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Female bishops in U.S. 'just, appropriate,' Anglican bishops say

by Janette Pierce

Attending his first meeting with his peers as a primate of the Anglican Communion, Presiding Bishop Edmond Browning asked the international group of bishops for consultation on a thorny agenda item—the consecration of female bishops. His 27 brother primates, under the chairmanship of Archbishop of Canterbury Robert Runcie, responded immediately and thoughtfully and produced a statement which will provide the basis for further consideration throughout the communion (see page 16).

Meeting March 12 to 15 in suburban Toronto, Canada, the triennial primatial gathering welcomed eight new members, including Browning. Three-quarters of the primates came from Latin America, Asia, and Africa, correcting somewhat the still common perception that the Anglican Communion is "the Church of England abroad," in Runcie's words.

Browning had requested consultation on the matter of women in the episcopate at the direction of the House of Bishops, which asked him to "seek the advice of the episcopate of the Anglican Communion through the primates" as soon as possible because the U.S. bishops at General Convention resolved not to withhold consent to the "election of a bishop of this Church on grounds of gender."

The primates' long daily sessions in Canada were held in private, but at a press briefing Browning said the subject was recognized "not just as a matter of theory, but a possibility in the not-too-distant future."

The 1978 Lambeth Conference of bishops recognized the rights of member Churches to consecrate a female bishop, but it recommended that "no decision to consecrate be taken without consultation. . . and overwhelming support in any member Church and in the diocese concerned, lest the bishop's office should become a cause of disunity instead of a focus of unity."

Browning described to the press his presentation of the U.S. Church's

position which included an overview of the Episcopal method of electing a bishop and described the process of receiving the approval of the majority of standing committees and diocesan bishops throughout the Church so that such an election is "done by the whole Church." He also gave a history of the ordination of women in the Episcopal Church, including the canonical action of the 1976 General Convention which legalized ordina-



At the meeting in Canada, Archbishop of Canterbury Robert Runcie, left above, confers with Samuel Van Culin, secretary general of the Anglican Consultative Council. "Those who ordain women are clear in their theology," said Archbishop Robert Eames, left in top photo, at a press conference also attended by Archbishop Timothy Olufosoye of Nigeria.

tion of women to the priesthood and the episcopacy.

Over the past decade, Browning said, "there is no question that the presence of women in ordained ministry has increased the effectiveness and outreach of the Church. The gifts women bring. . . have greatly contributed to a sense of wholeness in

Continued on page 16

IN THIS ISSUE

AGE IN ACTION

On May 4 the Episcopal Society on Aging celebrates.

As I Grow Older

When age enmeshes me,
God grant that I may see
and that I freely move
in places that I love.

God grant that I may hear
and that my mind be clear,
my tongue in good control
and springtime in my soul.

—Thomas John Carlisle

Models for Action

Page 6

A Friendly Place to Live

Page 8

Management Assistance

Page 9

CALLED TO SERVE

To observe Pentecost, we have a collection of faith at work stories.

Report from Ecuador

Page 18

Meditation on Mission

Page 19

Three Amazin' Missions

Page 20

Books for Searching

Page 21

A Pentecost Parish

Page 22

CRIMINAL JUSTICE

An ISSUES paper by Robert Spears asks, "Which is stronger? Bars of iron or those of fear?"

Pages 13, 14, 15

ALSO INSIDE

Switchboard, page 4

Reflections, page 5

Feasts for Feast Days, page 12

Have You Heard, page 23

Charles Lawrence dies

The Episcopal Church lost a devoted son and important lay leader with the death of Dr. Charles Lawrence at his home in Pomona, N.Y., on the morning of April 3 after a long illness.

Lawrence, 70, a professor of sociology at Brooklyn College, University of New York, before his retirement, served as president of General Convention's House of Deputies from 1976 to 1985. Prior to his election, he had been a deputy to every Convention since 1967. He served on a number of important committees and commissions, including the Board for Theological Education, the Joint Commission on Ecumenical Relations, and the House of Deputies' special committee on the ordination of women to the priesthood and the episcopacy in 1973.

Presiding Bishop Edmond Browning called Lawrence "a giant in the life of the Episcopal Church, the

Continued on page 3

Continuing **Forth**
and **The Spirit of Missions**
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The Episcopalian

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Erie, Pennsylvania

Bishop Donald Davis of Northwestern Pennsylvania has called upon each of his tax-exempt congregations "to consider making a voluntary annual contribution" to its municipal government. He speaks of the "effective partnership between civil governments and the churches in caring for the needs of those in our communities" and notes that governments "are experiencing increased difficulty" in providing needed services. He said a voluntary contribution would be a "statement of trust, confidence, and citizenship on the part of the churches" and might set an example for other tax-exempt property owners.

