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The EPISCOPALIAN

APRIL, 1986 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107 • OUR 26TH YEAR • CONTINUING 151 YEARS

Coming Up

Christian theology in a time of political crisis is the theme of a conference, "Karl Barth and the Political Crisis," scheduled for May 2-4 at the Stony Point Center near New York City. Speakers include South African theologian John de Gruchy, *Sojourners* editor Jim Wallis, and Dr. Allan Boesak, founder of the United Democratic Front of South Africa. For information, contact Christic Institute, 1324 N. Capitol St., Washington, D.C. 20002, (202) 797-8106.

Former Archbishop of Canterbury F. Donald Coggan and other theologians will lead a conference July 14-25 in the historic cathedral city of Durham, England. Combining recreation and education, the conference costs \$699 per person or \$679 for spouse or student. For information, write the Rev. David R. Covell, Jr., Massachusetts Bible Society, 41 Bromfield St., Boston, Mass. 02108, (617) 542-2230.

The Anglican Fellowship of Prayer will feature Bishop Michael Marshall, Bishop Shannon Mallory, and Mondy Mallory, counselor and spiritual director, when it gathers April 24-26 in Houston, Texas. For registration form, write AFP, Box 42808, Dept. 162, Houston, Texas 77242.



Religious News Service photo

During his recent tour of India, Archbishop of Canterbury Robert Runcie met privately in Bombay with Pope John Paul II, also touring India.

Officials declined to comment on the meeting, but it was presumed to involve matters of concern to both Churches.

Church in Haiti celebrates, moves on after turmoil

"Restrictions on the Church seem to be lifted and I see only positive changes with response to the Church because politics will no longer interfere with religion," Bishop Luc Garnier of Haiti reported soon after the tumultuous events there that began last November and led to dictator Jean Claude Duvalier's early morning departure February 7.

Events in Haiti moved swiftly and the Presiding Bishop's Fund for World Relief moved quickly, too, to send a \$10,000 emergency grant to "help victims of this most recent unrest in Haiti."

With many crops dead from a particularly severe dry season and the Tonton Macoutes firing on crowds—two children and a tailor just closing his shop were killed after a Roman Catholic service—Haitians took to the streets to protest the government. Violence spread from Port-au-Prince to Leogane, Petit Goave, Cayes, and Gonaive. In Leogane, Cayes, and elsewhere people sacked homes and property belonging to Macoutes and storehouses of food—many owned by CARE or Church World Service—were broken into; the food and supplies were distributed to the crowds.

The Rev. Pere Yvan Francois, administrator of College St. Pierre in Port-au-Prince, reported that the Church in Haiti had "refused to compromise the Gospel; we have continued to preach the truth to the people in apocalyptic and symbolic ways by thought, word, and action, trying to save human lives and to preserve human dignity by avoiding, as much as we could, bloodshed and killing."

Bishop William A. Beckham of Upper South Carolina, whose diocese has a companion relationship with Haiti, reported that a 13-member delegation from South Carolina returned from Haiti on the eve of Duvalier's departure. Beckham said he had been assured that none of the projects on which the team had worked (see page 24) had suffered damage.

In mid-February the Rev. Pere Jean M. Bruno reported from Ecole Professionnelle Saint Esprit in Cap-Haitien that although the school opened on February 17, students were too frightened to attend. With less than half the students attending, the school lost tuition which made it difficult to meet the \$5,000 per month teachers' payroll at the three schools under his jurisdiction. "Some of our general funds are also needed to buy additional food for the lunch program that usually is supplemented by CARE."

IN THIS ISSUE

For a change, good news—just in time

Just in time for Easter, daily news reports bring stories of new life. "The force of the Filipino people stormed heaven with prayer and got answered with a miracle," a happy and smiling Jaime Cardinal Sin said as people in his country rejoiced. In Haiti, too, as Nan Cobbe reports on **page 17**, people celebrated, and Americans who have worked in that country—see **pages 24, 35**—shared their pleasure. For our 26th anniversary, **page 7**, we try to do our part to bring you good news year-round.

WE'RE MOVING OUR OFFICES!

As you receive this issue, we are in the process of moving our offices from one Philadelphia location to another. As of March 22 our new address is:

The Episcopalian
Suite 1200
1201 Chestnut Street
Philadelphia, PA 19107

Our telephone number, (215) 564-2010, remains the same. See you next month from our new home!

Faith in the Kingdom of Spring

Phyllis Tickle enjoys spring so much she could easily become fat of soul were it not for a cross, a book, and an Other, **page 17**.

Making life whole

"Financial and human resources should not become an end in themselves, but agents of transformation, agents of relationships, agents of making life whole and Godlike," a speaker told a meeting of representatives of United States dioceses with relationships with Africa, **page 10**. Churchpeople are doing just that in Mexico where children still suffer the earthquakes' aftermath, **page 22**; in the dioceses served by Coalition 14, **page 14**; and in Panama where faith and action go together, **page 6**.

Is God like Old Man River?

Lex Mathews tells some stories that can corral us into the Gospel's magic, **page 32**.

Bioethics: A parish agenda

John Fletcher offers a complete course outline for parish study, **page 16**.

Preparing For Lambeth

In Lima, Peru, churchpeople prepared an agenda for the Lambeth Conference, **page 9**, where one of the subjects will be female bishops, **page 8**.

In Profile

John Claypool, a Baptist, chose the Episcopal Church because of the power of the Eucharist, **page 15**. In Louisiana Kenneth Paul champions equality, and in Kansas Thomas Mudge helps people learn to pray, **page 21**.

Also Inside

Christine Dubois on life changes, **page 5**; Have You Heard, **page 31**; Ministry, **page 27**; Virginia Richardson's Feasts for Feast Days, **page 26**; and Darcy James' Simplicity Sampler on Sister Water, **page 33**.

Proper credit for the hymn, "Morning has broken," which appeared on our March cover, was inadvertently dropped. The text is by Eleanor Farjeon (altered). David Higham Associates Limited, London, owns the copyright.

Continuing **Forth**
and **The Spirit of Missions**
in our 151st year of publishing.

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San Francisco, California

Harper & Row, Publishers, has completed the purchase of Winston-Seabury Press from its parent company, CBS. Winston Press bought Seabury in 1984. Harper & Row, whose religious publishing office has been here since 1977, plans to retain the Seabury name. President Brooks Thomas said Harper & Row "looks forward to working with Winston-Seabury's many distinguished authors."

Sioux Falls, South Dakota

Canon James R. Gundrum, secretary of Executive Council and secretary-treasurer of General Convention, has accepted a call to become dean of Calvary Cathedral here, effective June 1.

Edinburgh, Scotland

Five Churches which have been discussing unity since 1967 announced their mutual recognition of each other's ministries and members. The five—the Church of Scotland, the Congregational Union, the Methodist Synod, the United Free Church, and the United Reformed Church—said the Episcopal Church of Scotland, the sixth member of the conversations, warmly welcomes the declaration.

Jerusalem, Israel

Anatoly B. Shcharansky, interviewed here after his release from a Soviet labor camp early in February, said a book of Psalms sustained him in prison and cost him 130 days in solitary confinement when he refused to give it to guards. Just before he was released, he said, he was once again asked to give up the book and refused. "I laid down in the snow and said, 'Not another step.' " The guards examined the binding and returned the book to him.

Washington, D.C.

New guidelines proposed by the Selective Service System would bar religious groups from offering alternative service for conscientious objectors in the event of a military draft. The Rev. William Yolton, executive director of the Inter-religious Service Board for Conscientious Objectors, called the proposed regulations the most serious challenge to conscientious objectors since the

government reinstituted mandatory draft registration in 1980.

Vancouver, Canada

Liberation theology—teachings which have evolved out of oppressed groups in Latin America—has influenced the Roman Catholic Church and that turn to the left is "irreversible," Roman Catholic theologian Gregory Baum told a conference here. He said Pope John Paul II is a radical thinker on political and social issues, is critical of both communism and capitalism, and sees the poor as agents of change in poor countries.

Washington, D.C.

A new rate increase of from 4 to 7 percent for religious publications and other non-profit mailers took effect March 9. This is in addition to a January 1 rate increase that moved non-profit mailers to the final stage of a 16-step plan begun in 1970 to phase out postal subsidies for such publishers. Officials of non-profit press associations said consideration of subsidies is out of the question since Congress is so intent on balancing the budget.

Melbourne, Australia

Despite a bomb scare and a legal challenge, eight women ranging in age from 25 to 72 were ordained to the diaconate February 9 in St. Paul's Anglican Cathedral. Similar ordinations were scheduled in Perth and Tasmania. In 1985 the Anglican General Synod passed a bill allowing ordination of female deacons but banning female priests. The General Synod will be reconvened two years prematurely, in 1987, to debate ordination.

Newark, New Jersey

The Diocese of Newark met here late in January and adopted a \$3.5 million capital campaign which will be used to restore, repair, and improve church buildings in the 130-parish diocese. The convention approved hiring a new archdeacon for urban ministry, granted \$10,000 to Bishop Desmond Tutu's discretionary fund, and agreed to a diocesan council proposal to establish a fund for clergy who wish to hold back their payments to the Church

Pension Fund until it divests from corporations doing business in South Africa.

Boston, Massachusetts

At Old North Church here on April 13 a special service will commemorate the visit of Bishop Samuel Seabury in 1786 and the first confirmation services in the state. Margaret Coffin, confirmed by Seabury, will be remembered in a service to which all Massachusetts parishes have been asked to present candidates for confirmation.

Armagh, Northern Ireland

Bishop Robert H. A. Eames was elected February 7 to succeed the Most Rev. John Ward Armstrong as Archbishop of Armagh and Primate of All Ireland by the House of Bishops of the Church of Ireland. Consecrated in June, 1975, Eames was formerly Bishop of Derry and Raphoe, which straddles the border between Northern Ireland and the Republic of Ireland, and later Bishop of Down and Dromore.

New York, New York

Giving in nine U.S. mainline Protestant church bodies increased by nearly 8 percent in 1984 over 1983 despite a decline in their combined membership of about three-fourths of 1 percent, according to a new survey by the National Council of the Churches of Christ in the U.S.A. Data from the nine U.S. church bodies—including the Episcopal Church—showed a membership decline of 0.77 percent from 1983 to 1984, but a 7.83 percent increase in giving, well above an inflation rate of 4 percent for 1984, as measured by the Consumer Price Index.

Raleigh, North Carolina

St. Mary's College here will begin a summer residential program for gifted girls which will include four courses in liberal arts for 60 ninth- and 10th-graders. Direct inquiries to Dr. Steven Esthimer or Dr. Elgiva Watson at 900 Hillsborough St., Raleigh, N.C. 27603.

Bethlehem, Pennsylvania

Bishop Mark Dyer of Bethlehem has authorized a diocesan-wide program of lay eucharistic ministers. Approved by General Convention, the program in which laypeople take the Holy Communion to sick and shut-in members of their parishes has been in operation at Grace Church, Allentown, for the past year.

New York, New York

A Church Hymnal Corporation executive has ordered the entire press run of 25,000 copies of an accompaniment edition for *The Hymnal 1982* reprinted because of defective wire binding. Frank Hemlin says he is negotiating with Kingsport Press in Tennessee to reimburse the Church for the expensive mistake. The replacement wire, Hemlin says, "will be the Rolls Royce of the industry."



New York, NY—Members of the steering committee for the National Episcopal Clergy Couples conference, to be held at Stony Point, N.Y., June 24-25, presented a T-shirt to Presiding Bishop Edmond Browning. Pictured are, left to right, Robert Dresser, Barbara Schlachter, Mel Schlachter, Browning, Ann Coburn, and Deborah Dresser.

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Barbara Braver

The Rev. Frank Turner preached at the final Eucharist in Trinity Cathedral, Pittsburgh, in which, left to right, Juan

Marquez, Kathleen Mandeville, Nan Peete, Michael Yasutake, and Mabel Burke also participated.

Urban Caucus votes to support 'Newark Plan'

"The Church needs to identify itself with the great issues of our society," Presiding Bishop Edmond Browning said after listening to the constituent groups of the Episcopal Urban Caucus describe their work and hopes. The Caucus' annual assembly was held in Pittsburgh, Pa., late in February.

No one should be left out of the decision-making process of the Church, Browning said. He stated again the pledge he made at his election last September to be a leader who listens, saying he is open to all people to listen and learn in order to develop strategies to carry on the mission and ministry of the Church.

Browning heard expressions of the visions of such diverse groups as the unemployed, the poor, ethnic groups, homosexuals, business people, women, and the elderly. "We need to be

where the pain is," he said.

The Caucus passed resolutions that included an endorsement of "The Newark Plan," establishing a voluntary escrow account to receive clergy pension payments until the Church Pension Fund begins divestment in companies doing business in South Africa. The Diocese of Newark enacted such a plan at its recent diocesan convention.

Other resolutions dealt with removing attitudinal and physical barriers to the disabled and handicapped and establishing a relationship with urban Indian ministry. The Caucus urged recognition of the integral and parallel relationship between urban Appalachian and urban American Indian concerns.

Bishop Mellick Belshaw of New Jersey was elected Caucus board president and Diane Pollard of New York, vice-president.

At California AIDS conference

'We're here because someone died'

by Robert E. McCann

"St. Elsewhere," the television program, and the Episcopal Church decided to face the same subject at the same time—namely, Acquired Immune Deficiency Syndrome (AIDS).

At the National Episcopal Church conference on the AIDS crisis at Grace Cathedral, San Francisco, Calif., on March 4-7, Bishop William Swing of California expressed the widespread concern in personal terms. "We're here because someone died. Someone we knew or someone we know will die. This death has come into our hearts."

The conference, a direct response to General Convention resolutions, drew 275 participants from 41 states, the District of Columbia, the United Kingdom, and Australia, along with representatives from 10 judicatories, the National Council of Churches and the Episcopal Church Center.

Dr. Mathilde Krim, director of the AIDS laboratory at St. Luke's-Roosevelt Hospital, New York City, urged all churches and synagogues to "lend moral leadership and not to deal with AIDS only as a medical problem."

In her keynote address this eminent research scientist and co-founder of the American Foundation on AIDS Research listed the grim fact that "while there are more than 17,000

known cases of the disease, there are probably 1-3 million people infected with the AIDS virus." Krim said "We must get over our prejudice and fears and let people with AIDS live among us. AIDS can bring out the worst in man, but it can also bring out the best."

The conference was called to establish a national Episcopal resource/support network on AIDS and to encourage individual Episcopal dioceses to convene their own diocesan, ecumenical, or community conferences.

William Lorton and Marion Cedarblade, conference co-chairs, said medical care must be delivered on the local level and asked that a national campaign of AIDS prevention should be launched. They also called for a national advocacy program to shape public policy.

In speaking with conference participants, I asked if there was an awareness of the AIDS crisis in their home parishes and whether the church was responding.

Jack Kersey, Louisville, Ken., spoke with pride about the recent acquisition of Glade House which is ready to receive eight AIDS patients and of 28 trained volunteers there. "The cases locally aren't compounding as yet. But we're ready. We're even thinking about making our facilities

Continued on page 34

... As God Has Loved Us ...

Adapted from ST. JOHN, 15:12-13



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A guitar needs a ride to Dar es Salaam

I hope a reader of *The Episcopalian* will help me fulfill a promise. Bishop Charles Mwaigoga of Southwest Tanganyika was our house guest and told us of the wonderful youth choirs of his Church. As the most popular form of instrumental accompaniment is the guitar, I promised to purchase a guitar and forward it to him. Unfortunately, the realities of freight and politics make getting it there somewhat difficult. I have been advised that the only way to have the guitar reach its proper recipient is to have someone take it into Tanzania as personal baggage.

If any reader of *The Episcopalian* is traveling to Dar es Salaam in the near future and would be willing to take it there, I will be happy to forward the guitar plus funds to pay for any excess baggage charge.

R. David Beck
1046 E. First South, Suite 3
Salt Lake City, Utah 84102

Alcoholism: Taking the next step

Thank you, Joe Kellerman (Here I Stand, February). Some of us have begun that next step in providing an increasing ministry in the area of alcoholism and other addictive illness. The Diocese of Milwaukee, along with Fond du Lac and Eau Claire, has been providing parish education, clergy training, and pastoral assistance for over six years.

Teams from the Commission on Alcoholism and Other Drug Addiction travel throughout the state, providing programs to young people and adults. We have trained over 200 clergypersons, religious, and seminarians since 1980, and commission members experienced in intervention serve as resources.

The good news is, that with God's help and our willingness to reach out,

people and families do recover. [Our work] has been possible because our bishops have taken the lead, possible because they have been willing to risk and willing to trust that those of us who are recovering have the gift to help others, possible because they have recognized that some of us have been called to this particular ministry, lay and ordained, within the Body of Christ.

Thomas F. Winslow
Milwaukee, Wis.

Do/Be Do/Be Do?

I felt the February meditation, "Hallelujah Breakdown," contained a statement probably not meant to be taken at face value. Referring to the Kingdom of God, Christine Dubois writes: "It isn't doing; it's being." Doing and being are two sides of one coin. Without being, doing tends to deteriorate and vice versa.

Ruth I. Hayhurst
Morgantown, W. Va.

We must eliminate war

We are called upon as Christ's Body on earth to do more to eliminate the scourge of war. Let us not waste our energies and our moral authority by tilting with the windmills of partial disarmament nor the delusion of agreements to run wars in less destructive ways. Nothing can solve the problem of war except to eliminate war. Can that be done?

For our 50 sovereign, self-governing states, it has been done for more than a century. The thousands of local government units within our federal union of the United States have done it—and not because all are alike in income, in heritage, in sociology, or in preferences.

Does tiny Rhode Island fear the tyranny of mighty California or of mighty and nearby New York? Of course not. And no more need the sovereign state

of Rhode Island fear the tyranny of mighty France in a larger federal union.

Our founding fathers gave us the answer. Now the challenge is upon us to apply that wisdom to a larger geography and ultimately to the world.

Can all this be brought about? That's up to "we, the people." Will it be difficult to do? Of course. If it is possible, albeit difficult, and if there is no other alternative, are we not then called upon to try? And who more than Christians are called upon to undertake this work?

Perhaps it is our destiny to follow in the footsteps of our Anglican founding fathers who gathered in Philadelphia in 1787 to correct the flaws of the failing Articles of Confederation.

The words of Hymn 536 (*The Hymnal* 1940) might well be our inspiration in such an effort: "Earth shall be fair, and all her folk be one!"

Joseph B. Wiley, Jr.
Bedminster, N.J.

Root or fruit?

In his installation sermon (February issue), Bishop Browning expressed the inversion of values that seems to me to threaten the soul of our fragment of Christendom. Our primate is quoted as having said, "Compassion is at the root of Christian spirituality."

"Compassion" and "spirituality" are words much in vogue these days, words that mean so many things to different people as to be almost useless unless defined. Even so, I cannot think of one ascetical theologian from St. John the Divine to Thomas Merton who would hold that anything other than compassion (however defined) is a fruit of spirituality (however defined), but never its root.

I agree with Bishop Browning that the spirituality of Jesus "found expression in the service of others." But, in the words of R. P. McBrien (*Catholicism*, p. 1058), "it is rooted in the life of the triune God, focused on Jesus Christ, situated in the Church, and ever responsive to the Holy Spirit."

Paul Reeves
Hendersonville, N.C.

EXCHANGE

1940 Hymnals Offered

St. Anne's Church, Box 10411, Enid, Okla. 73706, has 100 copies of *The Hymnal* 1940 for which it is willing to pay shipping costs to a mission or parish that wants them.

Thanks to all

Barbara Thomson of London writes to thank all those who sent her information on kneelers and reports that a book in which she used the information will be available soon.

Papers sought

Librarians, archivists, family members, or other individuals holding collections of papers of Episcopal deaconesses or deaconess training institutions should contact the Deaconess History Project, Episcopal Divinity School, 99 Brattle St., Cambridge, Mass. 02138.

Machine available

Christ and St. Stephen's, 120 W. 69th St., New York, N.Y. 10023, has a Scriptomatic Addressing Machine, Model 32, for a parish that needs it.

HERE I STAND

Should the Church "meet needs?"

by Tom T. Edwards

I think the Church should drop from its discourse and do everything in its power to discourage the phrase, "meeting needs."

Aside from the expression's being worked to death, the assumption behind it is false, namely that the Church exists to meet needs. This is a trap into which the unwary Church has fallen. Many institutions—banks, hospitals, grocery stores—do exist to meet needs. But the well nigh universal assumption that the Church is just another such institution has disastrous consequences. I don't think we can ever restore the ministry of the laity until this point is cleared up.

The phrase assumes, for one thing, that we always know what our spiritual needs are. But do we? When Jesus healed the paralytic in the synagogue, He first forgave his sins—which surprised and annoyed the bystanders mightily because they assumed physical healing was the man's most pressing need.

Verna Dozier tells a story about a parish where the parishioners were very outdone with the rector because in his preaching he insisted on dealing with the bad news in the world in relation to the Good News of the Gospel. I was reminded of a woman who told me once with a great deal of anger that she came to church to be inspired, not to dwell on the bad things in the world. What she was really talking about was her need for reassurance. We all crave it, but is it what we need from the Church?

Real needs blend into perceived needs which degenerate into mere expectations. If the Church exists to meet my needs, I can easily confuse that with meeting my expectations. We all have expectations of the Church: what the programs should be, where the money should be spent, what the Sunday services should be, how the clergy should spend their time, even how they should dress and wear their hair.

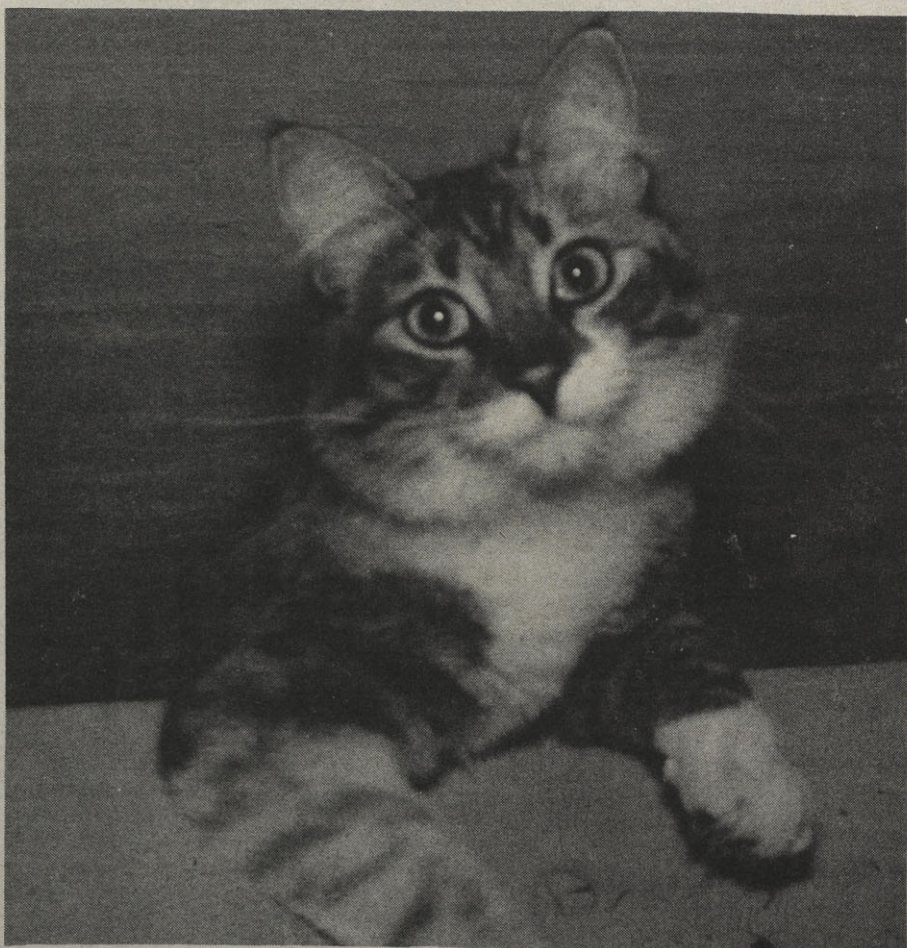
If the Church fails to meet my expectations, is that grounds for divorce? Do I hunt a Church that does, or do I drop out altogether?

