus dies on the cross.

temporary architecture. Atchison says, "They're simple enough so people can see what they want to see."

Atchison was particularly pleased with a letter from a parishioner who said the ceramic stations "are exquisitely suited to their most sacred theme. Even a cursory inspection brought a lump to my throat as I felt how perfectly the austere design provided for limitless images and meditations."

Flo Johnston is a staff writer for the *Durham Morning Herald*.

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David Tetrault has a circus job and theology

by Susan Pierce

Since childhood, the Rev. David Tetrault has felt the lure of the Big Top, but not until a day in 1974 in western Virginia did he put his ordination and the circus together.

"I arrived at the circus lot with my collar on, and people just started talking to me," he says. Since then, he has devoted to the circus his spare time from duties at various parish posts. Presently on the staff of St. Paul's, Richmond, Va., he is also director of Episcopal Deaf Ministry in Virginia. He conducts Sunday services in sign language and offers signed ministerial counseling at various locations around the state.

Tetrault worked quietly on his own with his circus ministry until he joined a network of clergy who volunteer their time as show-business chaplains. The network is coordinated by Austin Miles, a New York-based independent preacher and showman who counsels performers while working as a circus ringmaster. Tetrault met Miles a year-and-a-half ago and agrees with Miles' statement that "show people need help in the communities where they perform."

"Circus people are vulnerable. They travel constantly; they have no roots," says Tetrault. For that reason, he participates in Miles' network even though they differ doctrinally. "The circus unites us," he says.

Show business is familiar territory to Tetrault, who worked as a nightclub performer—playing organ, harpsichord, and piano—for three years following seminary. But he has found that his circus involvement affects his theology: "I see the circus as a place with prophetic vision. It proclaims through parable and myth the human story.

"I was sitting there watching the ring one time and realized, 'I'm watching a story.' It's the vision of Isaiah—the lion lies down with the lamb. There were showgirls holding hands with dwarfs, lions and horses working together. Everything's going at once, and it's all working and all harmonious."

Tetrault draws inspiration from circus performers. "Take for example the wire walker who goes from safe place to safe place, but there's an abyss in between, and the wire walker could fall and be killed. It's a paradigm for facing

terror, facing the unknown. The wire walker also gets out over the abyss and does tricks with it.

"Another example, the lion tamer. He doesn't go into the lion cage to try to subdue the lions and tigers. He relates to them, brings out the best in them, doesn't try to change them, realizes that they'll stay wild. It teaches me a lesson about approaching my own dark side. If sin is seen as something to be repressed, beaten into place and not dealt with, that's missing the point.

"The juggler teaches us: When you get more than you can handle, learn to let go of things."

Tetrault, who recently held a Eucharist in the center ring between performances of the Ringling Brothers' Circus, says circus people are often not able even to find a place to wash their clothes. He and a group of dedicated circus fans visit them to "give them a connection, orient them. We try to bring them a home-cooked meal. Sometimes we just listen to them.

"They are lovely, warm, hospitable people. The circus is absolutely wholesome; they really work at it. There's nothing precious about the circus—its invitation is to 'children of all ages.'"

Tetrault notes circus/Church parallels. "We speak of ourselves as a 'pilgrim Church.' Something about circus traveling relates to the idea of the 'pilgrim Church.' We can look at Jesus as a traveling performer—it's in Mark's gospel. Jesus was always displaced, always the outsider."

He also realizes the modern Church is not as mobile as the Church of Jesus' time: "It's okay to build buildings—pilgrimage is an inner journey more than outer—but if we lose the spirit of the 'tented life' where God is always moving, always active, we lose life itself.

"Ministry is a gift God gives on a daily basis, and daily-ness is a fact of life in the circus, too—it changes from day to day."

Besides his circus and deaf ministries, Tetrault likes "juggling, mime, collecting toys, anything that's fun and brings joy." He is interested in more extensive study on story and myth via Jungian analysis so he can offer himself as a resource to the Church.

Both faith and the circus tell stories, and, Tetrault says, "through story, I can discover my own symbolic meaning, who I am. It's a creation-centered theology, it's God made manifest in Jesus, the sign of God's immanence in the world. What it says to me is: 'All I need is right here, not somewhere else.'"

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Bishop Paul Moore, Jr., of New York, left above, greets author Carol Hall and the Rev. Joseph M. Zorawick on opening night of *To Whom It May Concern*. Below, cast members Dylan Baker and George Gerdes.