Wellington, New Zealand

Seven of the eight dioceses of the Church of New Zealand refused to ratify the election of Canon Paul Oestreicher, a Quaker as well as an Anglican clergyman, to be Bishop of Wellington. Oestreicher, 54, a naturalized New Zealand citizen, lives and works in England where he has been a leading anti-nuclear activist. Wellington has had difficulty electing a new leader: The first synod elected a man who refused the position. A third synod was scheduled for April. Oestreicher, who had been elected by an 85 percent majority, has agreed to permit his name to be resubmitted.

Geneva, New York

Bishop Bennett Sims, founder and director of the Institute for Servant Leadership at Emory University and retired Bishop of Atlanta, will be the general lecturer at the 1986 Finger Lakes Conference on the campus of William Smith College here. In addition to his addresses, participants in the June 22-28 conference may choose from a variety of workshops on such topics as affirmative aging, Bible study on Romans, sexuality, and spiritual images. Cost is \$155. Brochures are available from Diana Purcell, Box 492, Wellsville, N.Y. 14895.

Sioux Falls, South Dakota

After 102 years, All Saints' (Episcopal) School here will close at the end of the present term due to rising costs and falling enrollment. The school, older than the state itself, was founded for daughters of missionary priests serving in the Dakota Territory and most recently operated as a co-ed elementary school.

Houston, Texas

A slowdown in Texas' economy caused budget-cutting when the Diocese of Texas' annual council met early in February and voted to move its administrative offices from their location adjacent to Christ Church Cathedral in downtown Houston to a tract adjacent to Episcopal High School. The council passed study resolutions on peace, the Roman Catholic bishops' study of economic justice, and abortion with a focus on preserving life. Council com-

mended the diocese for taking steps to ascertain that all companies doing business in South Africa, in which the diocese has investments, are complying with the Sullivan principles.

St. Croix, Virgin Islands

The Diocese of the Virgin Islands will make its third attempt to elect a bishop when it meets May 8 at St. John's Church here. Two attempts in 1985 were unsuccessful, and Bishop Richard Martin, formerly of Long Island, has been acting as bishop-in-charge since Bishop Edward Turner retired in January.

Philadelphia, Pennsylvania

The faculty of Temple University's religion department includes a Roman Catholic priest, two rabbis, several Protestant ministers, two Buddhists, two Muslims, and a Hindu. This mix produces the "most interreligious, intercultural, and interracial graduate religion program in the country," according to the National Conference of Christians and Jews which gave the department an award for "pioneering work in inter-religious relations."



Sewanee, TN—Dixie S. Hutchinson of Dallas, Texas, was elected to head the Society for Promoting Christian Knowledge/USA at a meeting here early in March. She becomes the first woman to head a branch of the nearly 300-year-old Society.

Toronto, Canada

The first publication of the Inter-Anglican Theological and Doctrinal Commission was officially launched here at a press conference on March 18. "For the Sake of the Kingdom: God's Church and the New Creation" is said to demonstrate "the theological richness and diversity of the Anglican Church in trying to understand what the Kingdom of God means today in different cultural situations." The Commission is made up of 15 members from 13 of the 28 Anglican Provinces. The Rev. Richard Norris, a Union Theological Seminary professor, is the U.S. representative. The report, which inaugurates a new pattern of publishing of official Anglican documents, will be published in several countries. Forward Movement Publications is the American publisher.

Melbourne, Australia, and Pretoria, South Africa

Two more Anglican Churches have ordained women. The Anglican Church of Australia ordained eight women (and 11 men) to the diaconate in St. Paul's Cathedral, Melbourne, on February 9. In Pretoria, Gail Chester was ordained a deacon at St. Alban's Cathedral on Dec. 16, 1985.

New York, New York

The Rev. Robert Ray Parks, rector of Trinity Parish here since 1972, has announced he will retire at the end of the year. A five-member search committee is now receiving nominations for the post.

Hendersonville, North Carolina

The national board of the Episcopal Church Women met at the Kanuga Conference Center here late in February to develop a task statement, set up committees, and begin the search for a new logo and an official Church Women's hymn. The hymn may be submitted as a poem, accompanied or not by original music, or written for existing music if permission can be obtained. Submissions for hymn or logo should go to Anne Fulk, 40 Scenic Blvd., Little Rock, Ark. 72207.



Boston, MA—Bishop Coadjutor David Johnson of Massachusetts, right, was welcomed to the commonwealth in a resolution written by Representative Byron Rushing, left, an active Episcopal layman, when he was introduced to and addressed Massachusetts' House of Representatives. Representative Charles Mann is shown at center.

Durham, North Carolina

"Boy, it's a hard position. It requires fighting to maintain that middle position," sociologist Robert Bellah said at a conference here in reference to the separation of Church and state. Bellah predicted that a reasonable middle viewpoint could prevail in the way it had in the era of civil rights battles during which Americans finally reached a consensus that prejudice against black people is wrong.