Finally, this view of the Church is fatally divisive. It divides people into competing camps according to their differing expectations of what ought to be happening. And, worse, it divides people into the "we" and the "they," the former being those who are expecting their needs to be met and the latter those who are expected to meet them, meaning primarily the professionals. This poses the great temptation to the professional to go to any lengths to meet the layperson's expectations of him or her and to the layperson to get rid of any professional who does not meet his or her expectations.

What does the Bible say about this? I think it says the Church—all members of the Church, lay and professional alike—exists to meet God's needs and that in the doing of this our needs are met as a byproduct of His will, "whose service is perfect freedom."

Tom T. Edwards is rector of Church of the Ascension, Clearwater, Fla. This article is reprinted, with permission, from *The Southern Cross*.

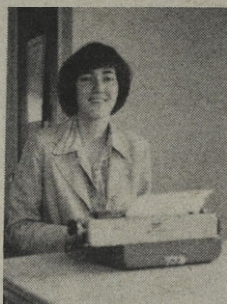
THE EPISCOCATS



Karen Kuykendall

One more remark like that and I'll adjourn this meeting.

Picking up life's pieces



by Christine Dubois

As children, we loved to play Pick-up-Sticks. We'd coax the sticks ever-so-gently from the tangled pile. At least I did. Just when I had developed the perfect strategy, my dad—to keep things interesting—would slide his stick into the middle of the pile and, with a flick of his wrist, toss the whole thing into the air.

I think someone like him is running the universe.

Shortly after we were married, I mapped out a plan for my life. I would be an inspired Christian writer whose articles would bring millions closer to God; the perfect wife, always kind, patient, and hospitable; a pillar of the Church, active in every worthwhile ministry—you get the idea. It wouldn't be easy, but with God's help, I was sure I could do it if I tried hard enough.

Eventually, friends with more maturity than I persuaded me I needed to ease up and take some time for myself. I started small. I signed up for an aerobics class and began keeping a journal. I gave up the subdued "dress-for-success" colors and bought a sweater so bright

that people stop me in the supermarket to admire it. I skipped a church potluck.

One thing led to another. I resigned as editor of the diocesan newspaper and took a job with a local health care organization. Suddenly, I was responsible for serving the communications needs of 6,000 employees in two hospitals and 16 clinics throughout the Puget Sound area.

I told my husband I was tired of supporting us and he would either have to find a way to make his music pay or do something else in the meantime. He went into counseling and learned to express his feelings more directly. Things that used to pass without comment—like my wearing his T-shirts—now sparked major confrontations.

I had planned a small, gentle change. Instead, my whole life was thrown up in the air. I felt confused, disoriented, and scared to death.

Gradually, however, a new pattern took shape. The pieces hadn't been lost, just rearranged. I was still writing, but to a new audience. I was still married, but our relationship had a new honesty and strength. I was still an active Episcopalian; I had just broadened my activities to include more contact with non-Christians. I was still me, only happier and more whole than before. God had brought new life from the tangle of the past.

This time I'm not going to be so set in my ways or quite so certain I know what's right. It's just a matter of time before my Father tosses the whole thing up again.

IN CONTEXT

Province IX can inspire us all



by Dick Crawford

Most of the ministry of this Church of ours takes place quietly, with little thought to the important things that are happening and taking place in people's lives.

As for mission work outside the United States, a lot of us, probably most of us, give even less thought to it. We've always been busy staying alive and trying to grow here at home. These are not invalid reasons for our limited thrust abroad, but they certainly do not endure much stress on close examination.

Last month I had the opportunity to sit in on the committee meetings and plenary sessions of the Province IX winter gathering in Panama City. There are 12 countries in that vast Province south of our borders.

Although Province IX is a part of this Episcopal Church of ours, for many reasons we don't hear much about it. One reason is its vast geography with small but growing numbers of churchpeople. Others are its language difference and its variety of cultures. Province IX is different and distant so it's been difficult to talk about and hard to understand.

The Church in Province IX is one that serves well and struggles mightily. The spiritual needs of its people are met by a small group of native clergy and an even smaller group of clerical and lay missionaries. Hospitals, orphanages, schools, and other special services assist communities where the Episcopal Church exists.

Money is in as short supply as trained people, yet while the Province IX leaders met to discuss their problems and strategies, they became as concerned about human resources as they did about the money needed to carry on and to expand the mission to those trapped in stark poverty and oppressive social conditions.

I went to Panama to learn more about the Episcopal Church in Latin America. I came home humbled by the presence of Christ that is so real among the caring and suffering people we hear so little about.

Someone's waiting out there to sue you



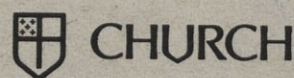
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Latin American leaders say flesh and spirit inseparable

by Dick Crawford

Spiritual and temporal aspects of mission cannot be separated, but which to stress was one of the questions lay, clerical, and episcopal leadership debated at the Province IX Social Betterments Committee meeting in February in Panama City.

"The mission of the Church is the total life of people," said the Rev. Neptali Larrea from Ecuador. As the Church "does mission," Larrea said, it must listen to the needs of those who are served.

He was supported in comments by Jane Watkins, director of overseas development of the Presiding Bishop's Fund for World Relief, who said, "Mission is sometimes how we do it as much as what we do. We must listen to others to help them solve problems, make plans, and then carry out those plans with trust."

Bishop Samuel Espinoza of Western Mexico urged the delegates to "think of mission with a capital 'M'—the overall mission of the Church. Spiritual needs and material needs are to be met," he said, "and some will receive one [kind of help and encouragement] before the other."

In dealing with the problems of hunger, politics, and improved living conditions, Alberto Castillo of Guatemala called on the Provincial leaders to encourage and support people as they strive to improve their lives. "People must be given confidence to

do the work of the Lord," he said.

Recalling that historically the Roman Catholic Church as a part of the colonization of Latin America gave little or no encouragement to the people in improving their earthly lives, Alfredo Salguero of El Salvador said, "We have to go beyond just the spiritual aspects of life or we become a part of that colonization and all it stood for."

The Rev. Alfred Mead, who chairs the Diocese of Mississippi committee on a companion diocese relationship with the Diocese of Panama, summed up the discussion, saying, "Incarnational Christianity cannot separate spirit from flesh. Jesus preached to the 5,000, but he also satisfied their hunger with bread. Yet, in balance, 'man does not live by bread alone.'"

Canon Samir Habiby, executive director of the Presiding Bishop's Fund; Watkins; and Fund board member Nancy Duvall of Central Gulf Coast, explained how the Fund delivers assistance in disaster relief, rehabilitation, development programs and in refugee migration. Also participating from the Episcopal Church Center staff was Bobbie Bevell, youth ministries coordinator.

Marie Rogers of the Diocese of Lexington, representing the United Thank Offering, spoke to the committee about the criteria and "how-to" elements of applying for UTO grants for mission programs and projects.



Presiding Bishop Edmond Browning adjusts his earphones for translation as he takes part in a Province IX business session. Also participating are, from left, Judith Gillespie, executive for world mission; Bishop Armando Guerra of Guatemala; Browning; and Bishop Leonardo Romero of Northern Mexico.



At the Province IX House of Bishops meeting are, left to right, Bishops Teleforo Isaac of the Dominican Republic,

Bernardo Merino of Colombia, James Ottley of Panama, and Samuel Espinoza of Western Mexico.



Browning supports Province IX autonomy

by Dick Crawford

Should dioceses in Central America and Panama become an autonomous Anglican Church and should Venezuela, Colombia, and Ecuador form a new Province? These questions were on the agenda at the Province IX meeting in Panama City in February.

Presiding Bishop Edmond Browning, who had pledged to come here as his first trip outside the United States as Presiding Bishop, supported moves toward autonomy and said he had come to "learn more about" the Church's work in Latin America. He called interdependence among the autonomous Provinces of the Anglican Communion "crucial to our life."

Attending with Browning, who pledged to find "more supportive assistance and clear communication from the Church Center," were the Rev. Charles Cesaretti, deputy for Anglican relationships; Bobbie Bevell, youth ministries coordinator; and representatives of the Presiding Bishop's Fund for World Relief and the United Thank Offering.

When asked by Provincial President Bishop Leonardo Romero of Northern Mexico what his expectations for the Province were, Browning said he had come to the meeting "to be a friend and a pastor" and "to learn and be supportive."

Attending were representatives from Mexico, Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica, Panama, Colombia, Ecuador, the Dominican Republic, and Puerto Rico.

▲ Bishop Leopold Frade of Honduras, center, discusses mission strategy. Shown, left to right, are Bishop James Ottley of Panama; Bishop Samuel Espinoza of Western Mexico; Frade; the translator; Judith Gillespie, executive for world mission; Bishop Armando Guerra of Guatemala; and Presiding Bishop Edmond Browning.

▲ The Rev. Neptali Larrea from Ecuador lists criteria and priorities for mission projects during a committee meeting of the Province IX annual gathering in Panama City.



On our 26th anniversary

Keeping the Good News alive year-round

The Episcopalian is 26 years old, an awkward age as much for a publication as for a person. The Sweet Bird of Youth no longer sings, but neither does the raven croak. Being 26 means you have a quarter century of history from which to learn and a new quarter century in which to move. Old enough for some wisdom, young enough still to dream and dare.

A review of the world in which we carry out our ministry is not a happy task. Natural disasters—hunger in Ethiopia, floods, earthquakes, all those misnamed acts of God—and “unnatural” disasters in South Africa, Central America, and the Philippines, international terrorism and the fiery destruction of the *Challenger*. Out of such a litany of horror arise two lessons: the power of an incarnational God and the danger of worship of a lesser god, technology.

For 25 years we have collectively watched the wonder of technology successfully lift men and women into the stratosphere and beyond. We have, in fact, gone where no mortal had gone before. We have taken the ingenuity of humankind and literally allowed it to lift us to the stars. Our angels wore crash helmets and sleek nylon suits rather than wings. When the seven died before our eyes in a heart-stopping moment of flames and white smoke which we watched again and again in instant replay, we lost not only our angels, but a bit of our innocence. Our belief in our own creations—artificial hearts, organ transplants, the computers that build our cars, print our newspapers, bounce information through the solar system, check us out in the supermarket, and collect and store our history—burned in that crash as well.

The advances of science have not turned back death although one might think so to read the glowing reports of technology's wonders. Technology does not provide peace and prosperity for all. Nor does it provide heroes to lead us. We have been warned of false gods through the ages, and because we worship not a fatted golden calf, but a slender micro chip, we have thought ourselves safe.

Despite this worship of technology, when the aptly-named *Challenger* exploded, we did not mourn the machine, but the people who rode in it. Christa McAuliffe, particularly, caught our hearts. An everyday person made in the image of God like another everyday person, a carpenter, a friend, a teacher from a small middle eastern city, a man named Jesus, made in the exact image of God.

People—all made in the image of God—make the real news and make the news real.

We can ignore massive starvation, but we can't turn away when we see the faces of children, the fragile bones of an old man. Floods, earthquakes, and mudslides are simply words on paper until we see the people in-



involved. The decades of anguish in South Africa are real for us today because of the personhood of a small, slender, energetic black clergyman, Bishop Desmond Tutu. Terrorism, spouse and child abuse, the little murders of racial slurs and ethnic segregation affect us only when we see the results on men, women, and

children. When we recognize the spark of God in our fellow human beings, their pain becomes real for us.

Some—Bishop Tutu and Mother Teresa among them—have achieved international recognition for responding and trying to alleviate that pain. But many others are everyday people

—like Gary Janssen, who helps Iowa farmers; Dawn Fitzgibbons, mother of four, who was a volunteer medical technician in Ethiopia; and 13-year-old Trevor Ferrell, whose mission to the homeless has raised the consciousness of the apathetic. You'll find more of these everyday people elsewhere in this issue, too.

Our second 25 years begins during this season of Holy Week, which embraces both the pain of crucifixion and the promise of resurrection. We cannot close our eyes to grief and tragedy and hurt, but we can continue to try to convey stories of kindness and help and caring. We began this ministry to tell the good news and the stories of people who make His will known “on earth as it is in heaven.” We hope to continue to keep His message alive not just at Easter, but all 12 months of the year.

—The Editors

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Bishops discuss impact of female bishops on rest of communion

by Jerrold F. Hames

Bishops at the pre-Lambeth meeting in Lima, Peru, disagreed sharply on whether women should be consecrated to the episcopate. The Episcopal Church had requested a special hearing to explain the U.S. bishops' decision not to withhold consent to the election of any bishop on grounds of gender.

Bishop Edward Jones of Indianapolis, who made the presentation on behalf of Presiding Bishop Edmond Browning, said the decision was based "upon 10 years of experience of women as presbyters and, second, upon the conscience of a large majority of bishops who believe that in Christ there is no Jew or gentile, nor male or female."

Although the U.S. Church will undoubtedly move to consecrate a female bishop in the future, he said the Episcopal Church is pledged to consult with others in the communion. "We realize it will affect the lives of those throughout the Anglican Communion as well as the Churches with which we are having ecumenical conversations," Jones said.

Bishop William Folwell of Central Florida said the reaction from such a move will be felt within the Episcopal Church itself. "We have already experienced some schism in the U.S. Church. We can anticipate that a considerably greater number of people will leave the Church, maybe even some bishops. We need your understanding, support, and prayers."

Some bishops stated that the consecration of a woman to the episcopate will create serious tension within the Anglican Communion and a barrier to ecumenical conversations, but others disagreed.

Bishop Drexel Gomez of Barbados said relationships within the communion would be seriously impaired, that a female bishop would not be recognized nor allowed to preside at the Eucharist in the West Indies.

Bishop Clive Abdullah of Trinidad and Tobago said the question is whether the Anglican Communion will be able to survive a number of shocks that it will undoubtedly be subjected to in the next decade. "Lambeth cannot simply stay as it has in the past," he said.

Bishop Christopher Luxmore of Bermuda said the consecration of a female bishop "would erect an insuperable barrier to unity with the Roman Catholic Church."

But Archbishop Michael Peers of Regina contradicted him, saying Roman Catholics had been present at each ordination of a woman at which he had presided and that all had found it a moving event.

Bishop Sumio Takatsu, one of five Brazilian bishops present, said the ecumenical consequences of taking such action would depend upon whom the Church was discussing unity with. "Are we going to dialogue with the reactionary hierarchy [of the Roman Catholic Church] or with those in ferment who are working for the

ordination of women as priests?"

Archbishop Ted Scott said the Canadian Church is facing somewhat the same situation as the Episcopal Church. "Women have been approached, but none has allowed her name to stand [for election]," he said. "They have resisted [because they were] sensitive to the feelings of the Anglican Communion. But there comes a point when you have to take a decision even if it will cause some difficulties."

To a plea that archbishops could refuse to recognize an election of a woman, Peers said this was not within his authority. "If I were confronted with such a situation, I would have two considerations. The first would be the communion as a whole, and that would require consultation.

"The second would be our Anglican ecclesiology and the constitution of our Province. For me, that would take precedence. It is an integral part of our ecclesiology that a Province is the unit and that there is no larger unit.

"It means I would also have to take the ecclesiastical consequences of that as well. For instance, no woman priest until recently could preside at the Eucharist in the Church of England. I acknowledge the right of the Church of England to make that decision. I must accept it even if I do not agree with it."

The subject is being discussed again this month at a meeting of the communion's primates in Toronto, Canada.

Jerrold F. Hames is editor of *The Canadian Churchman*.



Nashua, NH—Gerald Balcom, president of the Brotherhood of St. Andrew, a men's fellowship, returned from the first convention of the Brotherhood in the Philippines with a headhunter-like shield emblazoned with the Brotherhood's symbol. The Brotherhood began in the Philippines in 1898, but membership declined over the years until a recent resurgence of interest sparked by one man, Galo Weygan, resulted in 22 chapters.

Photo by Bill Ferguson

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For Lambeth meeting

Peace, ministry, unity, renewal among topics

by Jerrold F. Hames

Anglican bishops in the western hemisphere may now experience closer relationships as a result of a nine-day residential meeting in Lima, Peru, January 21-29.

About 40 bishops from Canada, the Caribbean, Central America, Mexico, South America, and the United States gathered to identify common concerns they would like discussed at the Lambeth Conference of bishops in Canterbury, England, in 1988.

The first-ever meeting for bishops of the western hemisphere and the first of a number of proposed pre-Lambeth consultations throughout the world, the meeting had simultaneous translation to aid the deliberations of the English-, Portuguese-, and Spanish-speaking bishops, 16 of whom were from the American Church.

Concerns which the bishops forwarded to the Archbishop of Canterbury for the Lambeth agenda were grouped in five topics: peace and justice, the shape of Anglican ministry, relations with other denominations and other faiths, renewal and evangelization, and family life.

The bishops reiterated their total opposition to apartheid and supported the Commonwealth group which is seeking a dialogue with South African government and black leaders in an effort to dismantle the system.

They also drew attention to racism which continues to be directed toward black people and native people throughout North and South America. "The Church must insure the minority groups are, in fact, able to move into positions of decision-making," the bishops said.

The bishops drafted a series of church concerns which include training for laity, clergy, and bishops; the movement of clergy from the Caribbean and other areas to Canada and the United States; and the possibility of women in the episcopate (see separate story, page 8).

The consultation compiled a list of expectations for the planning and conduct of the Lambeth Conference, including their wish that the Archbishop of Canterbury add a Latin American representative to the planning committee. They asked that suffragan bishops—especially those with regional or ethnic responsibilities—be invited to Lambeth. And they unanimously approved a recommendation to provide simultaneous translation into English, French, Japanese, Portuguese, Spanish, and Swahili at the conference; previous meetings have been conducted in English only.

The bishops who met in Lima urged every bishop to prepare for Lambeth through consultation within his diocese and, wherever possible, by visiting another diocese with a culture and language different from his own. They also stressed the value of an opportunity to share with other bishops at Lambeth the life and work within their own dioceses.

Jerrold F. Hames is editor of *The Canadian Churchman*.

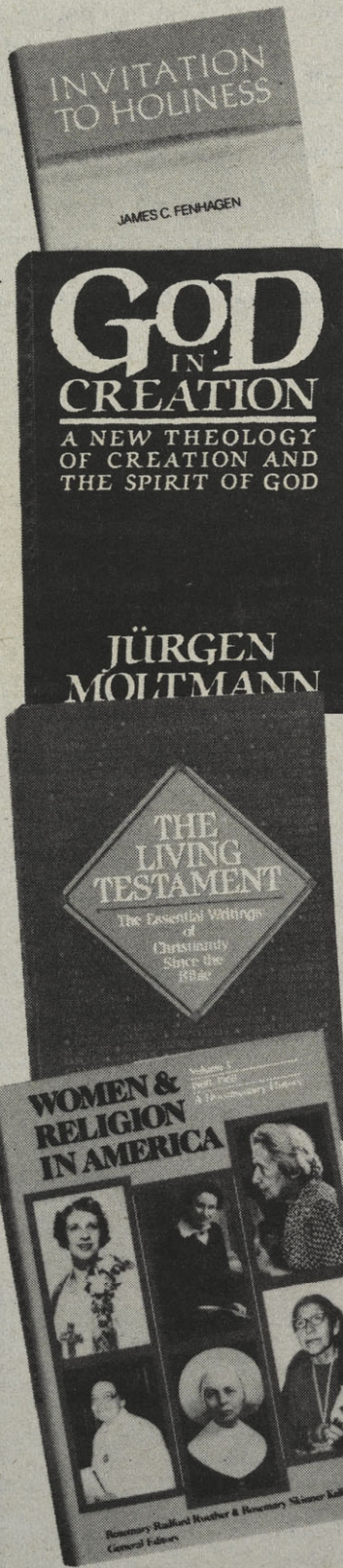


Browning attends first consecration as Presiding Bishop

A native son returned when Presiding Bishop Edmond Browning, second from left, appeared in Corpus Christi, Texas, to preside at the consecration of John H. MacNaughton, here being helped into his new robes as he became Bishop Coadjutor of West Texas. Suffragan Bishop Stanley Hauser of West Texas is acting as dresser while, from left, Bishop Scott Field Bailey of West Texas, Bishop Browning, his chaplain, Charles Woehler, and Bishop Gerald McAlister of Oklahoma look on.

William Noble

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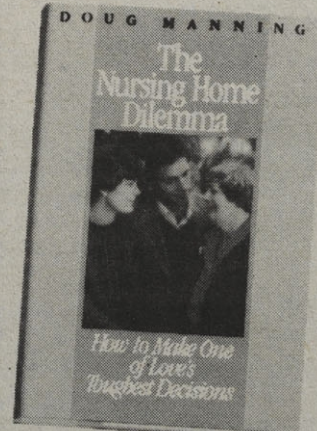
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EP-486

U.S. partners explore Africa companion relationships

by David E. Sumner

"Do not go ahead of me, I may not follow. Do not follow me, I may not lead. Walk beside me so you can be my friend."

These words, spoken by Bishop Alpha Mohammed of the Diocese of Mt. Kilimanjaro in Tanzania, express the concept of the companion diocese program. Participants at the February 5-8 conference in Washington, D.C., heard them in the Diocese of Western Massachusetts' slide presentation about its companion relationship with that African diocese.

More than 90 participants from 30 American dioceses met to evaluate the Episcopal Church's companion diocese relationships in Africa. "We have come here to help ourselves," said Bishop Ted Jones of Indianapolis.

U.S. Episcopalians were quick to emphasize that they were not in Washington to develop a plan for the African dioceses. They wanted, instead, "to explore together the meaning of responsible partnership, to take a reflective look at ourselves and at how partnership has affected the life of our dioceses." The next phase will include a meeting with the African partners.

The Rev. Clement Janda, general secretary of the Sudan Council of Churches, said partnership depends upon more than programs, funds, and missionaries. "Financial and human resources should not become an end in themselves, but agents of transformation, agents of relationships, agents of making life whole and Godlike."

Partners in Mission, Janda said, may have been launched too soon, before the African Churches were independent enough to stand equally as partners. "Partnership becomes a reality only when we can stand by each other, even in death, even in failure, . . . as a faithful response to the God who calls us to be together."

Almost all conference participants had either worked in Africa at some time or been to Africa. They included about a dozen bishops, many chairpersons of the dioceses' companion diocese or world mission commit-

tees, and other participants in the companion diocese program.

Through questionnaires and small group sharing, conferees all seemed to agree that the key ingredient of partnership is a personal relationship with the Africans developed through visits and other communication. Honesty in relationships, time and money, and an equal partner status are equally important.

"The whole idea is to get away from the white-sending and black-receiving approach," said one conference leader. "We are partners together in mission."

Communication, one of the key ingredients, is the greatest problem in the companion diocese program. That includes getting mail, packages, and goods to the African countries as well as making telephone and telex connections. "Building a relationship across cultures is more difficult than we had realized," said a Diocese of Missouri conferee. "It takes a tremendous amount of time for questions to be answered and decisions to be made." The Diocese of Eau Claire, which has its companion relationship with the Diocese of Warri in Nigeria, has experienced the same problems.

Some dioceses report "companion burnout" and want to find a graceful way to terminate their relationship with dioceses in Africa. Most participants report, however, that the rewards of the program are much greater than the frustrations.