'To Whom it may concern' is liturgy, theatre-style

by Elizabeth A. Sherman

Set in the context of the Episcopal eucharistic liturgy, staged in St. Stephen's Episcopal Church in New York City, *To Whom It May Concern* is billed as a musical celebration.

As they perch in the pews, members of the audience are quickly alerted to the fact that this is not a typical musical. Suddenly cast members, scattered amongst the ticketholders, burst forth into song. Thus begins an unusual and enjoyable evening in which the 13 members of a congregation—believers and doubters—reveal their feelings in song and monologue.

Without a moment's notice the priest proclaims the words from the Collect for Purity: "Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid." With the Episcopal liturgy as the backdrop, the various members of the cast—a skeptic, a feminist, a woman stricken with cancer, a homeless man, a woman unlucky at love, and a priest who has experienced a breakdown—share what really goes on as they worship their God.

"I always wanted to write my own service, and I guess this is it," author and cast member Carol Hall says of her play which is directed by Geraldine Fitzgerald. Hall, lyricist of *The Best Little Whorehouse in Texas*, is not a churchgoer herself, but has always been intrigued by what goes on in worshipers' minds. Out of this curi-

osity her musical was born. Her catchy musical score, which is as true to the Episcopal liturgy as she could make it, has a gospel and country music flair.

One cast member, sparked by a particular part of the liturgy, likens herself to a human can-opener. She is always opening herself up to men who are not worthy of her love. During the Prayers of the People the feminist, marvelously played by Gretchen Cryer, shares a mother/son exchange. He has asked her what the difference is between what Christians and Jews believe. She has given a rather obtuse answer, and her son looks up at her and says, "Good, now can I skip Sunday school for the rest of my life?"

We can easily imagine such words coming from the mouths of our own children, and we can easily identify with the various stories and questions that emerge as the cast marches through the liturgy. Doubts, fears, insecurity, guilt, grief, anger, and a longing to be loved—they're all here.

The musical's aura of celebration may be one of its shortcomings. Even though we listen to 13 people at various stages in life—brokenhearted, weary, and skeptical—we have difficulty fully registering their pain because before we can notice, they have quickly moved on. In so doing their predicaments seem a bit beyond our grasp.

One of the play's most moving moments is at the climax of the liturgy when the bread and wine are about to be shared. Just as the priest begins leading the people in the Lord's Prayer, a litany of reactions pours forth from the participants in the service. "'Our Father, Who art in heaven,' or is it 'To Whom it may concern,' 'Does anybody care,' 'Is anything out there?'" Quite appropriately in response to these queries, the eucharistic bread and wine are distributed. The community—broken, disenchanted, and doubtful—partakes of this sacrament, not with their pain forgotten, but with it ever before them.

The show ends with the cast members singing "Walk in Love" while they process back to their seats. And so cast and audience are together in the pews once again, and we end where we began. Or do we? I imagine most of us returned home that evening with our vision of the Eucharist somehow stretched and enlarged.

St. Stephen's is at 122 W. 69th St., New York, N.Y. 10023. Ticket information for *To Whom It May Concern* is available by calling (212) 315-5020.

Elizabeth Sherman is a priest who is Christian education assistant at Trinity Church, New York City.



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Florida conference issues renewal statement

Revelation of God, Renewal of the Church, and Reformation of Society were the themes more than 90 laypeople, priests, and bishops of the Episcopal Church discussed at a meeting in Winter Park, Fla., in January.

Involving representatives from all facets of Episcopal renewal—evangelical, catholic, and charismatic—the by-invitation-only conferees heard professor of systematic theology J. I. Packer, who called for unity; the Rev. Peter Moore, chairman of the board of Trinity Episcopal School for Ministry, who asserted the authority of Scripture; Bishop Michael Marshall, director of the Anglican Institute, who presented the Church as a sign of the Gospel; and the Rev. Philip Turner, professor of Christian ethics at General Theological Seminary, who gave the spiritual mandate for the renewed Church's public witness.

Four priests from different traditions shared their ministries. The Rev. Keith Ackerman, St. Mary's, Charlestown, Pa., has an Anglo-Catholic parish where people are out of work and were out of hope until he "shared Jesus with his community" and the congregation more than doubled. At St. Stephen's, Sewickley, Pa., the Rev. John Guest has a ministry of evangelism and his parish has grown.