London, England—Shadowlands, a made-for-television film on the life of C. S. Lewis co-produced by the BBC and the Episcopal Radio-TV Foundation of Atlanta, won two top awards from the British Academy of Film and Television Arts. The British equivalent of a combined Emmy and Oscar award went to Claire Bloom as best actress for her role as Joy Davidman, Lewis' wife, and to the film as best TV drama of 1985. Joss Ackland plays Lewis. The film will be available on cassette after its American television debut.

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Newark escrow plan draws Pension Fund response

by Judy Mathe Foley

In a letter to Bishop John Spong, officials of the Church Pension Fund said they consider a Newark diocesan convention resolution "a precipitous and potentially harmful act" and a violation of church canons.

Copies of the letter from Robert A. Robinson, Church Pension Fund president, and Bishop James Montgomery, Fund board chairman, were distributed to all clergy in the diocese. The letter referred to a resolution which authorized an escrow fund for those clergy who wish to protest the Pension Fund's lack of action on divestiture in businesses located in South Africa.

The diocesan action, referred to as the Newark Plan, asked the Fund to divest and respond by March 31. If the Fund "continues to refuse to take the step of divestiture," Spong wrote February 17 in a letter to Robinson, diocesan clergy would begin to pay into the escrow account pension moneys that would normally go to the Fund. "In a vote by orders, the overwhelming majority of the clergy of this diocese indicated their willingness to jeopardize their pensions if necessary in order to make this witness," Spong wrote. He said

the escrow action would begin April 1, "barring no further responses from the Church Pension Fund."

Robinson and Montgomery replied that since the Fund is a pooled system, a priest cannot isolate his or her own pension without jeopardizing the whole system. "You cannot hurt anyone, including yourself, even voluntarily without hurting every member. Such actions as yours, though well-intentioned and grounded in conscience, can carry deep hurt not just to the priests voting in the Diocese of Newark, but to hundreds, even thousands, of other beneficiaries who have no such voice or vote."

Fund officials also said the March 31 deadline was premature because the Fund's board of trustees would discuss divestment at a meeting April 24. The trustees, they said, "were personally opposed to apartheid," but "there are honest differences about the best way to accomplish" its abolition.

At its April meeting, Robinson and Montgomery said, the 25-member board would hear a report from the finance committee which is examining the Fund's portfolio "to determine what impact divestment would have on the Fund and to determine where divestment can take place."

In his explanation of the diocesan action, Spong wrote Robinson that delegates to Newark's convention expressed "deep opposition and negativity to the statement of the Church Pension Fund in its annual report that you were declining to follow the direction of the General Convention" in divesting in South

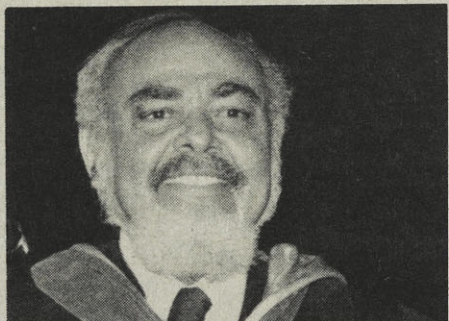
Continued on page 11

Charles Lawrence

Continued from page 1

Anglican Communion and in the lives of countless people, including mine. . . . [a person] who integrated his faith into every aspect of his life."

A member the Standing Committee of the Anglican Consultative Council, he attended its mid-March meeting in Toronto, Canada, where he was accompanied by his wife Margaret, who survives him. Other survivors include a son, Charles Lawrence, III, of San Francisco; two daughters—Sarah Lightfoot of Boston, Mass.,



and Paula Wehmiller of Swarthmore, Pa., and five grandchildren.

A memorial service was held at the Cathedral of St. John the Divine, New York City, on April 7.

The Episcopalian establishes directory service

Growing interest among Episcopal churches for high quality pictorial parish directories led to development of The Episcopalian Parish Directory Service.

"Pictorial directories are not new," said Richard L. Crawford, publisher of *The Episcopalian*, "but reliability has sometimes been a problem. The *Episcopalian* established its directory service with Coppinger & Affiliates, Cleveland, Tenn., a company with years of experience in dealing with local congregations and national denominations.

"The *Episcopalian* offers this new service to our congregations with the assurance that quality products will be produced and delivered."

The directories are provided to parishes at no cost with revenues derived from the sale of photographs to the parish families. Professional photographers and skilled technicians assure the quality of the photos, the



David Sumner

By this sign, ye shall know him. . . .

... As God Has Loved Us ...

Adapted from St. JOHN, 13:32 RSV



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Liberal charismatics revisited

Is there a liberal charismatic? I read the article by that title (March) and failed to see where Michael Shafer is any different from the rest except he doesn't insist on biblical literalism. It still comes down to the standard charismatic approach: those with "the gift" are the real Christians. The rest of us are the unwashed. His suggestion that those of us who do not buy the charismatic package should leave the Church was offensive.

Lewis H. Long
Phoenix, Ariz.