"The greatest benefit has been the friendships which have emerged, the sense that indeed we are walking together in Christ," said a participant from the Diocese of Michigan. "The Nigerians have given so much of themselves, of their spirit, and of their love of the Lord. The relationship has renewed all of us who have been involved."

The Diocese of Alabama reported its companion Diocese of Namibia has renewed Alabama's mission "through their witness to their faith in the face of oppression and violence and through our appreciation of the transcending nature of Christ's



David Sumner

The African Heritage Dance Company of Washington, D.C., gave participants at the companion diocese conference some flavor of African life.

Church beyond culture."

Bishop David Birney of Idaho, a former African missionary, gave participants a brief overview of the Church's missionary efforts and change in emphasis since the 1960's. He said mission really makes no sense "unless we are converted to Jesus Christ. If you are a Christian, it is at the heart of your life." He said the companion diocese program "should be about healing and touching the places that hurt, tackling underlying resentments and misunderstandings," but participants should guard against the danger of becoming a "new western-imposed game in which the players who get what they want have had to learn new rules."

Willis Logan, an Episcopal layman and director of African Affairs for the National Council of Churches was a conference guest, as were Robert E. Gribbin, deputy director of East Africa Affairs for the State Department, and three representatives of the Anglican Church of Canada, which also has companion relationships in Africa.

The conference was funded by a grant from the Trinity Church (New York City) Grants Program. Everyone agreed that the companion diocese program is working even if "we both stumble blindly through this and are sometimes surprised by the outcomes."

David Sumner is editor of *Interchange* in the Diocese of Southern Ohio.

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New Hymnal is just his type!

by Loren Reid

Not long ago at Calvary, Columbia, Mo., we traded in our old hymn books for the new version. We marched down the aisle, singing as we moved along, toward the front of the church where we exchanged the old for the new version, opened at the proper place so we could continue without missing a note.

When my turn to make the exchange came, I looked at the open page and discovered the lyrics were set in the famous 18th-century type design known as Baskerville. "Holy cow," I said to myself, reverently of course, "the Hymnal committee has made an inspired choice created by one of the great type designers of all time."

John Baskerville was a typographer who was originally a cutter of epitaphs on tombstones. One day as he was carving away he no doubt said to himself, "There must be a better way to make a living." So he decided to design a new typeface. At that time a sturdy letter named Caslon was almost the only one around. In the 18th

century any English pamphlet, book, or newspaper was most likely to be printed in Caslon.

For Baskerville to undertake competition with Caslon was like starting in business against IBM. But Baskerville was undaunted. His correspondence shows he labored months at his new type, letter by letter, changing and rechanging the tail of the R, adjusting the splay in and out of the Y, checking the curves of O's and B's, worrying about the shadings of T's and W's, drawing and redrawing before he got his types and later his matrices and molds to his liking. Along with the new design he—as printer, publisher, and typographer—insisted on better, brighter paper and careful attention to every phase of printing.

We well know how Anglicans like a good nourishing fuss, so when the

new typeface began to appear in Prayer Books, Bibles, Testaments, and lay works, readers objected to seeing a type design different from that to which they were accustomed and sharply criticized Baskerville's design. The new type was harder to read, they declared, than the Caslon they grew up with. Baskerville found one staunch defender, however, in Benjamin Franklin, an American printer often seen in England.

When one reader claimed reading Baskerville's type hurt his eyes, Franklin cannily secured a book printed in Caslon and showed it to this loud-screaming critic, blandly saying it was Baskerville and asking him how he liked it. When the critic said his eyes began to ache at once, Franklin could expose him as a phony.

Though not the most religious

person in the world, Baskerville's interest in printing books for our Church—three Bibles, seven Common Prayers, two Psalm books—gives him a hold on our affections. Baskerville's handsome design never entirely replaced Caslon; both are in use to this day. Still, as we sing from the new Hymnal, we can sense the appropriateness of its coming out in a type face familiar to generations of readers—and now shared with singers. We can also be grateful to typographers who over the centuries have developed, letter by letter, an abundance of type faces. Otherwise we would have to peer at page after page of this old-fashioned manuscript face that inaugurated the invention of movable types five hundred years ago.

Loren Reid grew up in a country weekly newspaper office and "never entirely got over it." To honor his love of type, this piece is set in Baskerville.

Endowed parishes discuss behavior

by Robert A. MacGill

"Amazed by grace, how may rich folks behave accordingly?"

Seventy representatives of endowed Episcopal parishes addressed this question posed by Bishop Bennett J. Sims at a conference in Washington, D.C., late in January.

Sponsored by the Consortium of Endowed Episcopal Parishes, the meeting also featured:

- An informal evening with Presiding Bishop Edmond L. Browning during which he agreed that reduced governmental outlays will require greater generosity on the part of churches which heed the Gospel imperatives.
- An overview of Christian stewardship, contrasted with ordinary philanthropy, by Louis L. Knowles, a theologian on the staff of the Council on Foundations, Washington.
- Practical workshops in endowment management techniques, translating mission statements into local action, developing a grant-making process, and—in the stewardship area—dealing with social responsibility and the "they don't need my money" syndrome.

In a keynote address which earned a standing ovation, Sims, retired Bishop of Atlanta and now director of the Institute for Servant Leadership at Emory University, explored power, money, and neediness in the endowed parishes.

Citing neediness in terms of human vulnerability, Sims reminded his listeners to "laugh at ourselves as the upper crust," which he defined as a few crumbs held together by a lot of dough. "We need to rest easy with our identity as crumbs—not in a pejorative sense, but as a cheerful admission of our ordinary humanity and our solidarity with all the human race as needy. We are born in radical

Continued on page 23

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Foot-washing communicates about giving -- and receiving

by Richard H. Mansfield, Jr.

A mother and her son are having an argument at the breakfast table on Sunday morning. They are arguing about whether the son is going to church or not. Finally the son says, "I can think of two good reasons why I shouldn't go to church. First of all, I don't like any of the people there. And secondly, none of the people there likes me."

The mother answers him right back saying, "Well, I can think of two good reasons why you *should* go to church. First of all, you are 45 years old. And secondly, they pay you to be the rector."

That story pokes fun at the love/hate relationship that exists between clergy and laity—or at least to a sense of estrangement or an invisible wall of separation all too familiar in many parishes. In preparing for a Maundy Thursday liturgy I learned something of the causes of this estrangement.

When I was dean at Bexley Hall Seminary, I met with a group of students to plan our Maundy Thursday worship. We decided to have an evening service with the congregation seated at a large table in the middle of one of the seminary's meeting rooms. This setting would symbolize our culture's way of eating a meal (even though it was not the culture's way in Jesus' time) as a reminder that the Eucharist had its origins as part of a meal.

We decided that after the homily people could leave the table, sit on a window seat at one end of the room, and take off their shoes and socks. Three of us stationed there with bowls of water and towels would wash people's feet.

That part of the planning was easy. But when we began to discuss the meaning of what we were doing and how we felt about it, we discovered we felt uncomfortable about the footwashing ceremony. The prospect of washing someone else's feet didn't

bother us, but the prospect of someone's washing our feet did. We began to look at why this was so and the meaning of what we were planning to do liturgically. One of us opened a Bible and read aloud the passage from the 13th chapter of John which reminded us that someone else had a problem about having his feet washed.

"Jesus rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel with which he was girded. He came to Simon Peter, and Peter said to him, 'Lord, do you wash my feet?' Jesus answered him, 'What I am doing you do not know now, but afterward you will understand.' Peter said to him, 'You shall never wash my feet!' Jesus answered him, 'If I do not wash you, you have no part in me!' Simon Peter said to him, 'Lord, not my feet only, but also my hands and head.'"

In our struggle with our own uneasiness, Jesus' words took on new meaning. "What I am doing you do not know now, but afterward you will understand." Of course it is easier to wash someone's feet than to have someone wash ours. Contrary to what we usually think, it is easier to serve others than to be served, to minister to others than to be ministered to by someone. In this way we avoid intimacy and try to control things and other people ourselves. It is a way to avoid being vulnerable.

All helping professionals—especially clergy—stray into this trap. We keep in control and keep our distance and avoid intimate contact by constantly ministering to others and, by so doing, not letting anyone minister to us. "If I do not wash you, you have no part in me."

We seem always to look at the footwashing story at the Last Supper as Jesus' way of showing us we must be servants—"I came not to be served, but to serve." Just maybe He is telling us something else. We may never

have fully understood, or maybe we really do but keep forgetting. We cannot really maintain a close relationship with someone else unless we can receive as well as give.

The offertory sentences of the old Prayer Book from Acts, "Remember the words of the Lord Jesus, how he said it is more blessed to give than to receive," is true on one level, true in one sense, but not entirely true in another way. To receive is just as blessed as to give when we are talking about relationships and love. In many instances we need God's grace to help us to receive more than we do to give.

In his book, *Creative Ministry*, Henri Nouwen says, "It is difficult to confess that perhaps the greatest service we can offer to our fellow human beings is to receive and allow them the happiness of giving. For much of the happiness in our lives is derived from the fact that we can give and that our friends have been willing to receive our gifts, to make them a part of their lives, to allow themselves to become dependent on us through them. . . . A gift only becomes a gift when it is received, and nothing we have to give will ever be recognized as a true gift until someone opens their hands or heart to accept them."

To validate or invalidate one's gift also involves validating or invalidat-

ing the whole person. So we have ministers who give and give and minister and minister. They are always there for people in need, yet they never let themselves become dependent, never let themselves become vulnerable, never let people minister to their needs, never let them give their gifts and then wonder why they never feel very close to their parishioners. They wonder sometimes why people—even those they have helped in significant ways—express outright hostility toward them for no apparent reason. So they feel betrayed, and the estrangement described in the story about the rector results.

At Bexley, by the way, we decided that the three footwashers would first receive footwashing from each other as an example before washing anyone else's feet. We also prayed that God would help us to commit ourselves to the insight given to us by His Holy Spirit who I believe was wonderfully present with us in that planning session.

We prayed for God's grace to help us to be receivers as well as givers, to love one another as Christ loved us. A Maundy Thursday commitment, a Maundy Thursday grace, a Maundy Thursday liturgy.

Richard H. Mansfield, Jr., is canon of Christ Church Cathedral, Hartford, Conn.



Dr. Richard Millett, director of Latin American studies at Southern Illinois University, and Dr. Rodrigo Nieto of Costa Rica answer questions at a consultation on Central America sponsored by the Episcopal Church late last year in New Orleans. Political uncertainty and the complex economic and social issues of the region were addressed by churchpeople and Latin American scholars from the U.S. and abroad. The meeting was called to help U.S. churchpeople make more helpful responses to brother and sister Episcopalians living in Province IX, which is Central America.

An Armento Columbarium revives an ancient tradition:

"BURIAL in THE CHURCH not from THE CHURCH"

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



The revered tradition of Christian burial of the cremated remains of the faithful within the church itself, was dramatically presented recently in the Armento display at the General Episcopal Conference in Anaheim, California.

Centered in the Columbarium unit shown here, was a Celtic Cross newly designed with symbols of the Evangelists and symbols of the transitory stages of human life from birth through death and resurrection. Above the Columbarium was a polished wood panel on which raised, gold leafed letters proclaimed the words of hope and reassurance from Isaiah.

The Columbarium itself consisted of two upright columns fifteen inches wide and slightly over seven feet high, each column containing twenty niches. The burnished bronze face plates for each niche carried a graceful design of vine and branches. Within this pattern were bronze horizontal name plates.

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Grant aids students in Sewanee School dig

Five students from St. Andrew's-Sewanee School have received a grant from the Tennessee Academy of Science to continue work on an archaeological dig which has unearthed pieces of pottery, arrowheads, and some primitive tools, all over 2,000 years old.

Joseph Bordley, a 10th-grade student, initiated the project last fall after he learned in Boy Scouts that Indians were known to have camped on what is now the school's campus. He set out to look for relics. He found them in an area where a small stream seeps from a large rock overhang.

"The first things I found were lying right on the surface. The water had dripped off rocks or tree roots and exposed the pieces," Bordley says.

The student's next step was to enlist the help of science teacher Sanford McGee. "He had always wanted to do an archaeological dig.



Bryan Thompson, a ninth-grade student at St. Andrew's-Sewanee School in Tennessee, carefully cleans an early Indian hide scraper found in an archaeological dig on the school's campus.

Pamphlet helps to work for peace

What can laypeople do to help their parishes make peace and justice a part of parish life? Answers to that question are contained in a pamphlet, "Working for Peace in the Parish," published by the Episcopal Peace Fellowship.

The pamphlet, written by and for laypeople, offers 20 ideas and suggests that they are best carried out in close cooperation with the rector or vicar. A free copy is available by writing The Episcopal Peace Fellowship, 620 G St. SE, Washington, D.C. 20003.

BOOK NOTE

The Silence of God, James P. Carse, \$11.95, Macmillan, New York, N.Y.. Made up of four meditations "on the challenge of speaking to God from the heart," this book, says Carse, a professor of the history and literature of religion at New York University, looks at the nature of prayer. "To speak from the heart is to ask and to receive at the same time," he says. "The ask and the receive are simultaneous and inseparable. Whomever you speak to from your heart you receive in your heart." —Beatrice Pasternak



St. Andrew's-Sewanee School student Joseph Bordley reaches back into history at an archaeological dig he initiated on the school's campus.

We just asked around to see if other people were interested." Bordley and McGee were soon joined by Dan Dunn, Ben Potter, David Palmer, and

Bryan Thompson.

The dig is now well underway, and the boys are discovering relics they attribute to the Early and Mid-

dle Woodlands Indian tribes. They photograph each find and record its depth and location. "We identify how old a piece is by how far down we find it and by its style and the materials it's made of," explains Bordley.

"For instance," adds Potter, "some kinds of pottery have shell in them and some don't."

They also find other clues about the area's former inhabitants. Thompson points out to a visitor to the site, "You can see a line here where a fire was. And this," he grins, "is an ancient burnt nut."

In a single hour of scraping and sifting the boys unearthed half a dozen artifacts, including a pottery handle and several hide scrapers. A stone they uncovered above the dig is a sign of more recent history. Carved into the rock are the initials, "WLK," and the date, "1910."

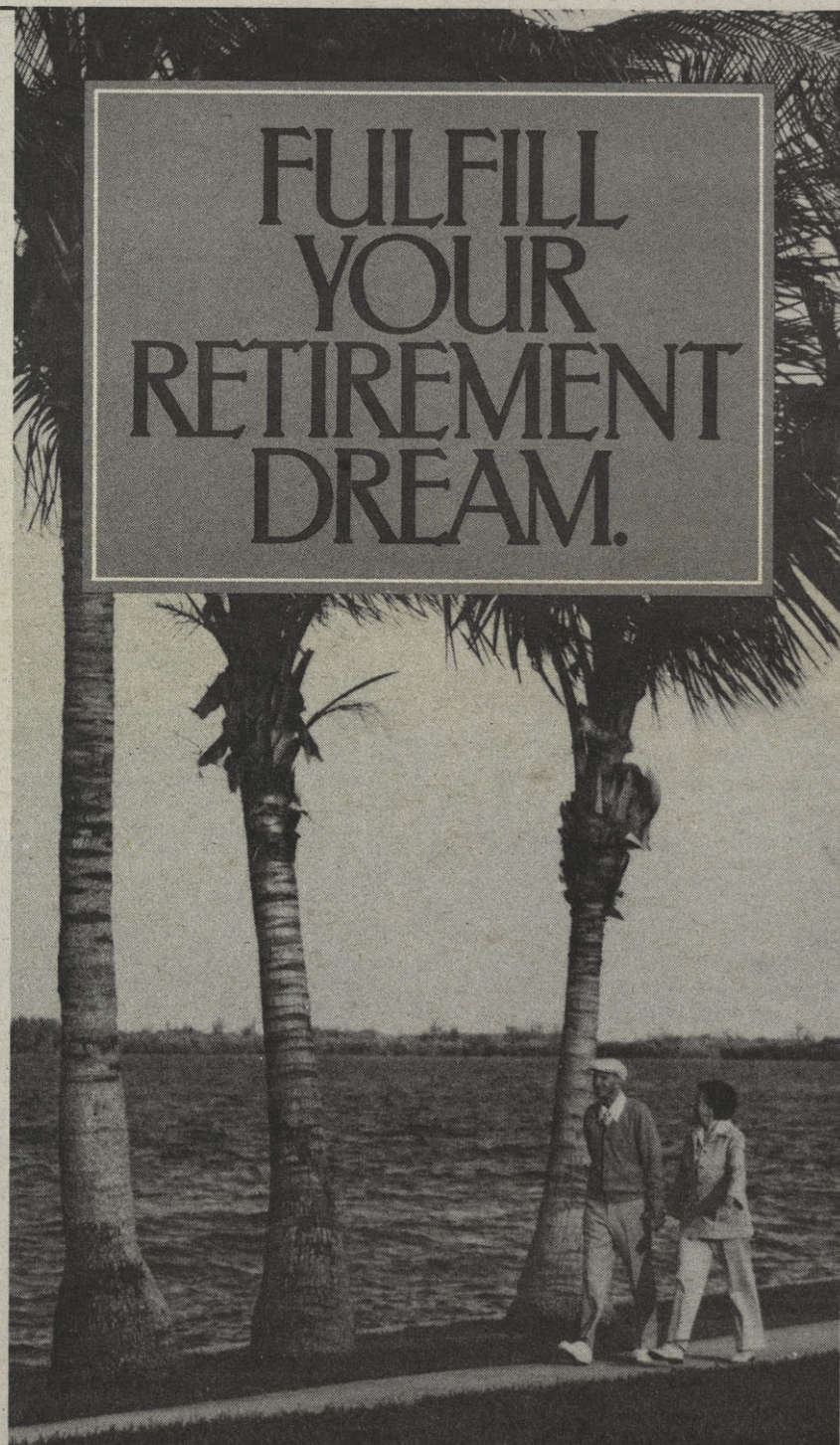
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Coalition-14 holds annual meeting to adopt budgets

by Dick Snyder

Delegates to the annual meeting of Coalition-14 allocated \$1.3 million of national church funds and reviewed progress in ministry development at their annual meeting in Scottsdale, Ariz.

A projected deficit of \$72,231—the gap between the amounts requested by the aided dioceses and the amount available from the national Church—drew delegates' attention.

Each budget had already gone through Coalition-14's challenge process in which other dioceses challenge the need for a diocese's program and budget requests. Non-aided dioceses committed funds from their budgets to pay their own travel costs, and aided dioceses all reduced their requested amounts.

Eventually Bishop Craig Anderson of South Dakota reduced his budget by \$10,000, adding that he was "hurt to see these kinds of cuts." This cut means the reservation at Yankton will continue to be without a priest as it has been for three years.

By reducing the meeting budget expenses and the contingency fund, the Coalition saved \$19,160 and adopted a balanced budget.

Formed in 1971 by 14 then aided—or missionary—dioceses, Coalition-14 was designed to allocate funds from the national Church to the dioceses which had previously peti-

tioned individually. The Coalition meets annually to distribute those funds through their process of full disclosure, accountability, and challenge.

Aided dioceses in the Coalition are Alaska, Eastern Oregon, Idaho, Montana, Navajoland, North Dakota, South Dakota, Utah, and Western Kansas. Non-aided dioceses which continue as members are Arizona, Eau Claire, Nevada, Northern Michigan, Rio Grande, San Joaquin, and Wyoming.

Some discussion centered around what role, if any, the non-aided dioceses should have. Bishop Ci Jones of Montana said he didn't see a benefit to them, but Bishop Rusty Kimsey of Eastern Oregon said he hopes "they stay with us" because of the opportunity for "scrutiny, accountability, and friendship."

The Coalition adopted a resolution offered by Assistant Bishop Wesley Frensdorff of Arizona which affirms the non-aided dioceses as "valued members" and encourages their continuing participation but asks that they consider covering their own meeting costs.

In addition the Coalition's executive committee was asked to consider a change in the group's mission statement—drafted when only aided dioceses were members—to reflect a new role for the non-aided dioceses.



Bishop William Wantland, above center in dark shirt, leads a small group discussion. Also participating in the Coalition-14 meeting were, below left to right, the Rev. Steven and Norma Plummer of Navajoland and the Rev. Anna Frank of Alaska.



In other business, Coalition delegates:

- affirmed their commitment to ministry among native Americans through the National Committee on Indian Work and the member dioceses and committed \$25,000 for the Committee's October consultation;
- heard Kimsey report on a meeting on the nation's farm crisis, saying he was "shocked and ashamed that I knew so little about the agriculture crisis";
- heard three reports on innovative forms of ministry development which apparently involves three stages—advocacy, team building, and devel-

oping teacher-mentors;

- spent time in small group discussion to review the budget process and goals of the organization, such as the requirement that parishes contribute 25 percent of their net disposable income to their dioceses; and
- elected Kimsey to succeed Bishop Harold Hopkins of North Dakota as chairman; Hopkins, Jim Eckels of Utah, and Bishop Richard Trelease of Rio Grande to the executive committee; Paul Chalk of Nevada as controller; and the Ven. Robert Herlocker of Idaho as secretary.

Dick Snyder is editor of Nevada's *Desert Churchman*.



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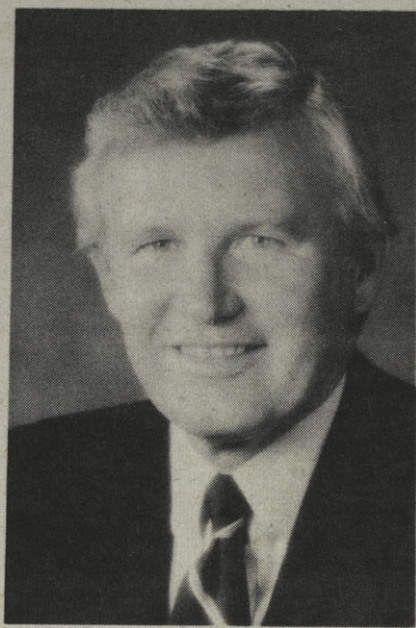
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John Claypool chose Episcopal Church for nourishment of the Eucharist

by David Sumner

At Christ Episcopal Church in San Antonio, Texas, John Claypool is "theologian in residence" and in transition from being a well-known Southern Baptist preacher and writer to becoming an Episcopal priest.

The author of six books, Claypool, 55, was co-pastor of Second Baptist Church, Lubbock, when he was confirmed in the Episcopal Church. Now he is studying at the Episcopal Theological Seminary of the Southwest under the spiritual direction of Bishop Scott Field Bailey of West Texas. Over the past five years, he says, he has "become more sacramental, more hopeful, more aware of God's grace."

Claypool, who says he's never been a revivalist, was drawn to the Episcopal Church partly because Episcopalians he knew "were living more gracefully than I was. By that I mean they were enjoying life more; they weren't as intense and uptight as many of the people I knew. I was curious about where they got the freedom to be serious about important issues as well as to be playful and enjoy life. I learned the secret was in

A SPIRITUAL PRIMER

A new Paulist Press release, *Stone Turning into Star: Prayer and Meditation for Lent* by the Rev. Joan Shelton (\$7.95), is written with an economy of language and in a crisp and bright style that makes it a valuable primer on spiritual discipline for any time of the year. Shelton presents both up-to-date theory about what happens when people begin to take prayer seriously and then uses the template of the 40 days of Lent to offer that many daily meditations.

She introduces the four-part Benedictine method of praying over Scripture: preparation, meditation, prayer, and conclusions. So often books on the spiritual life are filled with vacant phrases which leave readers with only a handful of fluff, but *Stone Turning* is both well-researched and practical.

Spiritual directors, clergy, and those searching for better ways to relate their faith to everyday life will find this manual a helpful starting place. —David James, rector of St. George's, Hellertown, Pa.

the Eucharist. I learned that going to the table really did nourish them with Christ's life."