The Rev. John Howe, Truro Church, Fairfax, Va., has a parish where biblical teaching has led it to charismatic renewal and, for four years, to give 50 percent of its annual budget to outreach. At All Angels', New York City, where the Rev. Carol Anderson is rector, the growing congregation includes a diverse mix of street people, young professionals, and artists.

In a statement of unified purpose, the group confirmed Richard Hooker's understanding of theology as built upon Scripture, reason, and tradition, in that priority, and renewed the priority of Scripture. Salvation, the group said, "began when God graciously reached out to restore His creation to himself," and "only by His grace are we able to respond" to His gift of suffering and death. "By

His spirit we are reborn, justified, and sanctified."

Preaching, the statement says, "has authority when it takes us to the God of the Bible." And on the subject of apostolic witness, the statement says, "We desire to return to the basics of the apostolic faith—preaching, teaching, breaking of the bread of Eucharist, and holiness of life. . . . To this our Lord has called us, and for this He holds us accountable."

Until the Church gives a scriptural answer to the question, "What think ye of Christ?" it will not experience life in the Spirit, the group asserts. "We testify that the scriptural promises of supernatural resources to the believer are true. . . . We believe God desires all His people to be empowered witnesses to Christ and effective channels of His gifts and grace.

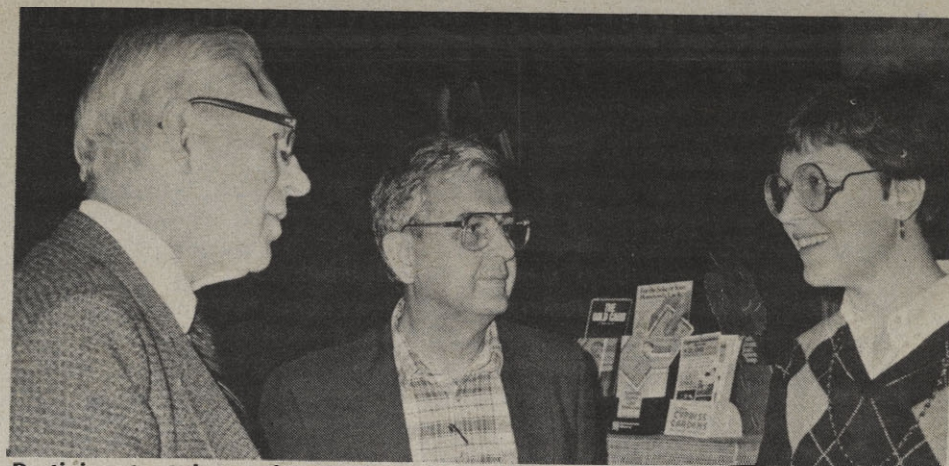
"Local evangelism without commitment to global mission lacks the authentic integrity of the Gospel," the statement says. "We are convinced that in following Christ we have no choice but to become involved in issues of our day. The Kingdom must

Divest in South Africa, Council tells Trust Fund Committee

During its recent meeting in San Antonio, Texas, Executive Council directed its Trust Fund Committee to divest all holdings in companies doing business in South Africa and Namibia by no later than June 30.

In his opening address to Council, Presiding Bishop Edmond Browning said, "The purpose of the action is at least twofold: first, to place ourselves in solidarity with the black people of South Africa who seek to throw off the bonds of oppression; second, to be absolutely clear that this Church's investments will not be supported by the sufferings of others."

As Council members considered the action, Matthew Costigan, trea-



Participants at the conference included, above left to right, James Packer, Charles Irish, and LaVonne Neff.

be proclaimed! But our lead must come from God rather than from the world, from His Word that teaches His way of justice and compassion."

In an invitation at the statement's end, the sponsors asked all Episcopalians to join in a quest for spiritual renewal "through the Holy Spirit. Where Jesus Christ is known, trusted, loved, and adored; where the sinner is loved but all forms of sin are hated and renounced; where Christ's living presence is sought and found in fellowship; and where righteousness is done—there the Church is in renewal, in whatever variety of worship and devotion the new life finds expression."

surer, reported that legal counsel for the Church feels that General Convention has the power to order such divestment. On the other hand, since the Church is incorporated in the state of New York, its actions are subject to New York law, which has strict processes of accountability for persons who handle trusts and the investment of other people's money. According to the treasurer's most recent report, the value of the Church's trust fund portfolio is just over \$85 million.