Only God himself can tell us what His will is for us. In order to know His will, we have to know Him by talking with Him, person to person. If we insist that we can know what is right or wrong by reading the Bible, we are listening to Satan as Eve did in the garden. We are meant to enter into the living body of the Anointed One so the Father can do His works in us, so He can live in us, so the Anointed One can manifest His mind in us by grace and control our wonderful brains. He created these brains for His enjoyment, not ours, and we can know real joy only as He enjoys us.

Charles H. Bergsland
Sequim, Wash.

Divesting because it's "in vogue"?

I noted with satisfaction the numerous articles which dealt with divestment in companies doing business in South Africa (March). However, I was somewhat chagrined to see the advertisement on page 12 which promoted a tour of the U.S.S.R. Certainly we are not encouraging our brethren to attend "cultural events" sponsored by a nation which brutally crushes human rights whenever those same principles interfere with totalitarian aims. Unless I am mistaken, this is the same Soviet Union which has recently employed dreaded biological and chemical warfare agents in order to exterminate the freedom-loving peoples of Afghanistan.

It might be just as wise, and perhaps even a greater moral statement, if the

Church were to support divestment in companies doing business with the Soviet Union. Let us carry the cross in such a way as to make it visible to all oppressors and all the oppressed—not just those who happen to be in vogue.

Benjamin F. Lucas, II
Baltimore, Md.

The story about Trinity's \$10 million divestment policy really clutched me. It was a stroke of genius. What a perfect time to take such action. This fad is at least a year old now, but with the market at an all-time high, you beat the odds of an inevitable bust. Even little Amy Carter at Brown University is in on this action. Oh, the wonderful wave of piety, principle, and profit. We may be dumb, you Wall Streeters, but we're not stupid. We recognize the bottom line when we see it!

J. F. G. Hopper
Decatur, Ga.

We use intinction

I would like to respond to the Liturgical Commission's recent report (March) by way of an example contrary to the tone of your article. Well before the hysterical anxieties over AIDS and the misplaced fears applicable to the issue, I introduced reception in my parish "by intinction only." The parish is well over 100 years old, high church Anglo-Catholic in liturgical matters, and I am pleased to report that the practice has been wholeheartedly received. We lost not a single communicant as a result of the change.

John H. Morgan
Bristol, Ind.

What about closer to home?

The *Episcopalian* quite properly addresses our Christian concerns about starvation in Africa, terrorism in the near east, and apartheid. But there seems to be a reluctance to mention some of the strange actions and attitudes of our fellow Episcopalians here

in the United States.

In December, Vice-President George Bush, an Episcopalian, heaped lavish praise on the late William Loeb, a publisher who once printed a headline referring to "Kissinger the Kike." And in the United States Senate, John C. Danforth, an Episcopal priest, consistently supports right-wing terrorists, votes for all the murderous hardware demanded by the Pentagon, and obediently goes along with the Administration's plans to make the rich richer and the poor poorer.

Like most Episcopalians, I am proud of the variety of interesting people in our Church. I must say, however, I feel uncomfortable with those whose actions are dictated by hatred and prejudice.

John S. Bauer
Mentor, Ohio

Baptism, not birth, is what matters

I am not a little irked when I hear someone say proudly, "I am a born Episcopalian." Having been reared in another denomination for the first third of my life, I [resent those who] have tried to relegate me to a second-class citizenship. May I say to these elitists, "Your remark is not only un-Christian and ungracious, but patently uncanonical. You became an Episcopalian not by osmosis in your mother's womb, but when you were baptized by a minister of the Episcopal Church."

Some of our Lord's most scathing rebukes were directed at the Pharisees who tried to establish a religious elite. Read again the parable of the vineyard laborers (Matt. 20:1ff), culminating in the awful dictum: "The last shall be the first and the first last."

Don't be surprised when St. Peter does not accord you a sweeping bow as you enter the Pearly Gate and proudly announce: "I'm a born Episcopalian."

Eldred Johnston
Columbus, Ohio

Convention did pass abortion resolutions

John B. Haug (Switchboard, February) deplores "the failure of even a whimper of a pro-life resolution to come out of committee" at General Convention. Nonsense! Dozens of pro-life resolutions came out of several committees and were passed by both houses of the Convention. What did not come out of any committee was a resolution which would have hindered Episcopalians or other Christians in making informed, ethical decisions on abortion and other medical issues. Belief in the sanctity of human life does not begin and end with agreeing with the Moral Majority position on abortion.

Bruce D. Rahtjen
Independence, Mo.

EXCHANGE

Calling choir members

St. Mark's Church, Grand Rapids, Mich., is trying to locate past choir members as part of the parish's 150th birthday celebration scheduled for October 11 and 12. Contact Bill Elliott or Jeanne Howell, St. Mark's Church, Division Ave. at Pearl St., Grand Rapids, Mich. 49503.

Belief Is Behavioral

by Sally M. Bucklee

"And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of our Lord." (BCP)

For me, those are the most exciting words of the Eucharist. They are also a source of disappointment because I don't see the Church taking them seriously.