Though he switched Churches for reasons that are "more positive than negative," Claypool disliked "the Southern Baptist show-business approach to worship" where the "whole bottom line is how can we get people to come to the performance." Instead he "wanted to be in a process of worship that balanced the liturgical feeding of people with the individual interpreter."

Tolerance and diversity in the Episcopal Church, "but still a lively intellectual life," appeal to Claypool as does the authority of a bishop. "When you are never answerable to anyone, you can pick the texts you want, preach on what you want. It can breed a kind of arrogance. Having some kind of godly authority to

whom you're accountable is pleasing to me."

Impressed with reading Archbishop of Canterbury William Temple's balanced approach, Claypool was disenchanted with the Southern Baptist Convention which he sees "turning more and more to a kind of fundamentalism with which I am not comfortable. They are not willing to tolerate diversity, and I was more and more being pushed out. Each side has lost any affection it had for the other. It was just like a marriage that has gone sour. There is no trust."

Bailey says, "We've been in conversation with John over a period of time as he worked his way through this. He doesn't come to us as a stranger because he has lectured in our churches and he is so well thought of as a thinker and writer."

Claypool, whose book, *Tracks of a*

Fellow Struggler, describes his battle with grief after the death of his 10-year-old daughter in 1970 and is widely recommended as a resource, says his move is "not an angry rejection of my Baptist faith, but an evolutionary development of many of my own spiritual tendencies." He is "just moving from one room in God's house to another."

In the Episcopal Church, he says, "I may be able to make a contribution on the preaching side because I sense growing interest in that. The new Prayer Book really does put preaching in an important place." For himself, he is "more pleased" with his decision to change communions "than I ever thought I would be. I already feel very much at home."

David Sumner is editor of *Interchange* in the Diocese of Southern Ohio.



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A PARISH AGENDA

by John Fletcher

Our biblical heritage and our theological traditions help shape what kind of communities and persons we ought to be. When we seek guidance on specific bioethical problems, we need to sort out our Christian beliefs. We misuse our heritage if we expect it to tell us literally what we ought to do in specific situations, and we are wise to seek ethical guidance both in and beyond our own traditions.

A bioethics agenda for a congregation ought, however, to include more than study since congregations can act to inform, guide, and provide counsel to those who face dilemmas and life-changing choices. Especially in a Christian context, ethics involves service as well as study and guidance.

A congregational agenda should have four goals: 1) to focus on some current bioethical problems that also raise basic religious questions; 2) to involve health and other professionals with laity and clergy in teaching bioethics and discussion of appropriate congregational action; 3) to identify resources for study in biblical, theological, and philosophical thought; and 4) to enable informed counsel to those who face or will face serious ethical problems in giving or receiving health care.

A steering committee with members knowledgeable in educational planning, theology and ethics, medicine, nursing, health law, social work and other related fields should survey the congregation and community and plan and administer the course and its follow-up. The course should be planned so the four goals of the agenda are successfully met in each session and in the course as a whole.

The steering committee should decide on the length of the course: a maximum of two semesters of 12 weeks each, or two short semesters of six weeks each, or at the least a short semester of six weeks.

The course chosen needs an initial session to introduce bioethics and a concluding session to summarize the findings and any recommendations for the congregation. Bioethical problems for other sessions could be chosen from a curriculum such as 11 sessions on ethical issues in procreation, parenthood, and genetics and 11 sessions on ethical issues in medicine and society.

For each session you will need a leader as well as resource persons. An interdisciplinary leadership team is vital for the course's success.

Schedule satisfactory discussion time with consistent pursuit of the course's four goals. I suggest a 90-minute class with a break, but a minimum of 50 minutes could suffice.

Each session except the first and last should begin with discussion of a written case study. Appropriate cases for each session are included in the bibliography at the end of this article. Or congregational study groups might generate their own cases from experience, periodicals, or newspapers. The case should be distributed the week before the session at which it will be discussed. A case follows:

For the Patient's Own Good?

A 46-year-old executive has been Dr. M.'s patient for several years. He is a chain smoker, and despite frequent attempts to help him quit, he continues to smoke two packs a day. Finally Dr. M. elects to send him a letter after a recent physical examination in which he states, "Upon reviewing your chest X-ray with a radiologist, there appears to be early evidence of emphysema." The chest X-ray is actually within normal limits. The patient stops smoking and in subsequent follow-up visits remains indebted to Dr. M. for "changing his life." (PE & PCM, 70.)

The synopsis of the case used should be accompanied by questions for discussion. I tend to use three questions to distinguish ethical issues from technical, legal, or emotional ones: 1) What is the main ethical issue posed by this case? 2) What are the best arguments that can be given on both sides of the ethical issue? and 3) What is your position on the ethical issue with the reasons why you hold it?

In each session these or other questions should be used as an agenda for the discussion. The group will need to be held to the task of studying ethics rather than merely swapping opinions. In each session the leadership team will also need to identify the religious questions and issues that emerge in connection with ethical problems. These will likely be questions about the sources of justification and validation for ethical guidance, pleas for explanations of God's ways in the face of evil (theodicy), and questions about why we should be moral at all.

The team should consistently identify ideas and needs for action that require more careful planning. A process should be established at the beginning of the course by which these ideas can be examined and pursued.

What follows is a suggested syllabus for a two-semester course of 12 weeks each.

Session One:

Introduction and Overview

Introduce the steering committee and explain that members are available to help with the course, to receive feedback, and to shape proposals for action if needed. Invite participants to introduce themselves and comment on why they entered the course and their expectations for it.

Give the rationale for the problems selected for study and an overview of the entire course. Point out readings and any other available resources. Then hand out a pre-selected case, the case above for example. Using the three questions, or others as needed, explain how case studies will be used. Practice by assisting the group to respond to each question. Stress the importance of distinguishing ethical from legal, technical, or emotional issues. Explain that each session opens with reports from members on their reflection on the case.

Conclude the session with a brief talk about the term "ethical," which includes not only what ought to be done in a given situation, but also the

question of why and where we ought to turn for guidance on the problem. Questions about the best sources of guidance raise deeper, theological questions about the sources of authority and validation for ethics and how anyone can come to know or do what is good and/or right. These doors to the theological dimension of ethics should be kept open and returned to throughout the course. (Resources: HHV, 1-17; PBE, 3-18; PE & PCM, 5-19.) Give out the next case.

Ethical Issues in Procreation, Parenthood and Genetics

Session Two:

Artificial Insemination by Donor (AID)

Cases: *Sue and Bill*, GE & P, 3-5, AID and the Single Welfare Mother, CIB, 20. Resource: Obstetrician/gynecologist, social worker.

Session Three:

In Vitro Fertilization (IVF) and Challenges to "The Orthodox Family"

Case: *19 Scenarios for the Use of IVF*, GE & P, 25-27. Resource: Obstetrician/gynecologist.

Session 4:

Human Genetic Screening

Case: *Should a Therapeutic Lie Be Condoned?* CGD, 16. Resource: Medical geneticist or genetic counselor.

Session 5:

Prenatal Diagnosis of Genetic Disease

Cases: *Consequences of a Sex-linked Disorder*, CGD, 18-20; *Jim and Mary*, GE & P, 43-48; *Michael and Patricia*, GE & P, 70-71; *Risk Taking and a Minor Birth Defect*, CIB, 12; *Prenatal Diagnosis in Twins: One Affected/One Healthy*, PBE, #23, 311-312. Resource: Medical geneticist or genetic counselor.

Session 6:

Abortion Choices

Cases: *Melinda Allen, a Teenage Pregnancy*, HHV, 18-19; *The Hospital's Duty and Rape Victims*, CIB, 17. Resources: Psychiatrist, lawyer.

Session 7:

Forced Cesarean Section: Fetal vs. Maternal Rights

Case: *The Colorado Case*, PBE, #24, 312-313. Resources: Obstetrician, lawyer, nurse.

Session 8:

Severely Handicapped Infants

Cases: *Bloomington Case*, PBE, #22, 310-311; *Case Report: Baby Boy with Down's Syndrome and Duodenal Stenosis*, CGD, 86-93; *Nurturing a Defective Newborn*, CIB, 58; *The Philip Becker Case*, PBE, #20, 307-309. Resources: Pediatrician, lawyer, nurse in neonatal care.

Session 9:

Religious Refusals of Treatment for Children

Cases: *Faith Healing for Childhood Leukemia*, CIB, 33; *Jehovah's Witness Case*, PBE, #13, 298-299. Resource: Pediatrician, lawyer, nurse.

Session 10:

Mental Retardation

Cases: *Sterilizing the Retarded Child*, CIB, 14; *The Willowbrook Case*, PBE, #27, 317-318. Resources: Pediatrician, lawyer.

Session 11:

Human Gene Therapy

Cases: *Attempted Gene Therapy*, CGD, 31-32; HHV, 176. Resources: Medical geneticist, biologist.

Summary Session:

Ethical Guidance for Procreation, Parenthood, and Genetics

Based upon work with the steering committee, in the summary session the leader should: 1) describe the basic ethical views that have emerged in the group's discussion; 2) present ways, from a theological and biblical perspective, to reconcile great differences between conflicting ethical views; and 3) present trial statements of ethical guidance on the most controversial issues for the group's consideration. Also, if ideas emerge about plans for action in special areas—for example, teenage pregnancy, protection of the mentally retarded, premarital counseling combined with genetic counseling when indicated—the group should review the shape of these plans. (Resources: GE & P, 16-23, 29-39, 73-102; CGD, 137-176; QABL; H:EIBE.)

Ethical Issues in Medicine and Society

Session 1:

Introduction and Overview

Same as for the first semester.

Session 2:

The Physician-Patient Relationship: Full Disclosure

Cases: *For the Patient's Own Good*, PE & PCM, 70; *Nurses and Disclosure*, PBE, #6, 290-291; *Disclosure of a Remote Risk of Death in Treatment*, PBE, #7, 291-292; *Medical Lying and the Therapeutic Privilege*, PBE, #5, 289-290. Resource: Physician, lawyer, nurse.

Session 3:

The Physician-Patient Relationship: Confidentiality

Cases: *The Homosexual Husband and Physician Confidentiality*, CIB, 22; *Adolescent Confidentiality*, PE & PCM, 78; *Divided Loyalties in Family Practice*, PE & PCM, 72-73. Resource: Physician, lawyer.

Session 4:

Transplantation: Who Is the Best Donor?

Cases: *The Reluctant Kidney Donor*, PBE, #2, 285; *The Best Donor Is the Retarded Brother of the Patient*, PBE, #25, 315. Resource: Surgeon, lawyer.

Session 5:

Decisions About Life-Sustaining Treatment

Cases: *Mrs. R.*, PBE, #17, 304; *The Nurse and Orders Not to Resuscitate*, CIB, 56; *Does "Doing Everything" Include CPR?*, CIB, 68. Resource: Physician, nurse, lawyer.

Session 6:

Death and Dying: The Right to Die

Cases: *A Suicide Attempt and Emergency Room Ethics*, CIB, 62; *If I Have AIDS, Then Let Me Die Now*, CIB, 71. Resource: Critical care physician, lawyer.

Session 7:

Death and Dying: Suicide and Euthanasia

Cases: *Ruth Rowe*, HHV, 40; *John K.*, PBE, #11, 296-297. Resource: Physician, lawyer.

Session 8:

Allocation of Scarce Resources

Case: *The Last Bed in the ICU*, CIB, 92. Resource: Critical care physician, nurse.

Session 9:

Aging and Health Care

Case: *The Cost of Living Longer*, HHV, 120-123. Resource: Economist, physician in geriatric practice, social worker.

Session 10:

Ethical Problems in Cost Contain-

ment

Case: *The Doctor, The Patient, and the DRG*, CIB, 98. Resource: Economist, physician.

**Session 11:
Who Has First Claim on Health Care Resources?**

Case: *State Bill 529*, PBE, 321-322. Resource: Economist, legislator, physician.

**Summary Session:
Ethical Guidance for Medicine in Society**

Based upon work with the steering committee, the leader can: 1) describe the various ethical views that have been expressed in the discussion, 2) point to normative ethical principles like autonomy, non-maleficence, beneficence, and justice (PBE, 59-220) that, in this and other cultures, are deeply informed by biblical principles of love and justice, 3) offer ethical guidance for the most controversial points that have arisen, and 4) review proposals for action, for example, congregational encouragement of use of Living Wills, Durable Power of Attorney, and other forms of advance directives for health care. (Resources: TPC, 13-35; PBE, 221-276.)

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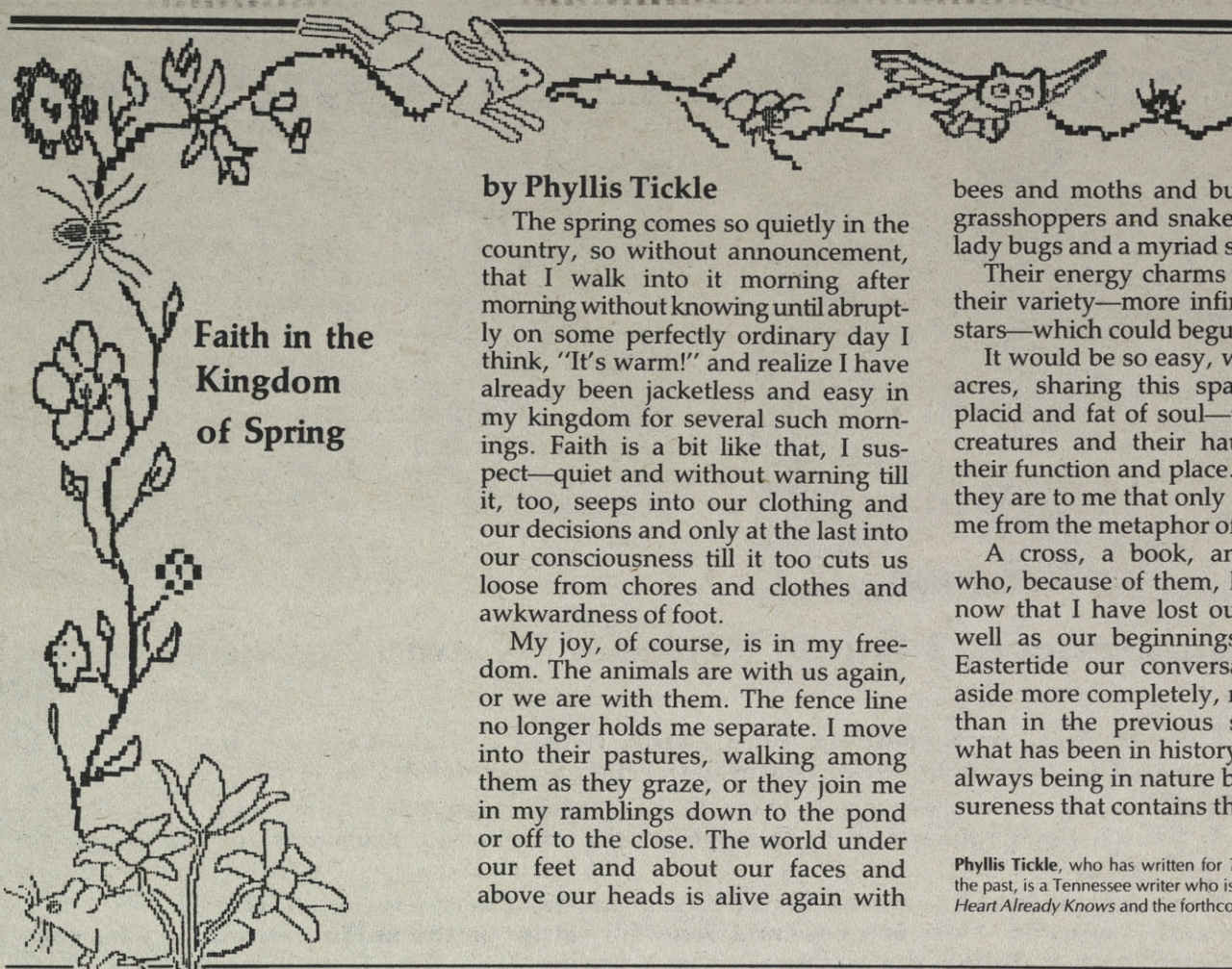
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Additional Resources:

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Warren T. Reich, ed.: *Encyclopedia of Bioethics*, Vols. 1-4, New York, N.Y., Free Press, 1978.



**Faith in the
Kingdom
of Spring**

by Phyllis Tickle

The spring comes so quietly in the country, so without announcement, that I walk into it morning after morning without knowing until abruptly on some perfectly ordinary day I think, "It's warm!" and realize I have already been jacketless and easy in my kingdom for several such mornings. Faith is a bit like that, I suspect—quiet and without warning till it, too, seeps into our clothing and our decisions and only at the last into our consciousness till it too cuts us loose from chores and clothes and awkwardness of foot.

My joy, of course, is in my freedom. The animals are with us again, or we are with them. The fence line no longer holds me separate. I move into their pastures, walking among them as they graze, or they join me in my ramblings down to the pond or off to the close. The world under our feet and about our faces and above our heads is alive again with

bees and moths and butterflies and grasshoppers and snake doctors and lady bugs and a myriad such lives.

Their energy charms me, but it is their variety—more infinite than the stars—which could beguile me.

It would be so easy, walking these acres, sharing this space, to grow placid and fat of soul—to love these creatures and their haunts beyond their function and place. So beautiful they are to me that only a cross keeps me from the metaphor of pantheism.

A cross, a book, and an Other who, because of them, lives so close now that I have lost our borders as well as our beginnings. And each Eastertide our conversation is laid aside more completely, more readily, than in the previous spring while what has been in history and what is always being in nature blend into the sureness that contains them both.

Phyllis Tickle, who has written for *The Episcopalian* in the past, is a Tennessee writer who is author of *What the Heart Already Knows* and the forthcoming *Final Sanity*.

© Phyllis Tickle

**Les evenements:
On-the-scene Haiti report
Hallelujah Chorus
and justice by blood**

by Nan Cobbey

At 7 a.m. on February 7 the national television station was broadcasting a tape Jean Claude made before he left. And after that farewell message, the new Conseil National de Gouvernement appeared on the screen live.

The announcement was stunning. We were all listening at College St. Pierre in Port-au-Prince. By the time the new council's message was over, the room was filled with people who'd dropped in, hearing the blare of the TV from the walkway. We all just kept looking at each other with our mouths open, repeating the words of the general: "Jean Claude Duvalier, ex-president."

It took a few minutes for the news really to sink in, that he was really gone, that the evil and greed might really come to an end. But as we sat there sort of speechless, the music started. Next door and down in the alley nearby where hundreds of people live we could hear singing and then the national anthem and then whoops and shouts. And that was just the beginning.

We had to see what was happening *dans les rues*. And what a scene! Within one hour there were thousands and thousands of people in the streets, marching in groups, singing and waving branches over their heads—palms, bougainvillea, laurel, anything they could find or break off a tree as they passed.

By 10 a.m. most had congregated in front of the palace which was now ringed by army guards, the heroes of the day, and they were being feted. It was the most amazing scene. Haitians, Americans, Germans, Lebanese, Dominicans, journalists from everywhere, and all were beaming. And above it all, above the din and

dancing and horns, you could hear clearly Radio Soleil, the brave "Voice of the Catholic Church," back on the air. Every car that passed was tuned to it. That wonderful station was broadcasting the "Hallelujah Chorus." You could just feel the wonder and joy and release of this people.

At 1:30 that afternoon the doors of the infamous Caserne Dessalines were opened, and all the political prisoners were freed. It was truly a day of deliverance.

Since that morning of glory, however, a bitter price has been paid and is still being paid. Twenty-eight years of brutality and repression and greed aren't easily forgotten. In every church, in every publication, on radio and on television the message of reconciliation and forgiveness is being preached again and again. The vengeance that is going on now as the Tonton Macoutes—more than 14,000 of them—are hunted down is ugly. The wounds are deep and are now raw again. They won't be easily healed. This people has suffered terribly, and now some of them must have justice by blood.

At the height of the violence and tumult, the Episcopal Church of Haiti published and broadcast a declaration, a statement of its position on the trials facing the nation. It was a call to all Christians to remember the

promise they make, their baptismal promise: "Will you strive for justice and peace among all peoples and respect the dignity of every human being?" And the response: "I will, with God's help."

The statement called Christians to take a stand on behalf of the poor, to oppose injustice and repression "no matter what its source or form."

At the time it was released, those words were a clear challenge to a repressive government and to all those who supported it. Today the message is even more poignant. "Respecting the dignity of every human being, . . . striving for justice and peace among all peoples," are as important today, now that the tables are turned, now that the mighty have been brought low, as they were a few weeks ago when the power was in other hands.

The promise applies to all people, not just those on our side of the barricade or our side of the border. Believing that and learning to act on it are the challenges facing Haiti today. They are the same challenges we all face: to look past our differences of race and nationality and politics and see brothers and sisters.

Nan Cobbey, a journalist, is a Volunteer for Mission who works in Port-au-Prince for the Office of Development where she edits *Bulletin de Nouvelles*.

Two good men go

The Church Militant lost a priest and a layman with the deaths of Canon Gordon Gillett of New Hampshire and Howard Hoover of California.

Gillett, who died in Florida, was dean of the Cathedral Church of St. Paul, Diocese of Quincy, in Peoria, Ill., for six years and upon retirement was named an honorary canon. He did not stop working.

He moved to New Hampshire, where he was rector of Christ Church, Portsmouth, for five years, then retired again but served parishes in Florida and the West Indies while on vacation trips with his wife Katherine,

who survives him.

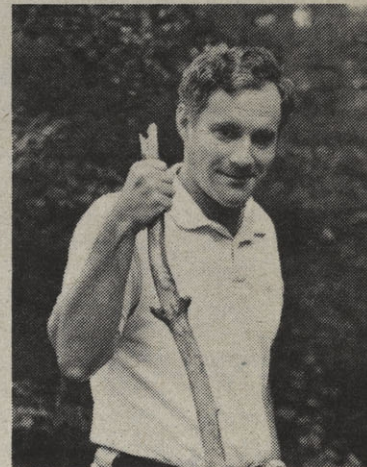
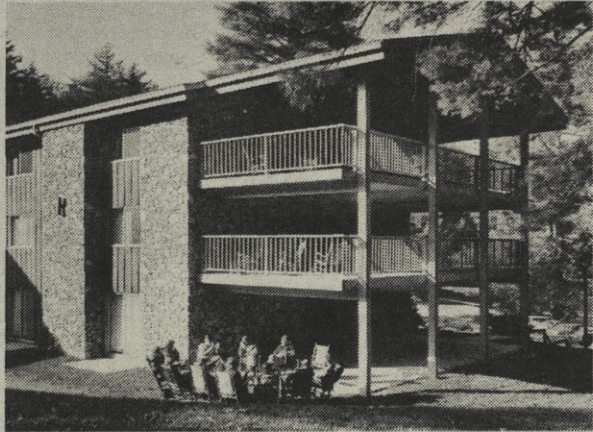
Gillett, who served nine years on Executive Council, was a deputy to 10 General Conventions. In 1970 he was keynote speaker when the General Convention Special Program was introduced. He was on the nominating committee for Presiding Bishop and was a consultant to the Standing Liturgical Commission.

Howard Hoover, a member of the Board of Directors of *The Episcopalian* since 1961, died in Pasadena after a long illness.

West Coast manager for *The New Yorker*, Hoover was a graduate of Stanford University who served in the Aleutians as a U.S. Marine of-

Continued on page 34

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Summer Conference Week 1 June 8-13

CONFERENCE FOR ADULTS WHO WORK WITH YOUTH, Coordinator: **Bobbie Bevill** of New York, N.Y., the Episcopal Church's national Youth Ministries Coordinator.