Council member Hugh Jones, a New York state judge, voiced his "discomfort" with the ordered divestment. New York requires that trustees' actions must be substantiated in court upon demand of the state, and in Jones' opinion sale of securities solely on the basis of political or ethical grounds is not considered sufficient.

"We have suggested to individ-

Convenors of the conference were Bishop Alden M. Hathaway of Pittsburgh, Marshall, the Rev. Charles M. Irish, the Rev. Carol Anderson, the Rev. Sudduth Rea Cummings, Dean John Rodgers, Jr., Steven Wilburn, and David Neff. The Rev. John R. Throop was coordinator.

In addition to the statement of united purpose, the conference produced two other documents—a book by Marshall to be titled *The Gospel Conspiracy* and a workbook by the same name to be written by Irish, national coordinator for Episcopal Renewal Ministries. Both books will be published by Morehouse-Barlow in May.

uals that they divest. I would have no trouble with that, but [institutional trustees] don't have that freedom," Jones said.

The judge sees a conflict between the General Convention action and New York state law: "What we're talking about is civil disobedience. If I thought divestment were the only way to get rid of apartheid, then I might be willing to ignore state law. But it is only a powerful statement, not a promise of success."

Costigan replied that he sees little risk of legal action against the Church. "There is a growing divestment movement in the United States, and I don't think the courts will go for the Churches." By giving the Trust Fund Committee a four-and-a-half-month period in which to divest, Council is allowing its members to do it prudently, he said. "By June 30 it can change the portfolio in a prudent

Continued on page 22

An Armento Columbarium revives an ancient tradition:

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Pilot, Painter, Priest: He's all three

by Bill Webb

At first glance, the painting of Apostle Peter seems out of place. The delicate portrait capturing the emotion of Peter's denial of Christ moments after the rooster crowed, a tear sliding down his cheek, hangs among pictures of a Blackhawk attack helicopter, an F-15 fighter jet, and an Army UH-1 helicopter silhouetted in a brilliant sunset.

Another wall of Chaplain Walter Harris' office at Tyndall Air Force Base, Panama City, Fla., holds more apparent contradictions. Just below his diploma from Episcopal Theological School is the Distinguished Flying Cross; close by is the Air Medal with 19 oak leaf clusters. The Army Commendation Medal with valor and two oak leaf clusters hangs beside a tranquil picture of St. Stephen's Church in Schenectady, N.Y., where he once served.

The man who painted the picture, flew the Huey, won the medals, and now serves as one of Tyndall's chaplains says the wall is a roadmap from a search that led him to meaning, understanding, and, finally, peace. Harris says the contradictions are just curves in the road, necessary detours which made the trip more interesting.

"I've realized that I'm not in control of the important things; God is," Har-

ris says. "The great thing about life is every person can choose whether or not the personal experiences will be used for positive or negative; it's all attitude."

"God calls people to service in many different fields, in many different ways. He called me to a search, a search for peace with the world, peace with myself, and peace with Him."

Decorated for his efforts in two tours in Vietnam, Harris says the hardest battles he fought were those going on inside himself. "I was troubled by a lot of things that went on in Vietnam. The one thing that didn't scare me was death. The thing that scared me was living. I was having a problem finding any meaning in my life."

As a commercial corporate pilot after he returned to civilian life, Harris found himself once again searching until his wife challenged him. "One day my wife came in and said, 'I know what's bothering you. You want to go to seminary; you've always wanted to go to seminary. I think it's time you made a decision.'"

"So I asked her, 'Do you mean to tell me we'd sell the house, pack up the kids, and all go somewhere while I attend seminary for three years?' She looked at me and said, 'Yeah, it sounds like a great adventure.'"

It was one of the hardest things he'd

ever done in his life.

Ordained in June, 1974, Harris ran a half-way house for retarded adults and worked in a small parish in Chelsea, Mass., serving as associate rector of Church of the Holy Spirit on Cape Cod, then as rector of St. Stephen's Church, Schenectady. He also served in the New York Air National Guard and became chaplain for the 109th Tactical Airlift Group there.