This prayer reminds me anew that God is interested in what I am and do as spouse, parent, friend, public health worker. My worshiping community beseeches God to send me out, not over to the parish hall, to do the work given me.

"To love and serve. . . as faithful witnesses of Christ" both terrifies and challenges me. It presupposes that belief is behavioral. Is Christ truly a part of my life if my behavior doesn't reflect it in all that I do and am in the voting booth, market place, and along the highways and byways of daily life?

Disappointment sets in when I realize the Church does not measure the authenticity of my faith by this standard. It has only a passing interest in how I spend my time outside parish activities.

Historically, the success of a congregation and its ordained leadership has centered on attendance, funds, buildings. The Church values and measures only a part of the Body of Christ, the Church Gathered. This prayer suggests we evaluate the Church Gathered by how well it equips and readies God's people to be launched into God's world.

Instead of physical expansion, the parish would focus on expanding Christian witness into all corners of human endeavor. Is my community a better place in which to love, play, and work because of me and my Church? Are people helped to build loving, enduring relationships and to find meaning in their lives and labors? Where have we helped solve some of society's root problems instead of sending money and used clothing?

While Christianity has centuries of experience in educating people for ordination, it does not know how to prepare, support, or hold accountable all baptized members for their labors in vineyards beyond the parish gates. We lack a theology of all the people of God unbroken by clergy and lay castes. Developing this requires theological education for all.

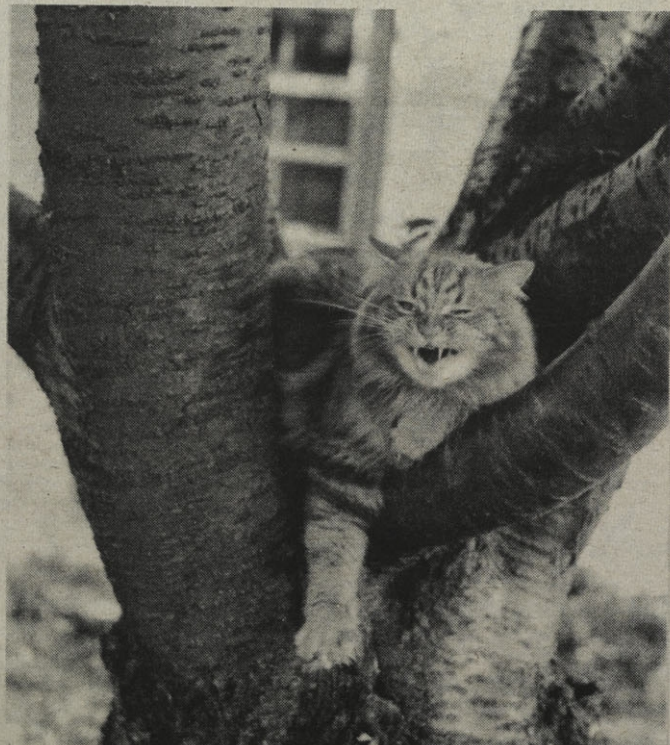
Our parishes must become theological centers to ready us to carry the Good News into our institutions, bureaucracies, and businesses in contemporary terms that relate faith to everyday life.

Ponder the potential power of millions of Episcopalians at the close of worship being hurled like rockets, propelled by the Holy Spirit to live out their beliefs in the world.

Ah me, what a world and what a Church that would be!!

Sally Bucklee of St. Philip's, Laurel, Md., directs health education in the Prince George's County Health Department. She has served the Church in many diocesan and national roles.

THE EPISCOCATS



Rosalind C. Greenfield

No dogs allowed on church property—or else!

Learning the conversation of heaven

by Michael Marshall

Pope Paul VI wrote in October, 1957, "To link the sacred and the secular in such rapport that the first and the second is not altered but sanctified: this is the mystery of the Incarnation of God made Man which liturgy prolongs."

You could scarcely find a better summary of true Christian worship. Precisely because the word of God has enfleshed himself in all that is human and of this world, by and through worship all that is of this world can be redirected and reformed (without being deformed or contaminated) and be lifted to the presence of the holy. The hinge on which all this turns is Christ and all who are in Him.

But there must be a real sense of rapport between the sacred and secular. We can have a worship so heavenly minded that it does not touch us, let alone move us or, as Coleridge would say, "find us." In a full doctrine of the Incarnation there must be real contact between the God of heaven and the flesh of earth. This is what we mean by Incarnation. In the same way as we can speak of some worship as being so heavenly minded that it does not even touch the earth, so there can be the opposite disease of a church worship so "relevant" that it never even gets off the ground.

For in true Christian worship there is a living link between heaven and earth, between the sacred and the secular, between spirit and flesh. That link is Jesus Christ. Perhaps most of the time we prefer in fact to preserve our schizophrenia and to live between the two worlds—generally getting the worst of

both! True worship lifts us and summons us to leave the no-man's land in which we spend most of our time and to enter one man's world—the world of Christ in which there is one world larger than life. That world is the world of heaven and earth, of God and man, spirit and flesh, in which glory fills all and all is glory.