Perfect for parish and diocesan youth leaders, veterans and newcomers, this conference examines approaches to youth ministry, as well as theories of adolescent and faith development. Share ideas and leadership experiences, learn about new resources for your youth program. Enjoy music, worship, and fellowship with youth leaders from many states. Continuing Education Units (CEU) awarded.

JUNIOR YOUNG PEOPLE'S CONFERENCE, Coordinator: The Rev. **Sheryl Kujawa**, Youth Missioner, Diocese of Massachusetts.

For youth now in grades 6-8. "Belonging"—The Kanuga community provides experiences of belonging and allows us to share questions about our needs, the needs of others, and where we belong. Most of all, the conference will be fun for everyone.

SENIOR YOUNG PEOPLE'S CONFERENCE, Coordinator: The Rev. **Patricia Schumacher**, Director of Youth Ministry, Diocese of Southeast Florida.

For youth now in grades 9-12. The theme is "Forgive Them For They Know Not What They Do," and we will struggle with issues that concern the youth of the Church: the difficulties of family relationships, nuclear disarmament, apartheid, abortion, child abuse, world hunger, suicide. Our purpose is to better enable young people to serve Christ in all persons, and to strive for justice and peace.

There will be time for fun, too. **Lindy Hearn** of Memphis, Tennessee will be the musician and the Rev. **Ronald Fox** of Miami, Florida will be our resident humorist.

Summer Conference Week 2 June 14-20

OF ONE BODY — BRIDGING THE GAP BETWEEN MAINLINE AND RENEWED CHRISTIANS, Keynote: **Kenneth L. Woodward**, Religion Editor of Newsweek magazine. Coordinators: The Rev. **William L. Sachs**, Richmond, Virginia, and the Rev. **Joseph W. Trigg**, Paducah, Kentucky.

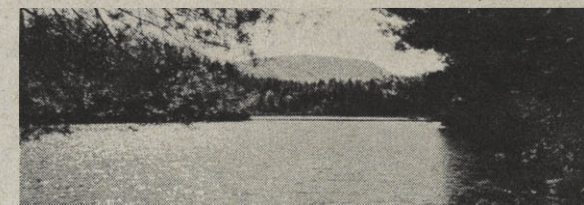
Putting the renewal movement in historical perspective, examining its appeal and strengths, offering suggestions for its enhancement. Affirming the inherent strengths of mainline Christianity, particularly its diversity and breadth. Indicating possibilities for cross-fertilization. (CEU awarded.)

BIBLE CONFERENCE, PAUL vs. THE CHRISTIANS, Keynote: **Edward C. Hobbs**, Chairman of the Department of Religion, Wellesley College. Coordinator: The Rev. **David R. Williams**.

Good Christians (legalists), Spiritual Christians (Gnostics), Successful Christians (Divine Man Christianity), and Pie-in-the-Sky Christians (Apocalyptic) — Paul opposed them, yet each is among us today with millions of followers. Paul's objections to them and his own version of the Gospel are the focus of this year's Bible Conference. (CEU awarded.)

SMALL-CHURCH LEADERSHIP, Keynote: The Ven. **Robert N. Willing**, responsible for mission strategy for the Mid-Hudson region, Diocese of New York. The Rt. Rev. **Rogers S. Harris** will be bishop-in-residence and chaplain. Coordinator: the Ven. **F. Neff Powell**.

For laity and clergy to celebrate the importance of small congregations while sharing new information and skills for Christian Education, music and liturgy, pre-evangelism, outreach, what works and what does not. Benefits local lay and clergy leaders, diocesan staff. Team attendance encouraged. (CEU awarded.)



EXPLORING THE EUCHARIST, June 14-20, Co-leaders: Fr. **Robert Greenfield**, Fr. **Martin Smith**, Fr. **James Madden**, and Br. **Jonathan Maury** from the Society of St. John the Evangelist (Cowley Fathers), Cambridge, Massachusetts and Durham, North Carolina. Explore the implications of the Prayer Book statement that the Holy Eucharist is "the principal act of Christian worship on the Lord's Day." Examine rigorously the theology and structure of the Prayer Book liturgy, and the social, pastoral, and political implications of the centrality of the Eucharist. (CEU awarded.)



Bobbie Bevill



Bishop Allison



Bruce Stewart

Summer Conference Week 3 June 21-27

BISHOPS' FORUM ON GRACE, A Conference for Clergy and Laity, Speakers: The Rt. Rev. **C. FitzSimons Allison**, Bishop of South Carolina; the Rt. Rev. **Herbert A. Donovan, Jr.**, Bishop of Arkansas; the Rt. Rev. **Peter J. Lee**, Bishop of Virginia. Coordinator: **Betty Roberts**. Moderator: The Rev. **Mary Adelia McLeod**.

A rare opportunity: a forum for three bishops to share their views and insights on issues facing the Church, a time for participants to discuss their thoughts and feelings, an exploration of theological and historical perspectives which have guided us to the present. (CEU awarded.)

CHRISTIAN EDUCATION CONFERENCE, Keynote: The Rev. **Locke E. Bowman, Jr.**, Professor of Christian Education and Pastoral Theology, Virginia Theological Seminary. Coordinator: **Carolyn H. Dicer**. Music leader: **William Stokes**.

Generation to Generation: The Ministry of Teaching — This practical conference will explore all dimensions of Christian Education in the parish: effective teaching for all age groups, classroom methods, lesson planning. Interaction with the Arts Conference, workshops, worship and more. (CEU awarded.)

LIVING IN THE CREATIVE PROCESS, Arts for the Whole Body of Christ, Keynote: The Rev. **J. Bruce Stewart**, director of the Center for Liturgy and the Arts, Annandale, Virginia. Coordinator: The Rev. **Orion Davis**.

The primary focus will be on the use of the arts in liturgy and education. No experience or talent is necessary yet you can work in depth in clowning, drama, storytelling, music, dance, or visual arts. Shared worship and fellowship with the Christian Education Conference. (CEU)

... and a relaxing mountain vacation



Judith and Francis MacNutt



Summer Conference Week 4 June 28-July 4

BISHOP SPONG AT KANUGA, Keynote: The Rt. Rev. **John Shelby Spong**, Bishop of Newark. Coordinator: **Jane Alexander**.

Singing the Lord's Song in Exile — Using the Exile period in Israel's history as an analogy to the faith crisis of our time, Bishop Spong will seek to illumine our understanding of what it means to be a pilgrim people on a journey into God.

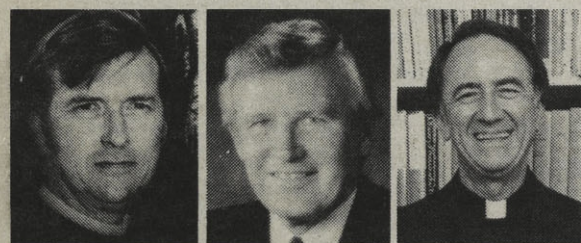
Among the questions to be addressed: Is our God large enough to transcend both a shrinking world and an expanding universe? Is our faith articulated in ways adequate for the language and knowledge explosion of our time? Can we move beyond tribal mentality into the inclusiveness of a common humanity sustained by a Creator God? Could our questions and doubts be the tools necessary for forging a new and deeper understanding of that which is holy? (CEU awarded.)

JOHN CLAYPOOL ON PREACHING, Keynote: The Rev. **John R. Claypool, IV**, Theologian-in-Residence, Christ Church, San Antonio, Texas. Coordinator: The Rt. Rev. **Rogers S. Harris**. (CEU awarded.)

The art of verbal communication, the importance of listening in the preaching process, how contemplation and pastoral care interact with preaching, the art of interpretation, the relation of story and sermon, the values and risks of confessional preaching.

RAISING CHRISTIAN CHILDREN IN A SECULAR WORLD, A Preschool/Parenting Conference, Keynote: **Jim and Kathy McGinnis**, of St. Louis, Missouri, authors of *Parenting for Peace and Justice*. Coordinator: **Doris Blazer**, Ph.D.

Learn to plan, as a parent or teacher, Christian Education that supports young children's faith and moral development. Combat those factors in society which shape children's belief systems toward self-centered behavior, materialism, and destructive behavior rather than toward Christian values. (CEU awarded.)



Bishop Spong

John Claypool

Locke Bowman

June 29-July 4 (note Sunday starting date)

THE WAY OF THE DREAM, The primary content and point of departure will be *The Way of the Dream*, a new documentary series of films featuring the foremost living authority on analytical psychology, Dr. Marie-Louise von Franz. Dr. von Franz worked with C.G. Jung for 31 years. The films were produced by analyst/film maker Fraser Boa of Toronto, Canada. Explore the objective world of the dream and how dreams presented in the films may reflect the unconscious focus of our time. Coordinator: The Rev. **Robert L. Haden, Jr.** (CEU awarded.)

Summer Conference Week 5 July 5-11

KANUGA RENEWAL CONFERENCE, The Healing of Relationships, Keynote: **Dr. and Mrs. Francis S. MacNutt**, acclaimed for their teaching, preaching, and healing conferences offered through Christian Healing Ministries of Clearwater, Florida. Music and worship leaders: **The International Fisherfolk Team** of the Community of Celebration. Coordinator: The Rev. **John M. Barr, III**.

Focus on restoring our broken relationships, including our primary relationship with the Lord and our bonds with family, friends, co-workers, communities.

CHILDREN IN THE FAMILY OF FAITH, Preschool/Parenting Conference, Coordinator: **Doris Blazer**, Ph.D., Coordinator of Early Childhood Education, Furman University. The staff includes the Rev. **Gus Boone**, **Patsy Boone**, **Mary Phillips**, and **Rose Helms**.

For persons who believe young children ages 2-7 need to be fully included in church programs of education and worship, but who feel uncertain of what foundations of faith preschoolers should be learning. (CEU)

Summer Conference Week 6 August 24-29

MORTON KELSEY CONFERENCE, The Christian Pilgrimage: Journey Inward-Journey Together-Journey Outward, Keynote: **Morton T. Kelsey**, Professor Emeritus, Department of Theology, Notre Dame University. Coordinator: The Rev. **Thomas R. Ward, Jr.**

This conference will help participants continue their inward journeys into Christ through spiritual discernment, dreams, meditation, journal keeping, and active imagination. (CEU awarded.)

Fall Conferences September 29-October 3

HEARTS AFIRE — MINDS RENEWED, Spiritual Development at a Turning Point, The Rev. **Ron DelBene** of Trussville, Alabama will lead this combination conference and retreat.

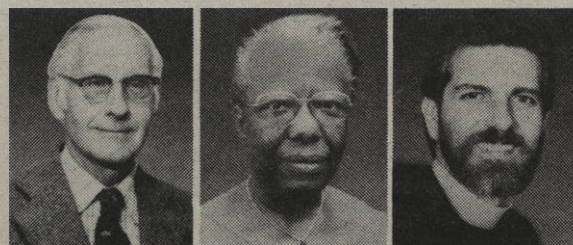
Silence, content presentations, corporate and private prayer, storytelling, music, practical programs for spiritual development in our local settings.

LIVING THE STORY IN THE LITURGY, Keynote: **Verna J. Dozier** of Washington, D.C., a sought-after speaker, author, and consultant in Bible study and the ministry of the laity. Coordinator: **Eugenia H. Dowdeswell**.

How the Biblical passages read each Sunday weave themselves through the entire liturgy, and through our lives. (CEU awarded.)

Winter Conference December 28, 1986-January 1, 1987

WINTERLIGHT XI YOUTH CONFERENCE, Coordinator: The Rev. **Chris Mason** of Wilmington, North Carolina. This after-Christmas conference for persons in grades 9-12 is now in its eleventh year.



Morton Kelsey

Verna Dozier

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Summer Guest Period July 12-August 23

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Should divorced clergy be allowed to remarry?

"To what Gospel-furthering end do we run remarried clergy out on a rail?" was the question Robert Farrar Capon addressed to the Presiding Bishop in the February issue. Here readers air their own views on the place of divorced and remarried clergy in the Episcopal Church.

Grace is for giving

Father Capon does not mention one important aspect of grace: it is for giving as well as for receiving. Once a person is saved by grace—free, undeserved, profligate grace—it is his turn to pass that grace on to others. A priest should be the most gracious person of all for he represents God to his people—a God who lives by covenant and commands His people to do the same. But the priests in Capon's worst-case scenarios, though certainly in need of both divine and human grace, may no longer be in a position to model it. In some situations, a divorced man is still a credible model of God's grace; in others, he is not. May the Church have the wisdom to know the difference.

LaVonne Neff
Downers Grove, Ill.

Being "too good"

Robert Capon has been an important spiritual force in my life, and his ecclesiastical disappearance has always seemed to me a great travesty. I, too, am an Episcopal priest (or at least I think I am still an Episcopal priest) who has been divorced and remarried. My story is lengthy, but what it boils down to is whether forgiveness and reconciliation are really possible with the Church. Like the languished Hindu who came to Mahatma Gandhi by night, saying, "Is there a way out of hell?" I have found myself in the depths of such a moral dilemma.

My problem has been in trying to be "too good," in trying to "look good." As a result of my sins, it has been my lot finally to face my darker self, to "see through a glass darkly," but the Church has not been in any way "the Body of Christ" to me. Yet I do yearn for such fellowship because all the so-called promises of faith seem empty without the moral evidences of a Redeeming Community, one that I am now looking for and desire to be a part of wherever such may be found.

The horrible irony of this is truly a slap in the face of the laity or *laos*, the "people of God," for the present double standard really does, as Capon says, presuppose that only the clergy are the "real Christians" and the rest of the mob is around simply to pay the bills.

Gary W. MacKendrick
Hillsboro, Ore.

He chose priesthood

Mr. Capon makes a convincing case for Christ's message of forgiveness and reconciliation as related to the remarried. In his own case, however, he seems to have forgotten one major factor: in distinction to most Episcopalians, he chose to be ordained a priest. And whether he realizes it or not, he serves as a spiritual guide and an example of how Christ's love can be made

real through the lives of men and women today. Perhaps he will some day be able to leave the preaching to those who have pulpits and move on to a more appropriate role in the Church.

Marilyn J. O'Regan
Bridgewater, N.J.

More compassion needed

Although I have been a happily once-married priest for 33 years, I have sometimes been troubled by the uncharitable treatment which not a few fellow priests have received from bishops and lay people when a divorce has taken place in their lives. If they have subsequently remarried, the Church's treatment of them has often been even more severe.

Many times through the years, I have wanted to express on their behalf my feelings on the subject, but at last Father Capon has eloquently done it for me. I pray his letter will receive a wide distribution and an even wider response from those who both preach and profess Christian compassion.

Gerald H. Graves
Chula Vista, Calif.

I am a divorced priest who was required by my bishop, in response to my pending divorce, to resign my pastorate. Insofar as the word of God is spoken through the Church's authority, the message I have heard heretofore has not been one of grace and forgiveness. In reading [Capon's] letter I began to realize both grace and forgiveness and know I am a more loving priest because I have been forgiven much.

Kenneth L. Barker
Lawton, Okla.

Comments from a "worst case"

I am the ex-wife of one of your worst case scenarios—that is, the ex-wife of an Episcopal priest who married my best friend as soon after our divorce as was legally possible. My ex-husband still has his parish, and his wife still sings solos in the choir. And what about me? For a long time I forced myself to go to church. Counseling sessions with the priest of the parish I attended were hurtful and unproductive. He could not or would not deal with my anger toward the Church.

My heart is full of anger, bitterness, outrage—not only at my husband, but at the Church and at God. Our children do not attend church.

What we have here is not so much an example of God's and the Church's forgiving nature, but rather a refutation of the power of God's love in our lives. What I hear from people in my ex-husband's congregations is not hope as a result of God's forgiveness, but a sense of betrayal and denial of hope. If this man who dedicated his whole life to God's service can be overcome by the temptations of this world, what chance do I have? If this family that tried to live as an example for the people in its care can be shattered, what hope is there for my family?

On the way to a nearby city where my daughter attends college, a billboard says in huge letters, "GOD WANTS YOU." I never approach it

that my heart doesn't give a small lurch of hope, and then I get close enough to see in smaller letters, "The family that prays together stays together." I just smile my "Oh, yeah" smile and keep on going.

Name withheld by request

Right on grace, but wrong on accuracy

Robert Farrar Capon is absolutely right in his assertion that a sinner "is saved—and acceptable and uncondemned in Christ Jesus—simply by trusting grace," and the Church is indeed entrusted with the task of declaring the Good News of forgiveness and reconciliation. His complaint, however, that the Church accepts lay sinners but not divorced and remarried clergy is surely not accurate.

The same doors that are open to penitent laity are open to penitent clergy and the Church has no wish to debar either from the grace of God. But there is also a need for discipline if the Church is to retain its well-being and its credibility; and there is a difference of role between the people and their pastor, whose duty is to lead by example as well as by precept.

The rector of a parish, if he is married, should as a husband and a parent be a model to his people of the sanctity of Christian marriage. Hence the requirement in the Pastoral Epistles that a presbyter (bishop) should be the husband of one wife and manage his own household well (I Tim. 3:2-5) and also the promise which Mr. Capon made at his ordination that he would be diligent to frame and fashion himself and his family according to the doctrine of Christ as a wholesome example to the flock of Christ (1928 BCP, 1979 similarly).

Even if the Church now judges him to be disqualified for the exercise of the sacred office to which he was ordained, it has not kicked him out. There is not a single one of us who can stand before God without the grace and mercy freely offered us in Jesus Christ our Lord.

Philip E. Hughes
Rydal, Pa.

"No" to official flippancy

Jesus' teaching on divorce and remarriage as adultery is not ambiguous or qualified. Jesus came to call sinners to repentance. To the woman taken in adultery He said, "Go and sin no more." He did not say, "Go and do it again and again and feel good about yourself." The New Testament contains 11 concise definitions of adultery.

We are all sinners, but Jesus obtained for us the grace to exercise our will to keep His laws. Nowhere in Scripture does He even hint that His commandments are simply ideals or guidelines never to be achieved. We must indeed have compassion and the charity to pray and hope that those living in such situations may be given the strength to "go and sin no more." But to allow divorced and remarried clergy employment would not be, as Mr. Capon writes, "to hide the light of grace under a bushel of law," but to impose an example of official flippancy toward the Word of God. Christ showed His love for His heavenly Father in His hatred of sin, His love of prayer, and His obedience unto death. John in his Gospel-furthering message wrote in I John 2:4, "He who says he knows God and does not keep His commandments

is a liar, and the truth is not in him."

Judith D. Knott
Watertown, Conn.

Wholesome examples needed

I have some concern about Father Capon's situation as he presents it. In his letter, he mentions that it was he who left his wife, and he did so in order to marry another woman. For a clergyman to enter into the sins of adultery, fornication, and divorce is a painful tragedy which should evoke from the church community prayers of compassion and hope for Christ's re-creation of that priest.

However, let me remind Father Capon of one of the questions which the bishop asks the ordinand during the examination portion of the ordination service: "Will you do your best to pattern your life and that of your family according to the teachings of Christ so that you might be a wholesome example of Christ to your people?" This question reminds us that whether we clergy like it or not, we are as representatives of Christ to His people, called to live our lives as an example of righteousness for our people and our world. If we are not willing to be an example of what it means to be the Lord's redeemed, how can we feed our people in the Faith, and how can we bring those outside the Faith into the joy of knowing Jesus Christ?

The grace of our Lord Jesus Christ is for everyone. Yet we all know that the Lord's forgiving grace cannot be fully operative in our lives until we first confess our sins and then accept appropriate penance. Father Capon's loss of his pulpit was an appropriate penance. Such a decision allows the priest to rebuild his relationship with the Lord and experience healing.

James M. Clarke
Tarpon Springs, Fla.

We should welcome, not reject, people

Robert Capon's article gave me the courage to address a problem regarding laypeople and marriage.

My son, who was alienated from the Episcopal Church, decided to marry. Knowing of my feeling for the Church, he thought I would be pleased if it were an Episcopal service. But when he asked a female priest for an interview, she said she could not marry him because he was not an active and giving member of her congregation. Another Episcopal priest met with my son and his fiancée three times, then said he didn't know if his bishop would allow him to marry them in the Methodist college campus chapel where they wished to be married. He suggested my son retake the preparation for confirmation, and then maybe he would consider marrying them.

I am sick and tired of hearing about evangelism when we don't do it within our own doors. When we refuse the sacraments because people are only "using the Church," we have forgotten that those people also are children of God. If we truly believe what we say, we would welcome them. Even if they only use the Church this once, they remember being accepted. My son was married by a retired Methodist minister who was a loving person, and he was married in the sign of the Trinity. I pray that someday my son and daughter-in-law may forgive the rejection they experienced.

Elizabeth Strong Miller
Wilmington, Del.



A lively faith in a small world

by Gloria White-Moore

Kenneth Paul believes "life lives on life—we inhabit this planet together. We all have various prejudices, but we do not have the luxury of cultivating them, only the time to share ourselves with others in order to live more openly and fully."

The Oxford-educated clergyman, whose medium-length, graying hair falls in loose waves around his face, gives the appearance of a rural English vicar straight from the Elizabethan period, but he's a Louisianian whose English accent is modified, ever so slightly, by a southern drawl. Rector of Holy Cross, Shreveport, La., he listens daily to the BBC worldwide broadcasting network. "It enables one to understand more fully just how small the world really is."

The church he shepherds stands like a lone sentinel, offering help and encouragement to inhabitants of the

seamy, lower socioeconomic area of the city. Under his leadership, membership has reached more than 900, mostly younger communicants.

In 1954, St. Mark's Episcopal Church, formerly in the Holy Cross site, moved with most of its membership to a larger, more exclusive location. Only 26 of its older members remained behind. They secured the money to purchase the ivy-covered Gothic revival building whose chapel contains glass and furniture from the original church building consecrated before the Civil War. Not only did they appreciate the church's historical value, but they felt challenged to provide a continuing ministry to the downtown area.

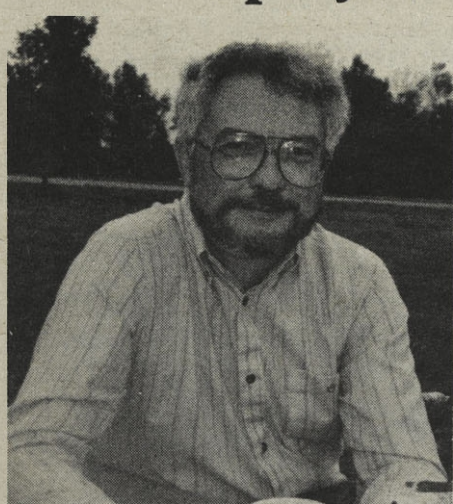
Paul considers himself a free-thinker, as do most of his parishioners, yet he is conservative in valuing the virtues of integrity, loyalty, and honesty. Holy Cross, he says, maintains a broad spectrum of diversity both in thought and worship. He has no time for "busy work" or entertaining the leisure class. "I am not the manager of a private club. The Church is an institution for all people regardless of race or social status."

On the firing line for over 20 years in the battle for equality, Paul finds little progress. Socially and economically, Shreveport remains mostly segregated. "I am sorry for those people who live in boxes they have built for themselves and who must use all their energy to keep their prejudices going. With only one-fourth of the world's population being white, it takes much concentrated effort to try to prove one's ethnic superiority."

The Episcopal Church has recently designated Holy Cross a Jubilee

Continued on page 23

He helps people learn to pray



by Charlotte A. Neyland

When in the late 1960's he was asked to recommend someone to lead a series on contemplative prayer, the Rev. Bede Thomas Mudge answered, "I recommend me." At the time he was the only person he knew who had experience in the subject. Today Mudge serves as spiritual director for the 48 parishes in the Diocese of Kansas.