"I've always loved the military way of life," Harris says. "It's full of excitement, moves, adventure. I felt God was tugging me in that direction so I applied for active duty, and they let me in. Being a military chaplain offers a chance to have a diversified ministry."

Harris sees his role as helping people in their daily lives. "Somebody has to face the things that are evil," he says. "Somebody has to stand up to the things that threaten our lives, our liberties, our faith, and our way of life. We do the best we can to be responsible members of His Kingdom and try to make the right decisions. If we make the wrong decision, we can get down on our knees and ask God to forgive us."

In addition to his chapel duties, Harris conducts a popular pre-marriage seminar and marriage enrichment weekends. He also loves doing watercolor paintings and pencil drawings, some of which he's sold. His most recent creation is the 325th Support Group's new patch.

Bill Webb is a first lieutenant with the USAF Air Defense Weapons Center Office of Public Affairs.

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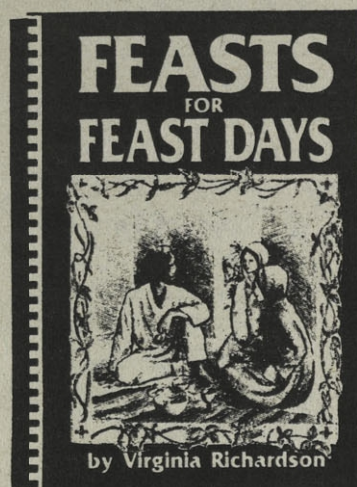
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IN MY OPINION

God does not require us to wear blinders on our brains

by Michael G. Shafer

Have you ever heard of a liberal charismatic?

To people who have been taught to believe God is liberal—perhaps even prodigal—in His love and acceptance of every person, terms like “born again,” “Spirit filled,” and “renewed” have come to sound prideful and exclusive. To them also the renewal movements of the past decade have too often seemed to inspire fanaticism, conflict, and neurotic guilt instead of inspiring love. But to dismiss charismatic renewal entirely would be a sad mistake.

A major principle of charismatic renewal is the call to covenant relationship with the God who has disclosed His identity in Jesus Christ. We can choose to let Him rule our lives, and we are promised that if we make a serious commitment, we will receive from Him the gifts of the Spirit and the guidance and power to effect His healing influence in the world.

As described in the New Testament, the Church is the social extension of the covenant principle. Through our covenant with the loving God, we are brought into a love relationship with one another. The Church becomes the family of which God himself is the head, and in the fellowship of the Church, members can find nurture in God's Spirit and loving support for their lives and ministries.

What has made the charismatic movement so challenging is the contention of its spokesmen that practically exercised covenant relationship must be a *norm* for any church body. If we are to expect our Church to live as it was created to live, we must learn how to put it into God's hands.

How? The process is simple. We agree to make decisions in any given church group—especially the vestry—only when every member of that group is able in conscience to vote for that decision. If an idea is of God, then we can believe He will make His desire known to every one of us as we seek His will. His ideas and *only* His ideas will become manifest as viable decisions. Church bodies which follow this rule are given a concrete way of testing for the Lord's guidance, and His providence is trusted in a new way—especially when seemingly important decisions are tabled for months on end. God is truly sought within the process, and people are made more important than things. Love is given space to come alive in the Body of Christ.

When this love becomes present in a congregation, a deep transformation occurs in its life, and needs are met in new ways. And as God's activity becomes more and more apparent, the Church's witness is transformed, its mission comes alive.

The love, unity, and power of a renewed parish show us that the wonderful drama of redemption described in the New Testament is as real today as it was then. We need only open our hearts to the teachings of the Bible. The problem lies in the way to handle the Bible. Many spokesmen for renewal have simplistically handed us an ethical and intellectual strait jacket: biblical literalism.

The literalist reads the Bible as an undifferentiated whole. Believing that God

would deliberately destroy mankind in a flood is as important to the literalist as believing Noah found salvation through faithful listening and acting, that St. Paul must be taken equally seriously when he tells us women should not speak in public as when he says that in Christ there is neither male nor female, slave nor free.

In fundamentalism, the poetry of Scripture becomes rock-hard fact, the humor nonexistent, and the teaching rigid. Priorities become blurred. Instead of being encouraged to view God's person through the lens of the Cross, we are told to place the Cross side by side with fitful descriptions of an angry God no moral person should stoop to worship. And what are we to do with a patent absurdity like the statement: “It was a Cretan himself, one of their own prophets, who spoke the truth when he said, ‘Cretans are always liars’” (Titus 1:23)?