Our worship must never just leave us where we started, but rather lift us to where we belong—the kingdom of heaven. In one sense Christian worship should start at *this* side, where Christ's redemptive work began. In living Christian worship we are moved from one side to the other as we enter ever more fully into the mystery of Christ's passage—His passover. Nothing less than this, the closest of all possible associations, between the Christian and Christ's saving activity was St. Paul's vision of the Christian life. Nothing less than this is the scope of full, living, renewed, and authentic Christian

worship. The doors of the kingdom are stormed at every cry of "lift up your hearts," and wherever two or three are gathered together in Christ, Christmas and Ascension are no longer isolated feasts in the Church's calendar, but rather markers at the two extremes of the total spectrum of worship and adoration. God is let loose on earth; man is released into the environment of heaven.

Nothing less than that is the mandate given to the Church in the ordering of its worship, and that is our business. The Church is a school for this, the most vital, yet most natural, yearning of mankind—the desire to worship and adore; to enjoy God forever; to enter the kingdom of heaven, even now on earth; and to begin to learn while we are still pilgrims in a passing age the "conversation" of heaven.

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IN CONTEXT

John Wilson:
Friend
from afar

by Dick Crawford



On a bright spring day in 1979, I drove to the airport to pick up a visiting priest from Uganda who was standing in for Bishop Festo Kivengere at a great ecumenical service. The bishop had been unexpectedly summoned to his homeland to counsel with government and church leaders following the fall of Idi Amin.

I was to drive the priest to a clergy conference about 60 miles away and on to a service another 60 or 70 miles farther. I pulled up to the parking space in my bright, shiny, two-door sub-compact to find that the priest was at least 6'4" tall and that he had brought with him his son of equal height and what seemed like a ton of luggage. It actually wasn't so much, but next to the little car we looked as though we were trying to set a record for Guinness' famous book.

Our dilemma was handled with much laughter and an immediate bond of friendship.

We got into the car. The priest, John Wilson, was in front with me, his bucket seat pushed back to give him a little comfort. His son Edward sat in the back with his feet on the seat because there was no room on the floor.

At the clergy conference, John was to bring greetings from Bishop Festo, but somewhere in the dialogue that followed, someone asked him to tell about his experience as an African Christian. He began with his career as a successful businessman and then told of his dramatic conversion. It was a story of a man who had been unscrupulous in many of his dealings with clients and employers. Then, stricken by conscience, he was converted, made restitution with all the pain that accompanies that requirement, and later became a priest.

John Wilson's conversion became his message to all who would listen, learn, and likewise reform.

On March 16, John Wilson willingly turned over the keys to his car to a band of armed robbers who then shot and killed him. The tragic story of the growing list of Ugandan martyrs seems never to cease.

Earlier that morning John had preached in the town of Kisugu where he said, "I know my inheritance. I know where I am going."

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In search of new models to increase good neighbors

by Lee Hickling

The stories people tell or don't tell reveal so much about their cultures that anthropologists collect them eagerly.

The Rev. James D. Anderson, program director for the Cathedral College of the Laity in Washington, D.C., tells the story of a group of parishioners who were talking about lay ministry. They agreed enthusiastically to praise a group of women who put out the church bulletin, but no one mentioned the woman in the parish, whom they all knew, who was spending two years doing volunteer work among rural poor people in the south.

To that parish group—and to many others—lay ministry means church work. To Anderson and his colleagues at the College of the Laity, lay ministry means what believers do outside of church, in the activities of their everyday lives.

When Anderson led a group of clergy through an exercise in which they tried to uncover actual, working standards for behavior in their parishes, not one of them mentioned an expectation of ministry outside the church's walls. "The only forms of service which were rewarded and recognized were the contributions of the laity to the gathered church, to the organized program and activity of the congregation."

What usually happens in any church culture, Anderson says, is "the accumulated accretion of hundreds of years of customs and practices which form the complex fabric of the everyday way things are done within the institution" determines how things will be done.

The Cathedral College of the Laity, a 6-year-old ecumenical institution which operates under the Chapter of the Washington Cathedral Foundation, is dedicated to changing that culture and empowering laypeople of all faiths for ministry. Anderson and Norene D. Martin, director of the College, believe this is a two-step process: People need to learn that they are able to make a positive difference in their communities, and they need to be told what other people have done so they can begin to think about what they might do.

Successive waves of enthusiasm for the ministry of the laity have washed through the Church, but each one has passed and left little behind. "Many of us remember the intense interest and excitement which the Industrial Mission movement focused upon lay ministry in the workplace," Anderson says. "This effort, which was so visible in the early 1960's, has now largely faded into oblivion." Even what was learned from that effort seems to have been lost for it forms "no part of our corporate cultural memory."

Before the organized Church can express its faith by ministry in the world, the Church must change whatever symbols, rituals, rewards, and customs reinforce the belief that true ministry is church work, Anderson

says. The College of the Laity's work is "subversive," he notes cheerfully. "Of course, we don't go around talking that way."