Mudge, a member of the Order of the Holy Cross and administrator of Holy Savior Priory in Pineville, S.C., spends four weeks a year in Kansas to enable planning for spiritual growth. On a personal level he says his job is "to help people learn to go to God through their various elements of humanity."

Mudge began working in spiritual direction when he served a small parish in the midwest where an elder-

ly woman said to him, "I wish I could learn to pray before I die." He said he would help her find out how to pray, and together they began reading and discussing various books on prayer. Continuing this work after he entered the Order of the Holy Cross, Mudge found himself "sitting on top of a fair amount of knowledge." He began to receive requests to do training on the subject.

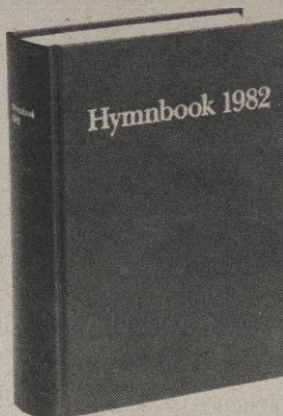
At spiritual growth workshops Mudge paints pictures with words. Images from his experience with God and creation help people see what he wants to share. Speaking of a windstorm, he says, "I noticed the violence that is part of nature, and it stirred up the unease within me."

Mudge leads the members of a group through their own experiences of the word "contemplation." To a woman who studied a pencil, he says, "I'll bet you will never look at a pencil in the same way again."

The talks helped her focus, she says. "I moved beyond the object and concentrated on being at one with the individual in the pencil factory."

A soft-spoken man, Mudge willingly shares his strengths and weaknesses when he teaches. He has a sense of himself as a human creation and he shares this awareness with others. During his presentation he speaks in quiet tones. When he finishes, he stops by saying, "That is all." The group adjourns to go to Eucharist, and Mudge prepares for the celebration, after which he will go to the next parish and continue his round of workshops and visitations.

Charlotte A. Neyland is a free-lance writer who lives in Great Bend, Kan.



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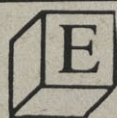
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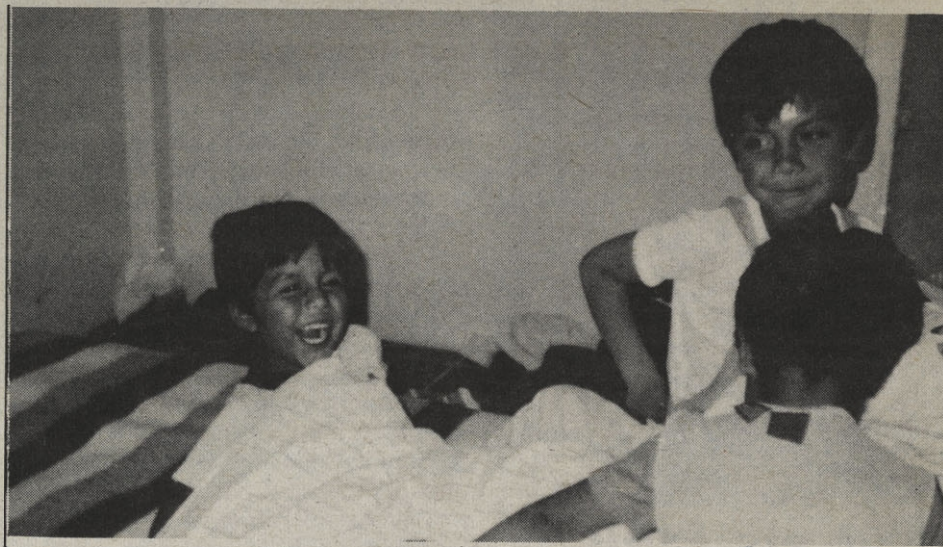
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Help for quake's young victims

by Patti Hawn

Six months after earthquakes devastated Mexico the ground has finally stopped shaking, but the trauma goes on. Nowhere is this more evident than in a home for children in Cuernavaca, an hour-and-a-half's drive from the capital.

Bishop Jose G. Saucedo of Central and South Mexico quickly refurbished the empty buildings of the Internado, a former boarding school in Cuernavaca, as a home for children. Two days after the first tremor the Episcopal diocese began seeking homeless children through radio broadcasts in Mexico City. Parents were often able to move in with relatives, but by helping with arrangements for their children, the Internado gave parents time to recover physically, emotionally, and economically.

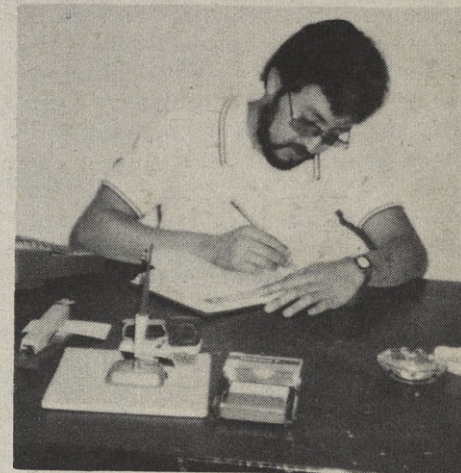
Within days over 40 boys and girls were brought to the Internado. The bishop assigned a new deacon, Jamie Young from Veracruz, as director. He began collecting money, clothing, bedding, food, and medical supplies and placed the children in the small neighborhood schools. As parents found housing, the children returned home to Mexico City, but their places were quickly filled from the waiting list of applicants.

At the Internado a doctor gave each child a physical examination and arranged for whatever medical attention was needed. A psychiatrist made weekly visits. Although many of the children continue to have nightmares, the doctors hope the opportunity to talk about their fears will, in time, restore some sense of security.

Other children have found their way to this facility in Cuernavaca—children who are not orphaned, but either by divorce or through neglect have had to care for themselves. One such family of five boys and two girls had lived together in a third-rate hotel in the Tepito section of Mexico City. The oldest brother, 16, sold newspapers to support the younger children who are 15, 14, 11, 9, 8, and 5. When the earthquake hit, the hotel collapsed. Friends helped them find their way to the Internado.

Young, who realized the children at the Internado would need more mothering, hired an older lady named Almeda. She looks after the younger children ages 5 to 8, helping them bathe and dress. She sleeps with them, watches over their homework, and takes them to and from school five days a week.

Adjusting to a structured life style



As Internado director, Jamie Young had his work cut out for him.

has not been easy for some of the children. Many of them are experiencing discipline for the first time. What may have been met with rebellion at first begins to bear fruit a few months later when the results can be seen in happy, smiling faces.

Putting broken lives back together is difficult enough for adults, but with children you need a special touch. Saucedo demonstrates his gift of sensitivity in his ability to combine the right resources with the greatest need here at the Internado. Watching him work with speed and efficiency, one has the feeling he's done this before.

He explains his actions simply. "This Church has a history of helping people who have suffered and died."

Patti Hawn is a free-lance writer who lives in Cuernavaca with her husband, the Rev. Robert Hawn.



Far Rockaway, NY—Brother Jon Bankert, SSF, used songs and puppetry to entertain an intergenerational group here at St. John's Episcopal Nursing Home. His audience of residents and chronically ill children from St. Mary's Hospital in Bayside included Mary Dunlop, Lillian Feliciano, and Omar Hurd.

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Bible Society buys Bible press for China

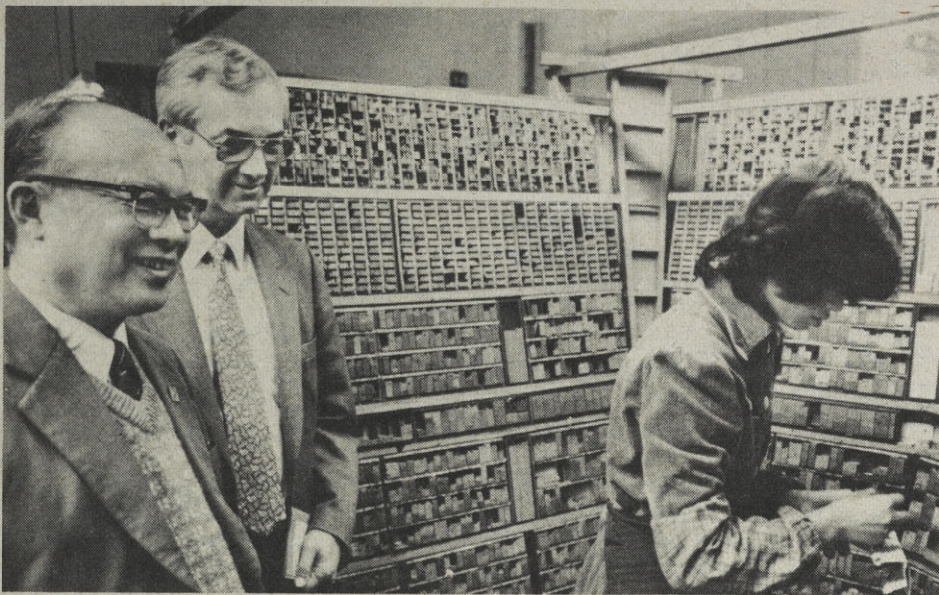
The American Bible Society, with the financial assistance of the United Bible Societies, and Nanjing Normal University have established Amity Printing Press to print Bibles and New Testaments for Christians in the People's Republic of China.

Chinese Christians formed the Amity Foundation to help them take a more active role in Chinese society, express their Christian witness to their fellow countrymen, and at the same time serve as a channel for the international sharing of resources and strengthening of people-to-people rela-

tionships.

The new printing facilities will include a state-of-the-art web press, the most efficient means for printing Bibles. In addition, two sheet-fed presses and a computerized typesetter with Chinese capabilities will be installed. Automatic binding equipment for both hard-cover and paperback books will be a part of the modern printing plant at Nanjing Normal University.

As designed, the printing plant will have a minimum annual production capacity of 250,000 Bibles and 500,000 New Testaments. It will also print other Christian and educational materials.



Han Wenzao, general secretary of the Amity Foundation, and John Erickson, general secretary of the American Bible Society, tour a plant which uses the traditional method of typesetting in the People's Republic of China.

Endowed parishes

Continued from page 11
neediness, live in need of all the necessities common to our species, and die with nothing but our undiminished need."

In this embracing of neediness, Sims said, we gain the "freedom to love, to serve, to give" so through us Christ walks the streets again.

The 11 endowed parishes which incorporated the Consortium last summer invited 18 guest congregations to join them. Outlining a 1986 program for members, President David P. Hegg of St. Peter's, Morristown, N.J., said services of the Consortium will be expanded to include publications, consultation, exchange of information, conferences at the local

and regional level, and attendance at annual meetings.

Members pay an annual fee, based on size of unrestricted endowment income, ranging from \$500 to \$10,000. Member parishes prior to the conference are: St. Luke's, Atlanta, Ga.; Christ, Short Hills, N.J.; Christ Church Cathedral, Indianapolis, Ind.; St. Peter's, Morristown, N.J.; Trinity Church, Indianapolis, Ind.; Trinity, New York, N.Y.; St. Luke's, Philadelphia, Pa.; St. Paul's, Indianapolis, Ind.; Christ, Cincinnati, Ohio; St. Michael and St. George, Clayton, Mo.; and St. Andrew's, Kansas City, Mo.

Offices of the Consortium are at 20 N. Meridian St., Suite 222, Indianapolis, Ind. 46204. The Rev. Robert A. MacGill is executive director.

Small world

Continued from page 21
Ministry Center based on its outreach. Shortly after Paul's arrival in 1968, Holy Cross began a remedial reading program in the church's undercroft for underprivileged black children in the neighborhood. It was so controversial that four vestry members resigned. A breakfast program begun for neighborhood school children was the nucleus for the legislation Joe D. Wagner introduced to Congress which enables all needy school children to receive free breakfasts.

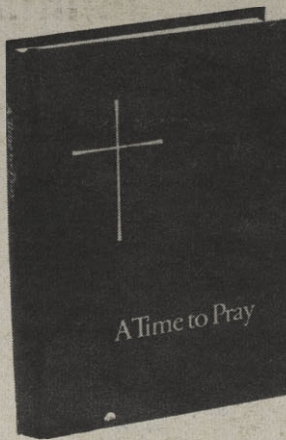
Holy Cross Villas provides subsidized housing for senior citizens and the handicapped. Property adjacent to the church houses a crisis center operated jointly by the parish and the Jewish Federation. A recent addition, Food for Travelers, provides lunch for transients,

and Holy Cross Shelter, an overnight lodging during winter months, is in the planning stages. In cooperation with Shreveport Medical School, the church sponsors a cystic fibrosis clinic. It is also involved in a project to renovate nearby housing.

"Holy Cross emphasizes the strength of Anglicanism, which is diversity in thought, worship, and service," Paul states. The diversity of its outreach program is truly astounding.

In answer to the question, "How would you most like to be remembered?" Paul replied, "I would like to be thought of as a person who never stopped inquiring or froze in one mode of thinking. The search for truth is the great conversation of life, and we all belong to each other."

Gloria White-Moore, who has written for *The Episcopalian* before, is a free-lance writer who lives in Texarkana, Texas.



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Pure water: One gift South Carolina gave Haiti

by Bea Rose

"What I remember most about our first trip to Haiti in 1979 was the children. They kept their eyes down-cast, and they kept their hands outstretched for begging. Now they look up eagerly, anticipating life, and stretch out their arms for hugging!" That's how Bishop William A. Beckham of Upper South Carolina sums up his diocese's involvement in a Partners in Mission arrangement with the Diocese of Haiti.

With Haiti setting priorities, Upper South Carolina's department of world missions initially decided to help develop an agrarian base in poverty-stricken Haiti; it bought a tractor and

implements and sent a coordinator down to teach the people how to farm. They dug fish ponds to encourage raising fish, but water would not hold in the ponds because storms had deposited 14 feet of topsoil in that area, and the water seeped out.

Not discouraged, the South Carolinians formed twice-yearly medical work trips to Haiti. Doctors, dentists, nurses, technicians, and others who simply wanted to help spent from a week to 10 days there seeing hundreds of people who suffered from maladies ranging from malnutrition and scabies to terminal illnesses.

Then on one trip, Bishop Luc

Garnier of Haiti took Beckham to Cange to see a brand new church built with money an American priest left in his will. Some 450 children went to school there under a tree. Beckham's first thought was, "We must build a school."

A Haitian priest and his wife, Pere and Madame Fritz LaFontant, two people with their own vision, looked beyond the desperate dryness of their remote mountaintop village of Cange and saw it transformed into an oasis. With their dreams they combined determination, and their excitement was conveyed to a responsive diocese.

The school was built. Then the school was doubled. When one project was completed, the LaFontants were ready with another. Now there's a nutrition center, dormitories for teachers and for guests, a bakery, a day care center, and a piggery. Money is being raised for a clinic.

But the biggest miracle is that of water! Until this past summer, the people of Cange had to carry their daily water in gourds from the spring a mile away and 800 feet down the mountainside. Upper South Carolina funded an engineering feat that brought the water up the mountain and established a water system that uses a water turbine to drive a ramp-pump at 50 gallons per minute, enough water for the entire village.

Beckham's dedication of the water system last July changed the lives of the village's 4,500 inhabitants who live on dry, desolate land where rain is unpredictable. School children who can now enjoy a drink of fresh water whenever they are thirsty also delight in their newfound cleanliness. Overflow water goes into the piggeries. Then the water continues to established fish ponds to feed the fish. Nothing is wasted.

Ten years ago Haiti was 90 percent Roman Catholic and 100 percent touched by voodoo; now the people are 65 percent Roman Catholic and still 100 percent touched by voodoo. A half dozen fundamentalist sects and some Mennonites are cutting the Haitians away from their culture, trying to make them into a different people. The Episcopal Church needs at least 25 more priests there. This is Upper South Carolina's next endeavor—to train and support Episcopal priests to continue the good works already begun for a receptive people.

Bea Rose is editor of *The Piedmont Churchman*.



The LaFontants, top, dreamed of a better way for Haitians than the arduous method of bringing water up the path from the river as the woman above is doing. Below, schoolchildren in Cange line up in front of a small house which is home to a family of 12.



Stage and screen star tapes Bible readings

by Ruth Nicastro

Dame Judith Anderson will read the Bible to you—while you are driving in your car or resting in the park or just sitting in your living room.

The acclaimed and still active star of stage, movies, and television, now 88 years old, has just recorded on tape her favorite passages of Scripture—the first chapter of the Gospel of John, the first three chapters of Genesis, selections from Isaiah and Ecclesiastes, the Sermon on the Mount—33 readings in all, the familiar texts illuminated by Dame Judith's deep and expressive voice and her unique interpretation.

The unusual production is the first offering of Books for Listening, a company formed last July by three Hollywood women for the express purpose of preserving for an increasingly non-reading public the great classics of literature.

The three are Alice Kuhns, a writer who has to her credit two musicals which have been nominated for the Stanley Drama Award; Jane McNealy, a composer and engineer who has both written and arranged music for feature and television films; and Diane Baker, an actress who has starred in both films and television and pro-

duced *A Woman of Substance* mini-series.

"We see the sharing of these great works as having to do with survival," Baker says. "If we lose this wisdom, these great treasures, if we forget how to look into history to understand more about today, we miss half of what it is to be alive."

She has always loved storytellers, says Baker, who considers the audio tapes "a return to the great oral tradition of great literature."

The venture is also a way she hopes to benefit some favorite causes. Dame Judith is donating her share of the profit from the Scripture tape to cancer research.

Books for Listening plans two primary categories of cassettes. The "Celebrity Selections" series offers well-known personalities reading their favorite literary works. Dame Judith Anderson was chosen to do the first of these tapes because she is a longtime friend of Baker's and was interested.

"Celebrity Classics" are works read by prominent actors selected for a particular work.

Each of these first productions consists of a boxed set of two cassettes. They are presently available only by mail order at \$14.95 per set (plus \$2 handling and 6½ percent California sales tax) from: Books for Listening, Box 3109, Los Angeles, Calif. 90078.



Help with homework and other services offered here!

by Anne Perkins

Grace Robinson and Felicia Hernandez, both widows in their late 80's, live in apartments on the same street of New York City's upper west side, and both have good neighbors who stop by for conversation, do a little shopping, and keep in touch.

Robinson's and Hernandez's visitors are a bank executive and a retired teacher who are not really neighbors, but come once a week through a program operated by St. Matthew's and St. Timothy's Neighborhood Center. Besides being good neighbors, the visitors help seek solutions for older people who might otherwise be admitted to nursing homes.

The Neighborhood Center is part of a wider ecumenical ministry to the elderly which each week provides this visiting service for 125 low-income older adults who request the visits through their families, a clergy person, or a social worker. St. Matthew's and St. Timothy's program is special in that seminarians can work there on a stipendiary basis.

The Center also has a weekday lunch program and a Sunday Open House for older people able to attend. At the Open House they enjoy snacks, music, companionship, and an occasional trip and free tickets to cultural events.

St. Matthew's and St. Timothy's cares also for the young. At its reading center,

which offers free remedial help for 200 children grades two through 12, over 100 volunteers provide one-to-one tutoring in reading and math.

On any given tutorial day, a number of situations can occur. Johnny, a 14-year-old who is several grade levels behind in both reading and math, works on an individualized plan with a tutor. Frank's tutor is delighted that he is so determined to work hard to increase his reading skills so he can meet the Board of Education requirements and not be retained in the fourth grade. Sandra speaks both English and Spanish, but her parents, who speak only Spanish, cannot give her the extra reading help her tutor provides. Tami is from China and has been in the United States less than a year; a tutor helps him expand his English vocabulary.

The Neighborhood Center, founded in 1967, is also committed to helping children of working parents and operates three early childhood education programs, including a federally-funded Head Start and an after school program.

On September 22, St. Matthew's and St. Timothy's Parish, whose rector is the Rev. Jay H. Gordon, celebrated its 175th anniversary. The Neighborhood Center, now almost 20 years old, is a vital extension of the parish's mission to both the young and the old in Manhattan.

Anne Perkins is director of development and public relations for the Neighborhood Center.

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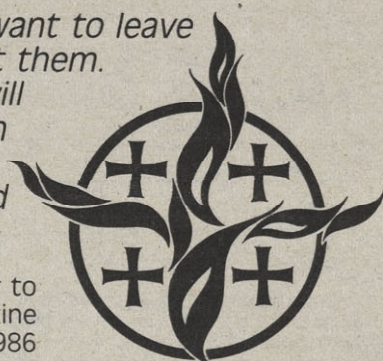
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"... If the conservatives want to leave
(the Episcopal Church), let them.
When they are gone, it will
be easier for us to get on
with some other much
needed changes. We need
to clean out the attic..."

Letter to
The Living Church magazine
January 5, 1986



Sorry, But We Are Staying!

And we're getting a little tired of hearing that the litmus test for someone who deserves to be a member of the Episcopal Church is a belief that the 1984 Democratic platform was divinely inspired. The letter writer may be more blunt than most who presume to speak for us—but, if we are to believe what we read each time "the Church" speaks out on domestic or foreign policy, there is no longer room for a diversity of opinion within the Episcopal community.

We don't accept that premise. Nor the assertions that all things traditionally American must be wrong, if not immoral, the contrary to the "prophetic" insight of institutional elites.

There is room for debate on the question of the Church's role in the modern world. Unfortunately, it isn't being heard—at least in the public and Church media. To the outsider looking in—and to many on the inside—the published expressions of opinion from our Church and other "mainline" denominations reflect a *single* political outlook; sort of a domesticated Liberation Theology.

Is this an accurate reflection of the beliefs of all churchpeople? Or even a majority? Or does it merely seem that way?

Those of us who are not always in agreement with "prophetic" utterances of the institutional church need a forum for opinion to help us discuss the key issues of our time, within the context of our Christian beliefs.

If you agree, and think that it is time for an alternative voice to be heard; for the issues to be debated rather than being handed down to us as established doctrine, you'll want to register that fact by becoming a charter subscriber to *ANGLICAN OPINION*, a quarterly newsletter.

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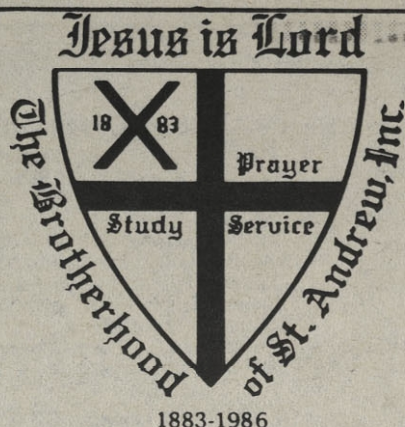


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FEASTS FOR FEAST DAYS

by Virginia Richardson

St. Anselm of Canterbury
April 21

For generations England was rent by
bitterness between the subject peoples and
the invaders—Angles and Saxons, Danes,
then Normans—and the See of Canterbury
was used as a political reward by both
kings and Popes. Nonetheless, many of its
strongest and most beloved bishops were
foreign born.

One of the greatest of these was an
Italian named Anselm. Born at Aosta, in the
Piedmont, in 1033, he early showed signs
of intellectual brilliance, and his father
provided him with the best education. Choos-
ing the monastic life despite his father's
opposition, he entered the Benedictine mon-
astery of Bec, near Rouen, France, when
he was 27. Within six years his brother
monks elected him prior; a little over a
decade later, he was made abbot.

When Archbishop Lanfranc of Canterbury
died in 1089, the English clergy believed
Anselm, whom they knew from his visits
to England, to be the ideal successor by
virtue of his reputation, ability, and person-
ality. But William II kept the See of
Canterbury vacant for four years while he
appropriated the episcopal revenues for his
own use. When he thought he was dying,
William finally named the 60-year-old abbot
the new primate.