The God of the Bible does not intend us to wear intellectual blinders. The Word of God speaks most profoundly to us when it is seen for what it is: a witness to God's encounter with us together with the sharing of many reflections on that encounter—some brilliant, some poetic and inspiring, and some

which are only historically relevant. To those who would say the Bible should not be analyzed, we must say that, for better or worse, it always is. We hear the Word of God only as it passes through the medium of our own thinking within our own culture and our own tradition. If we are to listen faithfully, we must employ our best thinking and our best tradition.

Renewal in fact changes the constituency of a congregation: When a parish becomes serious about discipleship in Christ, people will either enter its life more deeply or leave. To those who do not want a seven-days-a-week faith, the challenge becomes a threat. Let them decide.

But the charismatic movement's insistence on rigid biblical theology has been unnecessarily divisive. Too many have left because of burdens laid upon them by well-meaning but judgmental Christians. God does not intend to renew His Church by forcing His people into ethical or doctrinal molds. Jesus is not a spokesman for some sort of moral majority. He is not too defensive to entertain doubts and questions.

We can enter into covenant with Him without giving up our capacity to think, live, and grow in our own way. All we need is the will to learn personally of the Lord Jesus and to place Him at the center of our lives and our churches so that through Him we may love others.

Michael G. Shafer is rector of St. John's Parish, South Salem, N.Y.

Divest in South Africa, Council tells Trust Fund Committee

Continued from page 20

manner.”

Thomas Tisdale, an attorney, said that prudence can be exercised “as much in the reinvestment as in the selling” of investments.

Others said the Church may in fact make money by divesting. According to Dean Frederick Borsch, “It's probably not going to cost us very much; possibly we should also consider boycotting companies” that do business in South Africa.

The weighing of prudence against action disturbed some members. Nell Gibson said, “We talk about prudence when people are dying in South Africa. We are pitting human lives against prudent investment.”

In anticipation of Council's approval of the divestment resolution, Browning said he hopes Council's action will encourage other church bodies such as the Church Pension Fund, dioceses, parishes, and affiliated institutions to examine their portfolios with a view to divestment as the 1985 General Convention requested.

Because of the four-month phase-out of investment and the spring schedule of shareholder meetings, Council voted to support several shareholder resolutions requesting companies to cease South African operations. In response to a question, Costigan said the Church will not exercise its vote if it has divested in the companies—Raytheon, Baxter Travenol, Bristol Myers, J. P. Morgan, and Eastman Kodak—before the shareholders meet.

Council showed considerably less unanimity in dealing with stockholder resolutions concerning companies with military contracts for nuclear and other weapons. By a 17-16 vote,

Council decided not to support one resolution directed at American Telephone and Telegraph asking that it cease managing nuclear weapons-related divisions at Sandia Laboratories. The Rev. George Bates spoke out strongly against the resolution, saying the company manages security for the laboratories which are near his home and he wants them to stay in place. “I would vote to restrict nuclear and poison gas testing which is taking place,” he added.

Council also was divided, although it passed two resolutions, on comparable pay for comparable work for men and women and abstained from voting on a resolution which would have directed General Motors to implement the MacBride principles for equal employment opportunities in its Northern Ireland plant. Browning will have an opportunity to discuss the situation with the Anglican Primate of Ireland before the Episcopal Church takes a position.

Children's Easter Activity Book Available

Illustrator Miquel Sague, Jr., has created 14 pictures for children to cut out, color, and glue onto a 20" x 35" mural sheet as part of *The Easter Mural* (\$7.95) C. E. Visminas Co., 422 Hastings St., Pittsburgh, Pa. 15206). Designed to be a project shared by adults and children during the church seasons of Holy Week and Easter, the book covers events surrounding Jesus' death and resurrection. Written by Mary Arete Moodey for children ages 5 and up, the 28-page book remains intact to be read again after the mural is completed.

HAVE YOU HEARD . . .

Were the Twelve Apostles bishops of the Church of England?