Anderson finds great differences between denominations and among congregations in a denomination. Some individual congregations support ministry in the world strongly and clearly. "One does not need to wait for the culture of the whole organized Church in North America to change before moving ahead," he says.

When the College of the Laity was founded with the enthusiastic support of Bishop John T. Walker of Washington and a \$23,000 grant from his diocese, Martin and Anderson defined lay ministry quite simply as being a good neighbor and decided to take this biblical metaphor quite literally into their field projects. If lay ministry is the work of believers in their daily lives, then it is done in the neighborhoods where we live and work.

Anderson and Martin decided older Americans were a perfect target group for empowerment for they have perhaps the most experience and wisdom of any group as well as the most free time. The skills they have developed in a lifetime are put to little use by our culture, and, of course, they are present in great numbers in the churches.

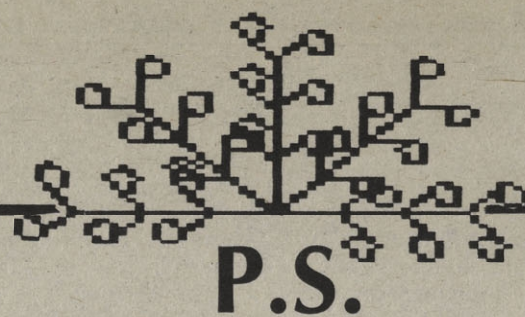
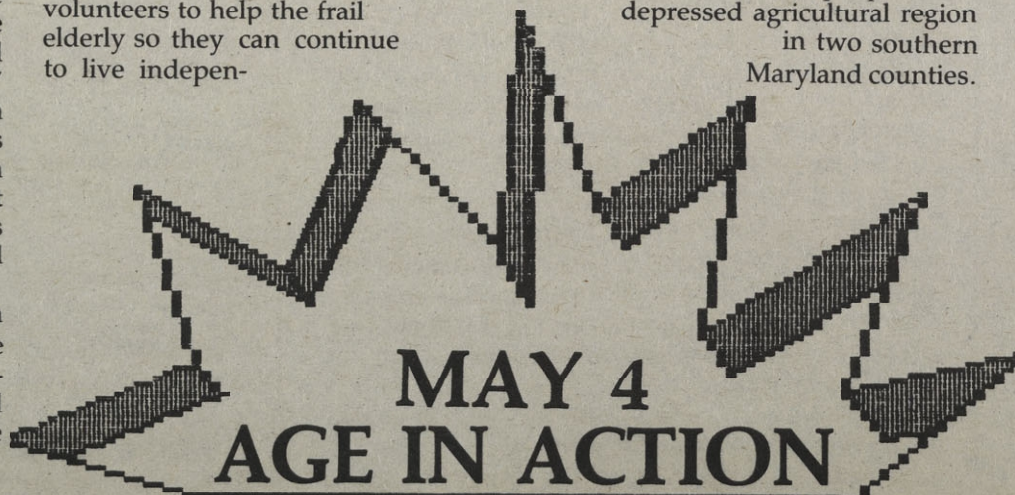
Churches, though, like the wider society, still believe older people are over the hill and their greatest need is to be cared for. Another cultural barrier looms, too, Anderson says. "Acts of neighborly service and compassion have increasingly become the province of professionals—clergy, social workers, city workers, therapists. The results are not conducive to the building of good neighborhoods or good neighbors. Dependence upon the experts leaves residents feeling powerless and does not lead to better communities."

The College of the Laity, with five other national ecumenical organizations and seven major denominations including the Episcopal Church, just sponsored a conference on empowering older Americans. There representatives of nine organizations that work with older people demonstrated that such dependence need not be the case.

Interfaith Volunteer Caregivers of Milwaukee described how it organizes volunteers to help the frail elderly so they can continue to live indepen-

dently in their own homes. Paul Maves, long associated with the first Shepherds Center, told a workshop how the centers rely on older persons to take the lead in helping other older persons. The Callahan Senior Center in Framingham, Mass., showed a series of video tapes, written and acted by older persons, intended to expand the horizons of the elderly and involve them in community advocacy.

The Forever Learning Institute of South Bend, Ind., created by the Rev. Louis Putz, a retired Notre Dame professor, took over a vacant parochial school and uses it to offer continuing education to older adults. The Gray Panthers' Media Watch goes into action when it spots stereotyping of older people in the media. The Rural Elderly Ministry Project, which the College of the Laity has nurtured, demonstrated the impact it is having on the lives of older people in a depressed agricultural region in two southern Maryland counties.



P.S.