Anselm, who wanted the position no
more than the king had wanted to give it
to him, was consecrated in 1093. He op-
posed, however, the king's right to invest
him with the bishop's symbols of author-
ity—the ring, staff, and pallium—maintaining
the supremacy of the Church in ecclesiasti-
cal affairs; after four years of struggle, Anselm
took his problems to Pope Urban II in
Rome.

William died violently in 1100, and his
brother, Henry I, recalled Anselm. The con-
flict over the king's authority to invest
churchmen continued, however, until the
issue was resolved seven years later at the
Synod of Westminster.

Anselm's great contributions to Christian
thought and history are often forgotten be-
cause of his involvement in the turbulence
of the times. His piety and gentle nature did
not prevent his standing firm on matters of
principle—defending the rights of the
Church, attempting its reform, and seeking
the abolition of slavery.

The most penetrating thinker between
Augustine of Hippo and Thomas Aquinas,
he was the father of the Scholastic move-
ment. He differed from most of his prede-
cessors because he preferred to defend faith
by logic and reason, not through arguments
based on Scriptural and other authorities.

Anselm taught that the existence of God
can be proven and the teacher's duty is to
"explain truth to the believer and to prove
the truth to the unbeliever." In his greatest
work, *Cur Deus Homo?* (Why did God
become Man?), he explained the Atonement
simply.

Anselm's theology was fostered by his
profound piety. He was not a statesman; the
monastery, not the court, was his home. A
man of attractive personal character, he is
described invariably as "sweet," gentle,
loving, a superb teacher who instructed
through example and conversation, a "saint
without trying to be one."

Celebrate St. Anselm with a spring-fresh
dinner which includes some time-honored
English dishes—broiled lamb chops, herb-
buttered new potatoes, baked baby carrots,
creamed celery with walnuts, and finish
with "Queen of Puddings."

Broiled Lamb Chops

4 shoulder or extra-thick rib chops
1 clove garlic, halved
1 lemon, halved
Freshly ground black pepper
¼ cup butter
2 tbs. lemon juice
1 tsp. Worcestershire sauce
8 large mushroom caps, washed and
dried
2 tomatoes, peeled and sliced
Watercress

Herbed Buttered New Potatoes

8-12 small new potatoes
½ cup melted butter
1 tsp. coarse salt
1 tbs. chopped parsley
1 tbs. chopped chives or green onion
Pinch dill weed

Baked Carrots

16 baby carrots
½ cup butter or margarine
1 tbs. brown sugar
¼ tsp. nutmeg
½ tsp. salt
¼ cup chicken broth
¼ cup white wine

Queen of Puddings

1 cup milk
1 cup light cream
½ cup sugar
½ cup butter
1 cup soft bread crumbs
1 cup golden raisins
½ cup slivered blanched almonds
(optional)
4 egg yolks
2 tsp. vanilla
½ cup strawberry jam
3 egg whites
3 tbs. sugar

Wipe chops; slash fat. Rub both sides of chops
with cut garlic, then with cut lemon; sprinkle
with pepper. In a small saucepan, melt butter;
add lemon juice and Worcestershire sauce;
whisk until blended. Place chops on broiler
pan; brush tops lightly with seasoned butter.
Broil under medium heat 5 to 10 minutes; turn;
brush other side with seasoned butter. Dip
mushroom caps in butter and add to broiler
pan. Broil 5 to 10 more minutes. (Total cook-
ing time for chops: 15 minutes for medium,
20 minutes for well done.) Garnish with
tomato slices and watercress. (Serves 4.)

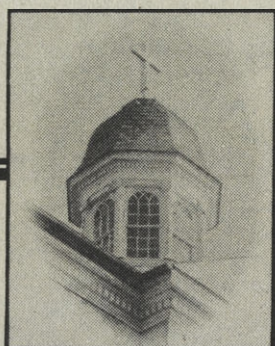
Scrub potatoes; peel 1-inch strip from their
"equators." Place potatoes in saucepan and
cover with water; boil until tender but not soft,
testing with a skewer after 15 minutes. Drain;
return potatoes to saucepan. Pour butter over
potatoes; add seasonings and shake pan until
potatoes are coated. (Serves 4.)

Preheat oven to 350°. Scrub carrots; trim
ends. In a small skillet melt margarine and
sugar together; stir in nutmeg and salt. Add
carrots, tilting pan until they are coated with
butter mixture. Pour carrots into a shallow
baking dish; add broth and wine; cover. Bake
30 to 60 minutes, depending on desired tender-
ness. (Serves 4.)

Preheat oven to 325°. Heat milk, cream, and
½ cup sugar in a small saucepan, stirring
until sugar is dissolved. Add butter, stirring
until melted. Combine crumbs, raisins, and
almonds in a mixing bowl. In a second mixing
bowl beat egg yolks until thick and lemon
colored; add vanilla. Pour milk mixture over
crumbs; add egg yolks and stir until blended.
Pour mixture into a well-buttered 1½-
quart baking dish and bake 50 to 60 minutes
or until a knife comes out clean. Remove
pudding from oven. Reduce heat to 300°. Soften
jam over hot water (do not melt), then
spread it evenly over top of pudding. In a large
mixing bowl beat egg whites until stiff; add 3
tbs. sugar, 1 tbs. at a time, beating until stiff
and glossy. Spread meringue over jam. Return
pudding to oven and bake 30 minutes more
or until pale gold and crisp. (Serves 8.)

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Practical matters

The effectiveness of ordained ministers

by James L. Lowery, Jr.

For most experienced church leaders, lay and clerical, the substance of James Gollin's book, *Worldly Goods*, comes as no surprise: The majority of church income goes for two things—clergy and church buildings. Most leaders would like us to get a real bang for our contributions, but measuring the cost-effectiveness of buildings is difficult because much of their value is symbolic, and rating the cost-effectiveness of clergy is extraordinarily difficult because their importance lies both in what they are (character and calling) and what they do (activity).

The effectiveness of buildings I leave to those more expert than I. But what about predicting ministerial effectiveness in the clergy in whom we invest greatly?

The Best Background Study

Buried in the stacks of Andover Library at Harvard Divinity School is the typescript of a 1957 doctoral dissertation entitled *Predicting Ministerial Effectiveness*. It is both lively and fascinating. The author, Presbyterian William Gray Thompson Douglas, was the subsequent writer of a classic book, *Ministers' Wives*, published in 1962. He is a crackerjack scholar and a good author. His research took him from Boston to Wild Bill Donovan in the Office of Strategic Services (OSS), the romantic predecessor of the CIA.

Douglas looked for a test population to follow over a number of years. He found a population to observe through the good offices of the then Episcopal Bishop of Massachusetts, Anson Phelps Stokes. But the only place he hit paydirt on trying to predict the unknown was in Donovan's recruiting and screening done in the original OSS—recruiting and screening to find persons who could deal with cultures and situations they had never encountered before and who could face the unexpected with equanimity, yea, even creativity.

The key seemed to be in past experience and performance. One looked for persons whose past histories showed successful dealings with the unexpected. Even with men in their 20's, the OSS was able to find a discernible path of such success in childhood and adolescence, in school and community and family activities. Douglas checked this against screening the Diocese of Massachusetts did on postulants and candidates, notes of interviews, and short autobiographies submitted by prospective ordinands.

His conclusions were twofold. First, in areas selected for examination, the best predictor of future ministerial excellence is past performance. Second, a good way to gauge recent past performance is to have the individual and his or her clergy peers, denominational and ecumenical colleagues, other helping professionals in the community, superiors/supervisors, constituents, knowledgeable laypersons not in the congregation submit rating sheets—marked poor, fair, okay, good, excellent, superior—covering the person's performance in certain selected areas. The examiner studies the profiles, then looks for commonalities and differences while focusing on past performance.

Although not perfect, this limited method seems to be reliable and realistic in predicting future performance provided, of course, that expectations are realistic and a margin of error is also predicted through ongoing experience. The older and more experienced the person under review, the better the chance of accurate predictions within the limits set simply because more data is available.

How do we incorporate these learnings to

screen for persons who will lead and minister well in the future?

Some beginnings have been made along these lines which involve pre-seminary experience and training. The new guidelines that the General Board of Examining Chaplains submitted to the Anaheim General Convention presuppose certain basic knowledge of both the Bible and the Prayer Book before a person begins seminary or other training for ordination. The guidelines also presuppose that the person has done some lay ministry in parish, special fellowship, or community. And he or she should possess spirituality, character, and ministry gifts.

A most interesting program in use in the Dioceses of Atlanta, Washington, and Pittsburgh—in which last place it is called "Explorations in Ministry"—involves about a year or 15 hours per week in supervised field experience in a parish. The point is we learn ministry by *doing* ministry.

All intended movement forward involves some risk. We want to see if we can predict the level of ministry of the pastor we are

going to support financially. The best predictor of future ministerial excellence is past performance so we seek to find a way to review the past performance in the desired areas, which may be done in a variety of ways. But we must remember that love and caring and faithfulness are as important as skills in the traditional function of parish ministry. And we must also remember that these paths to prediction are only limited tools although they are well worth trying.

The Rev. James Lowery wears three hats: He is executive director of Enablement, Inc., a clergy ministry development agency. He provides executive service to the North American Association for the Diaconate, successor to the National Center for the Diaconate. And he is president of the General Theological Library, the only known full-time theological library in this country for clergy and laypersons which lends by mail. All are located at 14 Beacon St., Boston, Mass. 02108, where Lowery may be addressed. Reactions, criticisms, and suggestions for this column are welcome there.

The saga of Edwin Monroe

Continued from page 27

disaster! Most of the pledges took three months to come in; some never did surface. Perhaps he should have tried harder to get canvassers.

Father Monroe hadn't been too discouraged by the Every Member Canvass in his first few years at St. Julian's. After all, in his seminary course in parish administration they had spent one two-hour lecture on the Canvass. The focus was on fund raising, and no mention was ever made of stewardship. No wonder the congregation thought stewardship and fund raising were the same thing! He had to admit he had done little to take the emphasis off raising the dollar and too little on the myriad ways one responds to receiving God's countless gifts and blessings.

Just last month the diocesan clergy had gone to a practicum entitled, "The EMC is over. So what?" He had heard some stewardship success stories, and, for the first time in his life, in small group discussion he had had to articulate his theology of stewardship. From what he heard said that day, perhaps in 1986 he should take a new approach to his EMC problem.

For example, he could appoint a year-round permanent stewardship committee which could concern itself with everyone's giving time, talent, and treasure to the church. He could talk about stewardship in his confirmation and adult inquirers' classes—not just money, but the way everyone is responsible for *all* that God gives him or her.

If the church had a permanent committee, he could place some of the vestry on it so the congregation could see how important and central stewardship could and should be in the life of the individual and the congregation. He wouldn't have to confine all his feelings on stewardship for his annual Pledge Sunday folder. If he followed the lectionary in his preaching, he'd have to preach more often and hopefully more effectively because half of Jesus' parables dealt with material possessions and how they affect us.

Year-round stewardship wouldn't increase his popularity, but was he a pastor or a cult figure? He had tithed for years, yet he had never let the congregation in on his secret. The General Convention of 1982 had declared the biblical tithe to be the standard for

Episcopal giving. Had he the inner strength to point this out to those in his care?

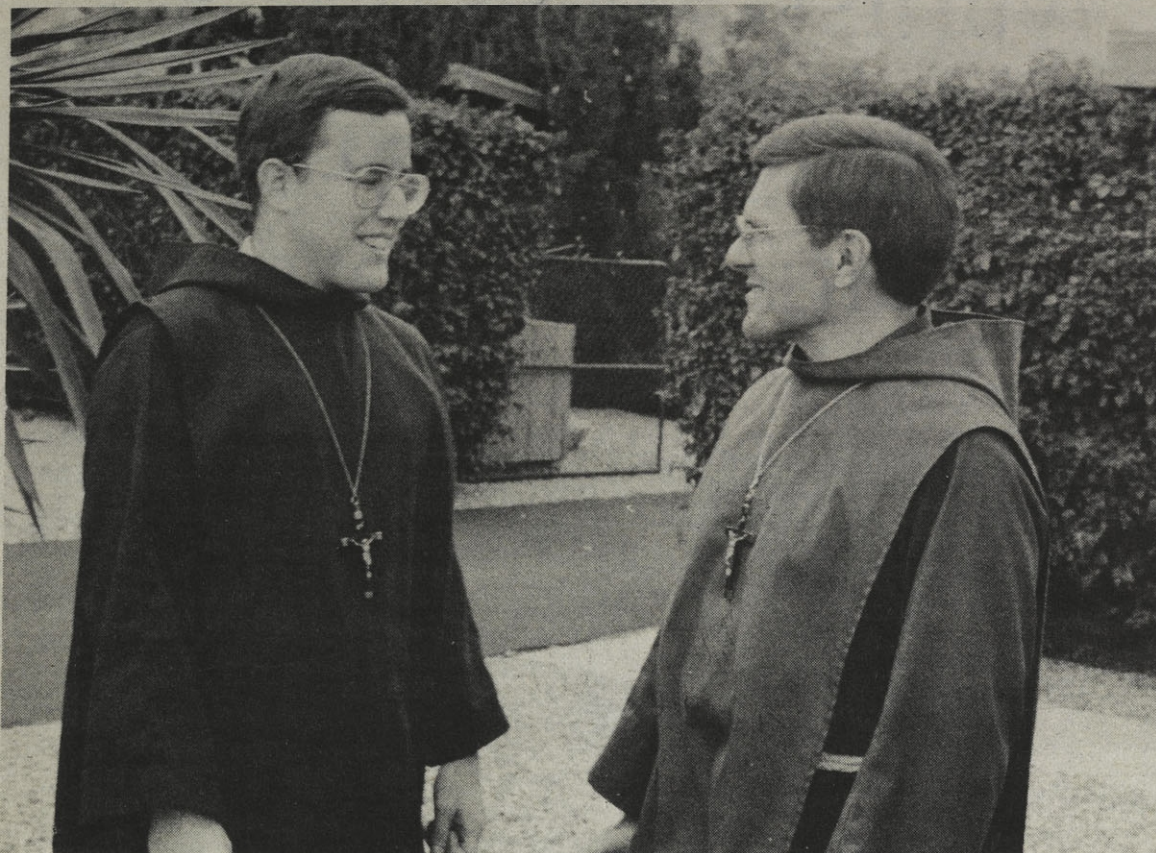
The more he reflected, the more excited he grew. Why couldn't they pledge *first* and then make a budget? Who becomes enthusiastic, year after year, by being told the church needs to keep its doors open? Yet if programs were offered, if life centered on the church, if social, domestic, and national needs were being addressed, how much more would people wish to share in thanksgiving?

Then he was really stunned. Why hold the canvass in the fall when everything is bedlam and just starting? Why not have the canvass part of the stewardship effort in Lent? Weren't people most introspective during those six weeks? It would create problems. Archdeacon Bligh would claim it would interfere with the diocesan apportionment, but that could be taken care of by going on a fiscal year, not a calendar one. How many people in the past had passed up pledging because "they didn't know what they'd be making next year"? A Lenten drive for pledges would kill that excuse because they would already be in the next year.

He had heard so much about faith budgets and asking people to pledge to God and not to a predetermined budget. Did his people and vestry have enough faith to make such a leap into the future?

Suddenly Father Monroe's stewardship was going to be both exciting and the main work of his church. It was going to be the central theme of his work and the way in which he revitalized his parish. The Every Member Canvass could do just so much for so long, but that was the adolescent stage of his church's growth. Now Jesus could really call on every Christian to be His eyes, ears, and hands. Father Monroe would have to forget the little he had been taught about stewardship, stop aping his contemporaries, and pour all his creativity into making stewardship the vital, throbbing, central focus of his church's service. "To him who is given much, much is expected!" Father Monroe prayed to God that his stewardship leadership and example could meet that exciting standard.

The Rev. Henry J. Free is a free-lance writer from Hackettstown, N.J., who has had several years of experience in stewardship education.



Brother Steven (left) and Father Andrew Rank of the Society of St. Paul in Palm Desert, Calif.

One man's journey in faith from Saginaw to Palm Desert

On Oct. 5, 1984, Steven Ordway of Saginaw, Mich., arrived at the Society of St. Paul's monastery in Palm Desert, Calif. Two weeks later he began a year of candidacy—a year of living and working with the fathers and brothers of the society. For Ordway, the route from Saginaw to Palm Desert was by way of Mississippi, North Carolina, Okinawa, Korea, and Camp Pendleton, Calif. The last named place gives you the clue to guess that Ordway's trip was courtesy of the United States Marine Corps.

Ordway is now Brother Steven of the Society of St. Paul. He was clothed as a novice on Oct. 17, 1985, after completing his year as a candidate. He is now under an annual vow of poverty, chastity, and obedience, and he must make such annual vows once for each of two more years before being eligible to make a life profession.

Brother Steven is a quiet man, but he is willing to talk with enthusiasm about the trip from Saginaw to Palm Desert. "I got sort of mixed up in high school," he says. "I dropped out of being an acolyte at St. John's Church. I quit going to church altogether except for Christmas and Easter. I basically wasted my high school years. I skipped classes. I had to do something for myself. I needed a sense of accomplishment. So I joined the Marines."

Boot camp in San Diego was followed for Ordway by special training to become an Aviation Operations Specialist. This led to the Mississippi, North Carolina, Okinawa, Korea, and Camp Pendleton duty stations.

And how did all this lead to the doorstep of the monastery in Palm Desert?

"About 1982, I started thinking about what I would do after the Marines," says Brother Steven. "I felt something was missing in my life. I felt called to something, but I did not know what."

He started attending Roman Catholic Mass frequently. A Roman chaplain talked with him about seminary. Ordway wrote for literature and learned that most Roman seminaries seem to be run by religious orders.

"What started as an interest in seminary soon led to an interest in the religious life. The Roman Catholic chaplain, seeing that seminary was unlikely, suggested I write to my own Episcopal Church."

Marine Ordway finally wrote to several Episcopal religious orders and contemplated the information he received. "I didn't want a cloistered order. I wanted more than just a loose association of people, though. I wanted an active order but strong emphasis on the Offices and the Eucharist."

And so he arrived in Palm Desert on October 5 a year ago.

"Marine training is good preparation for the religious life," says Brother Steven with a smile. "Religious discipline is different, of course, because it is self-imposed. But the spirit of team work is similar. If you don't do what you are supposed to do, you are letting someone else down."

Has the religious life been—thus far—what Brother Steven was looking for?

"The idea is to let yourself go," he says, "to make activity prayer. I've read a lot about it, but doing it is something else. I do feel this is the vocation for me. I am called to it. I argued with myself about it for two years. But I could not talk myself out of it. It was the Marine Corps that gave me the self-confidence to take such a risk and to keep going even when I was not completely satisfied."

Does Brother Steven see conflict between the militaristic preparation for combat of the Marines and peace as it is found at the center of monastic vocation?

Yes, he does. "This has given me some problems, of course. As a last resort, we need some sort of armed forces. I do feel there is a good purpose for them. But I think we sometimes are guilty of using our armed forces carelessly. I was never put in a position where I had to kill someone, yet this is what I was trained to do. I'm not sure how I would have reacted in the actual situation. War goes against the core of my beliefs. 'Thou shalt not kill.' I don't know if I could have stayed in the service."

Brother Steven was not satisfied with the life of Steven Ordway, Saginaw, Mich., high school senior. So he took a radical step. He joined the Marines, a man looking. And in Palm Desert he has found what he believes he was looking for.

An odd but perhaps good way to get from Saginaw to Palm Desert.

CDSP announces summer courses in Berkeley

The Office of Continuing Education at Church Divinity School of the Pacific in Berkeley, Calif., has announced a series of continuing education workshops for the summer of 1986. All sessions are open to lay and ordained ministers at a cost of \$150 per person or \$120 each for couples. Meals and limited housing are available on the seminary's campus.

Ethics in Parish Decision Making is the topic of the June 23-27 workshop to be led by the Rev. William W. Rankin and the Rev. Katherine M. Lehman, both of Belvedere, Calif.

The Rev. Lois Pinneo will lead the June 23-27 session on Video for Ministry.

Clergy Sabbaticals will be discussed at a workshop June 30-July 3 taught by Dr. Frank Nieman of Berkeley and the Rev. Douglas Vest of the Diocese of Los Angeles' ministry office.

Margaret R. Miles of Harvard Divinity School and Owen C. Thomas of Episcopal Divinity School will lead a workshop June 7-11 on Introduction to Feminist Theology.

Service in the Liturgy for Deacons will be taught July 14-18 by Canon Michael Merriman of San Francisco and Barbara Oliver of the CDSP faculty.

Hispanic Liturgy: Words and Music will be the topic of Paul Marshall of Newark and Skinner Chavez-Melo, chairman of the Spanish Hymnal Committee, in a workshop July 7-11.

The seminary and the Graduate Theological Union will offer three cooperative courses: Strengthening Laity in Ministry will be offered by Patricia Page of CDSP July 7-18; Theology and Creation will be taught by James W. McClendon, Jr., July 7-18; and The Glory of God Is a Person Fully Alive! will be taught by the Very Rev. Alan Jones of Grace Cathedral, San Francisco, June 23-July 4.

Additional information is available from the continuing education office at CDSP, (415) 848-3282.

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This item is reprinted, in toto, from *The Wall Street Journal*: "The Lord's airline plans flights between Miami and Tel Aviv in a plane decorated with the Ten Commandments. Torahs and Bibles will replace in-flight magazines while gospel hymns and religious songs play on the public address system."

Let's talk

Donald S. King of Eugene, Ore., reports a story in the newsletter of the Episcopal Women's History Project about Deaconess Mary Sandys Hutton (1904-1985). A fanatic mountaineer came to the deaconess' home with a shotgun and announced he had a message from

God to kill her. "That's strange," said Hutton. "I was just talking to God, and He didn't mention it to me. Perhaps we'd better talk to Him together." After an hour or so the man departed, leaving his shotgun behind. Hutton later returned it to him.

People on the move

John M. Allin, recently retired Presiding Bishop of the Episcopal Church, has accepted a call from the vestry of Christ Memorial Chapel, Hobe Sound, Fla., to serve as rector, beginning in November. . . **James I. McCord**, founder of the Center of Theological Inquiry at Princeton Theological Seminary, won the \$253,000 Templeton Prize for Progress in Religion, in part for advancing the affinity between religious and scientific discovery. . . The Rev. **Leopoldo J. Alard**, a native of Cuba, was elected director of the Center for

Hispanic Ministries of Province VII.

The late **Samuel W. Meek**, former vice-chairman of J. Walter Thompson Company and former treasurer of the Board of *The Episcopalian*, was inducted into the Advertising Hall of Fame in New York in March. . . **Robert E. Terwilliger**, Suffragan Bishop of Dallas since 1975, will retire May 1. . . **Mabel Bowman Whitlock**, member of St. Paul's Church, Alton, Ill., was honored in late February on her 100th birthday as St. Paul's commemorated its 150th anniversary.

Doreen B. Reus, wife of Bishop Francisco Reus-Froylan of Puerto Rico, died in December. . . **John Macquarrie**, Lady Margaret Professor of Divinity at Oxford University and canon of Christ Church, Oxford, will receive an honorary degree of Doctor of Divinity from Nashotah House in April. . .

Harry Sherbourne Kennedy, 85, Bishop of Hawaii from 1944 to 1969, died



Leopoldo J. Alard

February 14. He is survived by his wife Katharine and five sons, two of whom are priests.