A correspondent from Columbus, Ohio, ponders the problems of deploying black, Hispanic, and female clergy in our Church and wonders whether our Anglophilia has eclipsed our catholicism. "Most American Episcopalians," says Eldred Johnston, "grow up accepting—more or less—the myth that Jesus was born during the reign of Queen Elizabeth and that the 12 apostles were bishops of the Church of England." He tells us to remember our roots in the Church Catholic: "Note well the complexion of the early ecumenical councils. Of 300 bishops present at the most

famous, in Nicaea in 325 A.D., only six were from the west. No doubt most of the faces were brown or black, having come from Alexandria, Ephesus, Jerusalem, Antioch, Athens, etc. Canterbury, Cambridge, and Coventry were not represented." The retired priest says we shouldn't forget the contributions of later Christianity, but neither should we become so enamored with one of our branches that we forget our roots.

Not so nice mice

When the resident churchmouse at Redeemer, Springfield, Pa., consumed 150 Communion wafers, Jean Soule of that congregation was moved to write a poem told from Mickey Churchmouse's point of view. "I'm just a meek mouse, / But I live in God's house / So I try to be godly, you see, / Yet I forage for scraps / In the kitchen perhaps, / But there's hardly enough for

High Tea. . . . So until I can treasure / Some small Christmas pleasure, / I know where a fine snack is kept." Having spied something enticing through a crack in the cupboard, he "chewed a small hole to get in." The treats were mouse-size, / But what a surprise! / No

A Thinkabout

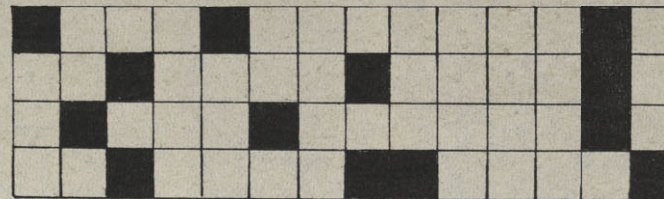
Since so many of you seemed to enjoy the Buried Books of the Bible puzzle, here's a new brain teaser created by Margaret Shauers of Great Bend, Kan. Insert each word from the list below into the proper place in the diagram

taste—and those wafers were thin! / I gobbled a few. / (I lost count, that is true!) / To a mouse who is starving, they're fine. / Yet next time I come / I'll not sample a crumb, / But I'll try a small sip of the wine."

and you will find a Bible verse to think about. Black squares mark the end of words.