Answer to last month's puzzle

"The measure you give will be the measure you get back." (Luke 6:38, RSV)

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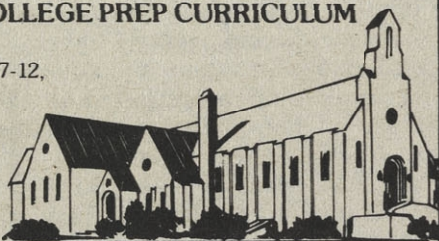


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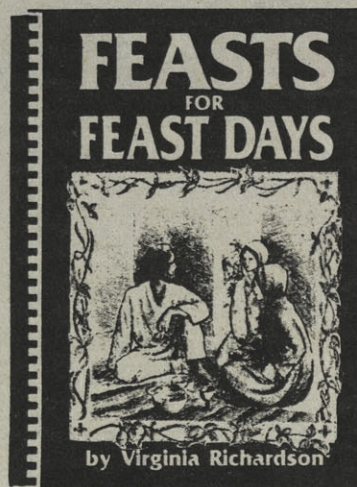
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Stories can corral us into the Gospel's magic

by Lex S. Mathews

I have friends who tell me they have direct communication with Jesus or God. Some even tell me they are personally acquainted with Jesus. It is difficult for me to know how to respond to these experiences except to say that I am truly happy for them. Yet I am left not understanding for I have to confess I have never had a personal encounter with either Jesus or God, and to be perfectly honest, I don't expect to. Sometimes this can be a little embarrassing.

For example, a woman came into my office and said Jesus had sent her to see me. Now, since I am in the business, so to speak, it would have been nice if I could have said, "Yes, I know, He told me you'd be dropping by." But such was not the case. So, alas, I am stuck in a relationship with God which is, at best, nebulous; and with each passing year it seems more and more to defy any kind of definitive description.

In "cowboy language," I don't get any clear messages from God. Furthermore, I'm not sure I get any messages. Sometimes I think God is like Old Man River—"He must know something, but He don't say nothing."

Now this used to bother me but not any more—for two reasons. First and foremost, I believe in God even if He doesn't want to have personal chats with me. Second, since I have had the courage to admit my non-personal relationship, more and more people say to me, "Why, I didn't know you felt that way—that's how I think; that's what I believe." So it is to these people that I would like to address the remainder of my remarks.

My first thought is to suggest something is missing from the Gospel—necessarily so, but still missing. I first began to understand this about 10 or 15 years ago while reading Martin Buber. It has to do with what obviously had to have gone on between Jesus and those with whom He came in contact—disciples, friends, whom-ever—a sort of magic that defies description. Especially written description. It is the kind of magic that, finally, can only be acknowledged. Nevertheless, it is the invisible power of the Gospel which continues both to attract and fascinate so many people, myself included.

As an illustration: I used to have a small cattle farm. And on this cattle farm we had what we called a catch pen, which is simply two fences running parallel to each other about two feet apart. The idea is to get the cow in the catch pen, where a kind of brace holds her neck so she can't move, in order that she might be dehorned, de-ticked, or sprayed.

Now, the problem is you can't just suggest to a cow that she might want to step into the catch pen. They don't do that. So you need another device, known as a corral, which is simply two fences that run at angles into the catch pen. As the cows move forward into the corral, they soon find themselves in the catch pen. One

way to put this is to say that the corral sets the cows up for the catch pen—the action—the way Advent sets us up for Christmas.

Now, to stay with the analogy, Gospel stories like:

When you did it unto the least of these my brethren, you did it unto me;

Feed my sheep, tend my lambs;

It is harder for a rich man to get into the Kingdom of Heaven than a camel through the eye of a needle;

and

To him whom much has been given, much is required

become the fence—or the corral points. They are not the action, but they point to when and where the action can and may happen.

So what is the action for which the Gospel has set us up? I said that it was magic, that it defied description. I believe this. But I also believe that on occasion events happen which, although in and of themselves are not the magic, somehow contain the magic. I would like to share three such events with you which I believe serve this function.

I spent some time in the St. Luke's Soup Kitchen in Atlanta, Ga., prior to setting up soup kitchens in our diocese, and a friend of mine there told me this interesting story. He said that one time a man asked one of the women instrumental in starting their soup kitchen, "When did

you know that you had it made—that it was going to be a success?" She replied, "When we no longer looked on the street people as *objects* of our ministry, but began to see them as the *subject* of ministry."

My mother was a Lloyd Douglas buff. One of his books is *The Magnificent Obsession*, and she used to talk about it a lot. The book's central figure was a doctor by the name of Hudson. Hudson was quite well off. His affluence weighed heavily on him, causing him to want to share with others. He would hear of someone who needed help, and he would respond anonymously. Most of the time the anonymity was not discovered. However, one person whom he had helped through college inadvertently found out the identity of his benefactor. He sought him out and said, "Dr. Hudson, I know that you

**Sometimes I think
God is like
Old Man River—
"He must know
something, but He
don't say nothing."**

helped me through college, and I would like to pay you back because I now have the money." "You don't understand," Dr. Hudson replied. "You can't give it back to me because I have used it all up."

I had a professor in seminary who told us one day that there were four stages of giving, which he then proceeded to illustrate. "The first stage is like a man who stands up in church and says, 'Hey, everybody, look! I'm putting a hundred dollar bill in the offering!' The second stage is when the same man puts the hundred dollar bill in the offering but does not announce the fact. However, he makes it *convenient* somehow for someone to find out. The third stage is when he puts the hundred dollar bill in the offering and neither makes the announcement nor makes it convenient that someone find out. But he feels so righteous."

With that the seminary professor changed the subject and started talking about something else. One of the students interrupted him, saying, "Now wait a minute, didn't you say that there were four stages of giving?" "That's right," the professor replied. "Well then, what's the fourth stage?" "Who knows?" the teacher replied.

These stories and many others are very important to me. Without them, I believe I would lose my religious dimension because they keep reminding me, in *today's* world, that the Good News is simply nothing more, nor less, than the gift of Jesus' life style. I would be less than honest if I did not say that I worry that we in the Church pay more attention to *adoring* this life style than *emulating* it.

Finally, I hope these stories hold magic for some of you. That being the case, then maybe you and I have just had a religious experience. Who knows?

Making Connections



Susan Mullaley

"What was pragmatic for Lex Mathews often sounded idealistic to others." So the *Raleigh News and Observer* memorialized him when Mathews died last December.

Mathews, 57, director of Christian social ministries in the Diocese of North Carolina for 11 years, died by accidental asphyxiation on his sailboat, *Credence*. To honor him the diocese allocated \$50,000 to the Presiding Bishop's Fund for World Relief and \$66,000 for the diocesan Parish Grant Commission which will use the income from the principal to make grants to local parishes for outreach programs.

Mathews lived his life aspiring to make connections that transcend time and place, the *Observer* said, calling him an ordinary person with an extraordinary heart.

His remarks here, reprinted with permission from *The Communicant*, were first given at a diocesan convention and illustrate well both his personality and theology.

SIMPLICITY SAMPLER

LARGE GAIN FOR SMALL CHANGE

We should give thanks for Sister Water

by Darcy James

An American staying in an arid part of Africa once described a moving encounter with some local Boy Scouts. Hiking by his house, the Scouts stopped to ask for water, and when he brought it, each in turn knelt on the ground to receive a drink. The scoutmaster explained to the nonplused American, "Water is life to us. We always receive it with reverence."

The U.N. declared the 1980's an International Water Decade, and in the past five years wells, pumps, and sanitation facilities have multiplied in developing countries. To think we have solved that problem would be nice, but about 1.2 billion people—a quarter of the world's population—still have no consistent supply of safe water.

We've always quarreled over water in our own southwest. Now we have acid rain, falling water tables, and summer water shortages in various cities. We are more aware of the advantages of toilets with a gentler flush, washing machines that can recycle rinse water, and shower head flow restrictors.

At the same time, most of us casually waste enough water to qualify as industrial users. We take long showers, "sweep" the sidewalk by flooding it, run nine gallons down the sink to wash a bunch of spinach, and leave the water running while we brush our teeth twice a day. To worry about this when water is plentiful may seem as ridiculous as to go around breathing shallowly in order to conserve air. But water deserves—and ultimately will command—universal respect.

I remember visiting a family in a district of low rainfall in rural Uganda. The water reached the compound just as we did. We noticed the five-gallon can strapped to the seat of a bicycle which was pushed by a 12-year-old girl. She had brought it thus from a shallow well two miles away, toward Lake Kyoga. Five gallons at a time, fetched two miles, for an extended family of several households. Yet not only were they all clean and apparently healthy, the men even wore fresh white shirts for company. How do they manage?

The staple crop in that region is millet, a nutritious grain that demands little water. Theirs seemed to flourish on its memory of the last rain. Outdoor toilets, maintained with dirt and stones, used no water. The earth floors of the houses weren't scrubbed though perhaps they had been sprinkled.

Cosmos and marigolds were thinly planted by the doorways to give color to the yard but no cover to snakes. If these were hand-watered, it was surely with water left from baths or dishes. Cows and goats probably drank from the lake where they were driven by their small boy herders, but the chickens must have received some of the five gallons. That left only cooking, drinking, bathing, and laundry.

Before dinner one of our hosts circled the room with a basin, soap, and a pitcher of water, giving each person one pour to lather his hands and one ample one for rinsing. The single pitcherful washed a dozen of us. The sheep—a rare treat in honor of guests—was roasted, and the grains and vegetables were steamed in banana leaves. After dinner the adults drank tea while the children drank orange squash mixed from bottled concentrate and water that had been boiled and cooled. The dishes were washed in a tub and sun-dried on a slatted table.

As much as by the small amount of water used, I was impressed by the comfort and graciousness in the way it was used. Our hosts showed no signs of water stress nor of the general grubbiness I experience on camping trips. That air of ease and sufficiency must be the fruit of a lifelong habit of using water, never dribbling it away.

You recall that St. Francis called this gift "Sister Water, most humble, useful, precious, chaste." Perhaps we should thank God when we use it as we thank Him for food. Or imitate some friends of mine who have posted over their kitchen sink,

WATER IS LIFE.
DON'T WASTE IT.

Darcy James lives in Grangeville, Idaho.

© 1986 Darcy James

Seminary trustees hear Lilly official

Seminary trustees need to keep one foot in the seminary and one foot in the Church-at-large, a Lilly Foundation official told a gathering of Episcopal seminary trustees in Dallas, Texas.

Dr. Robert Lynn said the role of trustees is more important as the average tenure of deans has decreased to five years and the cost of seminary education has risen dramatically. He said all denominational seminaries are concerned about reduction in numbers of faculty members and increased workload which together reduce sustained scholarship; retirement in the late 80's; tenure procedures; changes in seminary demographics, including older students, more married students, more women,

and more commuters; increasing student indebtedness; and the increasing trend for deans to administer at the expense of teaching and to come from administrative rather than scholarly backgrounds.

Lynn spoke to the newly-formed council of heads of seminary boards of trustees, which elected the Rev. G. Bradford Hall convenor.

The trustees also had a session with the Rev. Preston Kelsey, executive director of the Episcopal Church's Board for Theological Education, at which they discussed development, annual and capital giving, long-range planning, support for deans and faculty, recruitment of future trustees, curriculum and programs, support of students, relationships to the Church-at-large as a result of the 1 percent parish giving program, and responsibility in investments.

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AIDS conference

Continued from page 3
available to patients from the larger urban areas."

Bert Landman, Erie, Pa., recalled the leading lines about "gay life in Erie" from a television documentary: "I don't know any. I never met any." He expressed concern for the future and saw a need for strategy for cases that he said surely would come. He said he wished he had a sermon on the subject.

Bishop William Black of Southern Ohio spoke of a network that could be "pulled into place" in Cincinnati and Columbus, a cooperative effort of Church and community that provides medical, psychological, spiritual, and social help. He said, "There is nothing outside the grace of God."

The Rev. Walter Sherman, an active member of an AIDS volunteer group in Cincinnati, said not one nursing home in his area will admit AIDS patients. Even hospices by their own regulations will receive the terminally ill only in their "last 60 days," which is, in itself, difficult to determine. Sherman said education

and support were needed as well as addressing the forms of "sexual expression which this crisis represents."

The Rev. Robin Clark of Santa Fe, New Mexico, said the Gospel compelled him to lobby and work on public policy. He said the press in his area has focused on the "afraids" part of the AIDS crisis.

Val Ambrose of Holland, Mich., said her brother has AIDS but she was there for "a lot of others unknown" to her. She said she would use a panel videotape to share her experiences at home. "People want to know about AIDS, but they're scared."

Bishop Paul Haynes of Southwest Florida said he intended "to exert strong leadership with regard to the AIDS crisis. Three areas come to mind that need tending: public advocacy for individual rights, care giving, and education."

The Rev. Hugh Weaver, who coordinates a Forum of Faith and the Future in Boston, Mass., said an ecumenical task force has been formed to sponsor services of prayer and healing. "In a sense that's our busi-



Bishop William Swing, conference host, is shown with Dr. Mathilde Krim, research scientist.

ness. It's what we do best. It's our calling."

In a well-received address, the Rev. William Countryman said, "The epiphanies of God are not tame. Live out of grace, not out of the rags of righteousness." He called for continuing research on AIDS, the need for funding, support services, and honest education. "The all-embracing direction of the Church is to practice the unity of the Body of Christ."

The conference was a careful blend of worship, workshops, plenary sessions, and provincial strategy meetings for networking and support. The Hope Help Center, to be located at the Parsonage in San Francisco, will be an advocacy and resource center for AIDS care-givers, for diocesan AIDS task forces, and for persons with AIDS/ARC and their loved ones.

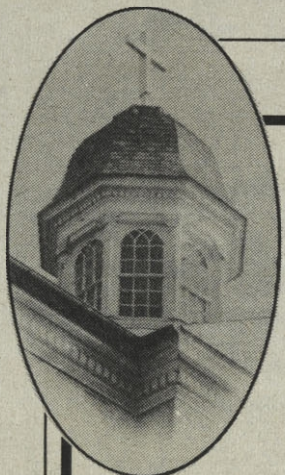
A hot-line—800-AID-TALK or (415) 861-HOPE—began March 17. Information is available from Box 6631, San Francisco, Ca. 94101.

Two good men go

Continued from page 17
ficer. He retired from *The New Yorker* in 1976 and worked for *New West* until it ceased publication.

Hoover was active in the Diocese of Los Angeles, serving for many years in its department of public relations. He was a vestryman at Church of Our Saviour in San Gabriel and later worked with youth at All Saints', Pasadena, where he and his wife Lois were active.

Lois Hoover, who survives her husband, was a vestry member and receptionist at All Saints'. The couple were also active in the parish's peace center.



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Senior High	10, 11, 12	August 10-16
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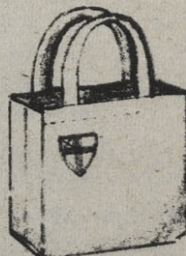
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HAITI IMPRESSIONS

Alex Dean is a professional actor and a member of St. Paul's Choir of Men and Boys in Akron, Ohio. This summer he was part of a Church-sponsored trip to Haiti where he celebrated his 15th birthday. Following are his impressions of that experience.

by Alex Dean

Fifteen other people and I went to Haiti last July for a two-week work mission to the Episcopal Church of the Ho-

Missouri shelter helps homeless

by Nell McDonald

Christ Church Cathedral and Grace Hill Settlement House in St. Louis, Mo., are part of an unusual coordinated effort to provide a daytime shelter and assistance program for homeless women and children. The St. Louis Homeless Services Network unites the facilities and skills of the Cathedral, Grace Hill House (a settlement house with long Episcopal Church connections), the Salvation Army, the Red Cross, "Operation Night Watch," St. Patrick's Roman Catholic Church (an arm of Catholic Charities), and the Neighborhood Health Center.

A 1984 study done by the city estimated that approximately 75 percent of the people identified as homeless in St. Louis were female heads of single-parent families. Overnight shelter space was available to many, but daytime shelter was lacking.

The Shelter at the Cathedral can serve from 75 to 100 women and children seven days a week, 365 days a year. In addition to providing a safe place as an alternative to the streets during the day, the Cathedral/Grace Hill program will give homeless women "a chance to rebuild their lives," said the Cathedral's Dean J. C. Michael Allen.

The Shelter provides shower and laundry facilities, health care, legal and job assistance, and counseling. Structured care for the children, many of whom are under 5 years of age, is part of the program. This will provide not only educational and play experiences, but will allow the mothers to keep appointments for employment and housing opportunities, parenting sessions, legal aid, and other assistance programs. Breakfast and lunch are provided, plus snacks for the children.

For the past three years, in cooperation with the Salvation Army, the Cathedral has operated a nighttime shelter for homeless men. A City of St. Louis grant aids both shelters, which will operate under one board of directors.

Nell McDonald is editor of *Interim*, Diocese of Missouri.

ly Spirit in Cap Haitien. The church where we worked was small—most Haitians are either Roman Catholic or Vaudou—and located in Haiti's second largest city. Our visit was as much to educate us about Haiti and missions in general as it was to give some needed help and attention to the country with the highest poverty level in the western hemisphere.

Our first look at Haiti was the capital city of Port au Prince where we learned how Americans are regarded—we are all rich—and where the Haitians fought for the chance to do anything for "one dollar." The wisest course, however, was to hold onto our money. Once you give away money, you risk being classified as a fool.

At Ecole St. Vincent we became aware of the undercurrent of cheerfulness that runs through Haitian life. At this school for the handicapped, we

found children smiling, laughing, singing, and generally living with their handicaps more cheerfully than we often live without them.

In general, the Haitians who can afford cars can afford fancy, expensive cars, but everybody else gets around in modified school buses—modified, that is, to hold almost twice as many adults as they hold children in America—and in Tap-taps, pickup trucks with colorful wooden canopies over the back area.

Schedules are relaxed and vague—things happen when they happen, and there's no use worrying about it. On such a schedule we arrived at the clinic at Montroix where we stayed for four days, painting buildings and digging and moving sand, rocks, and gravel to be used for building materials.

One of my strongest impressions was how wrong it is to rate a civilization on how much material wealth it has. Once

I looked out over hand-built shacks in Port au Prince and heard a Bach concerto coming from one of them. That is civilization. The incredible Haitian art and craftwork are civilization much more than neon signs and supermarkets. It is possible to be as intelligent in Haiti and as articulate in Creole as it is in America and English.

The mountains and countryside are a different world from the city. Here people have last choice of clothes; they have no tourists to sell beads to; and many have no adequate water supply. Yet on the side of one house I read "GOD IS GOOD" in large letters.

Haitians can be cheerful within the frame of poverty just as we can be cheerful within the frame of relative luxury. In fact, if our main worries were finding food, shelter, and water, most of the things that worry us would become obsolete.

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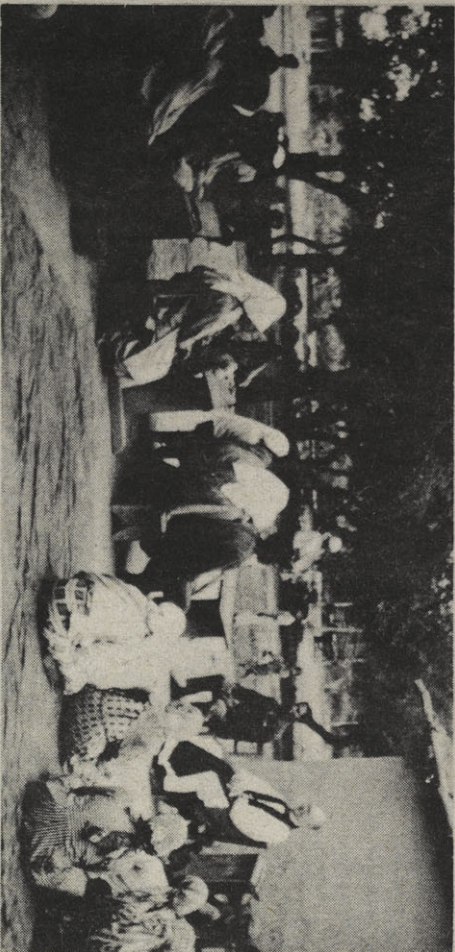
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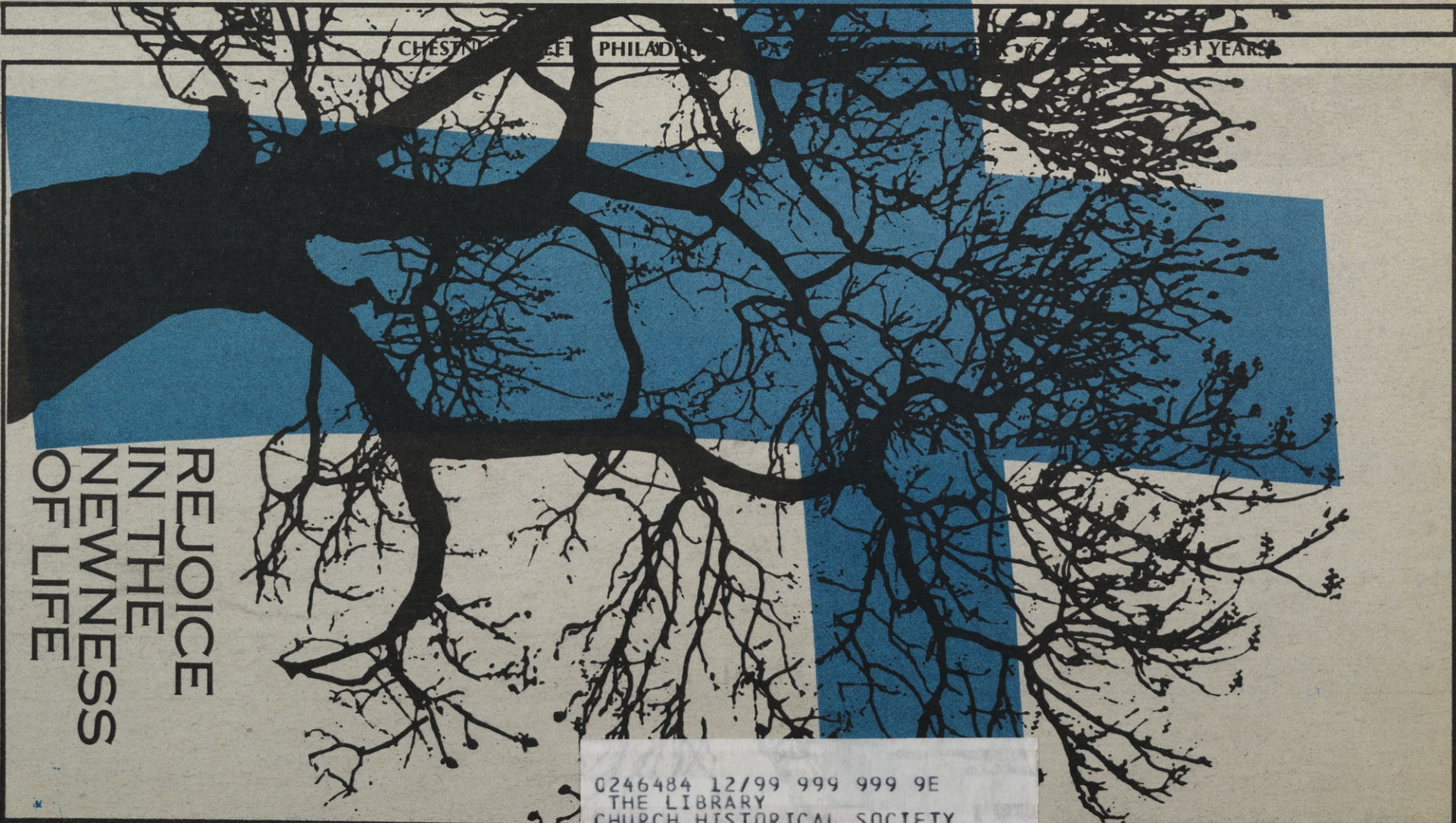
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