BE THE BACK MEASURE
GET YOU GIVE MEASURE
THE YOU WILL

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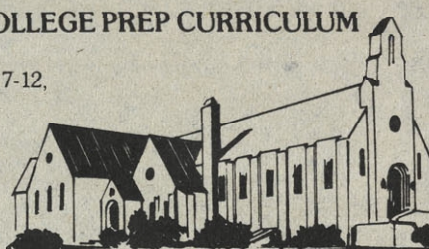
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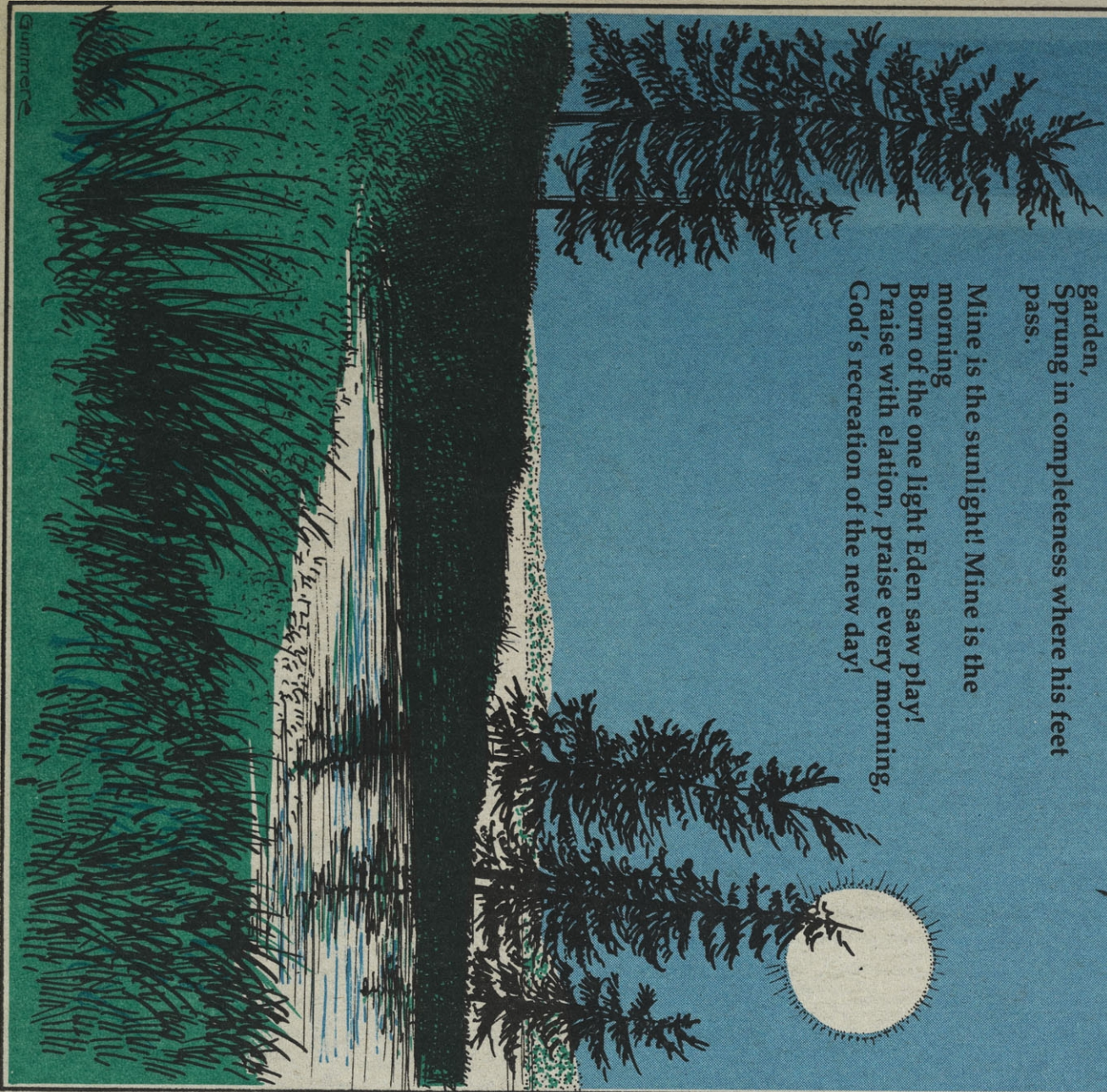


Morning has broken

Morning has broken like the first morning,
Blackbird has spoken like the first bird.
Praise for the singing! Praise for the morning!
Praise for them, springing fresh from the Word!

Sweet the rain's new fall sunlit from heaven,
Like the first dewfall on the first grass.
Praise for the sweetness of the wet garden,
Sprung in completeness where his feet pass.

Mine is the sunlight! Mine is the morning
Born of the one light Eden saw play!
Praise with elation, praise every morning,
God's recreation of the new day!



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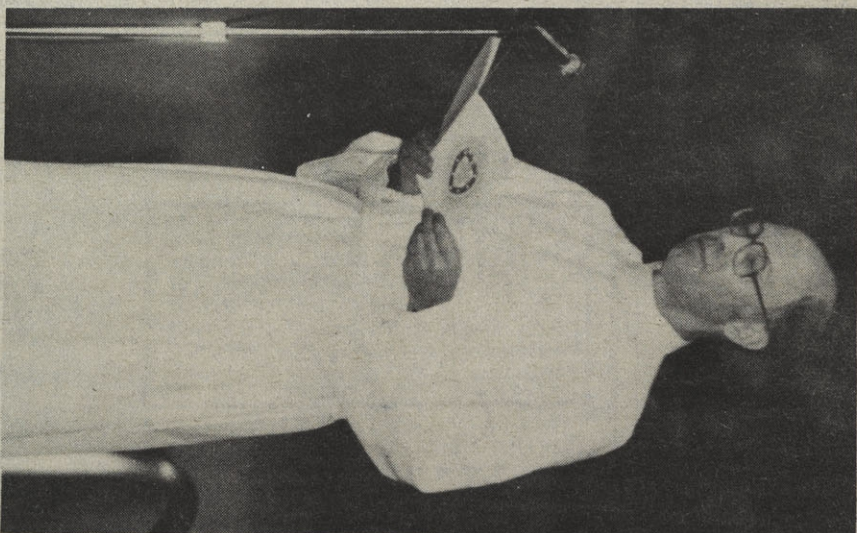
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