(Past Seventy)

*The old rocking chair is empty today
for Grandma is no longer in it.
She is off to her office and shop
and buzzing around every minute.*

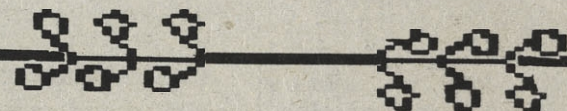
*No one can shove Grandma back on the shelf.
She is versatile, forceful, dynamic.
That is not a pie in the oven, my dear.
Her baking today is ceramic.*

*You won't see her trundling off early to bed
from her place in the farm chimney nook.
Her typewriter clickety-clacks through the night
for Grandma is writing a book.*

*Not one single backward look does she take
to show her steady advancing.
She won't tend the babies for you
for Grandma has taken up dancing.*

*She's not content with crumbs of old thoughts
or meager or second-hand knowledge.
Don't bring your mending to Grandma to do
for Grandma has gone back to college.*

This poem, penned anonymously, first came to our attention via the Diocese of Southern Ohio. We'd love to give further credit if we knew where it is due. Can anyone help us out?



Encouraging such programs as laboratories and demonstrations is one of the College's main emphases. It sponsors workshops, classes, and publications as well. Primarily an educational institution, it does not fund projects but can help find funding.

The College does not go out into the marketplace and call people to ministry. That job, Anderson says, should be handled by the local church. "When a local church has nurtured and developed a faith that brings individuals to accept the call to discipleship, to regard themselves as the subjects and not the objects of ministry, we assume they need direction and advice in order to minister faithfully and effectively in the common places of life."

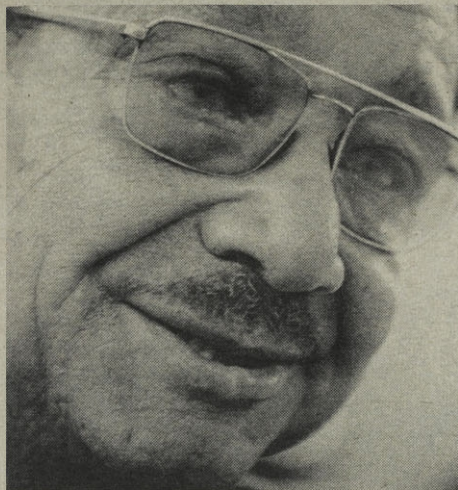
Martin says that if people understand that older persons are able and anxious to help, not just be helped, the way government agencies, as well as churches, work with groups like the aging would change completely. "Think about what it would mean for them and for their clients if they adopted an empowerment strategy as well as their traditional health and welfare approach," she says.

It would make a difference in the kind of stories that are told to transmit the values of our culture.

But cultures are changed from within, not without. "Each individual must take responsibility to stop and question the reality of church culture as it now exists," Anderson says.

Lee Hickling, a former editor of *The Virginia Churchman* and communications director of the Diocese of Virginia, is a free-lance writer who lives in southern Maryland.

Meeting day-to-day needs in Maryland



erly Ministry Project has no limits, says Carrie Weaver. With a small salary paid by the Diocese of Washington and the help of consultants from the Cathedral College of the Laity, she began the Project with a meeting last November at St. Philip's

Charles Hill, left, doesn't let pain stop him from delivering food supplies to neighbors in need. Electrician James Clark, Jr., below, repairs a smoke detector as his part in the Rural Elderly Ministry Project, directed by Carrie Weaver, shown at right speaking to Maurice McCraw. Morton Broffman photos

Chapel in Baden, Md. The 60 people who came to talk about what their neighbors needed and what they could do to help became the nucleus of what Weaver calls her network.

Its members have been making

calls on neighbors to ask whether they need any help or whether they could provide help for others. Before long, they discovered they would need to do more to help some of the chronically ill in their area than just visit or phone to see whether the people were all right or provide rides to a doctor or a grocery store. Now some 20 persons are taking a six-unit course on informal care for the aging taught by faculty of the Institute of Gerontology at the University of the District of Columbia.

Weaver hopes to find a carpenter and a plumber who will do the kind of repair work and minor improvements Clark is now doing. The Project is also working to reopen a room in the nearby small town of Malcolm where a senior center once operated. "It's just meeting day-to-day needs," Weaver says. "That's what we do."



Three churches—two Methodist and one Episcopal—form a base for the Project, which is supported by the United Methodist Church's General Board of Discipleship as well as the Episcopal Diocese of Washington.

—Lee Hickling

"I love to help wherever I can," says 83-year-old Charles Hill. "Anyone who is in need, any time of the day or night."

Hill gets around with a crutch and at the cost of more pain than he will admit because he has a pin in his right thigh which he broke in a fall last summer.

This day he has been out with his car since 7 a.m., delivering surplus food—rice, honey, flour, potatoes, corn meal, powdered milk, and cheese—to eight families in southern Prince George's County, Md.

His work is one of the effects the 6-month-old Rural Elderly Ministry Project is having on that rural neighborhood.

"I'm used to working," Hill says. "If you put me down, I couldn't last."

A retired electrician, James Clark, Jr., from nearby Bryans Road, over the line in Charles County, Md., had been working that day at the home of Theodosia Scott, a widow in her 80's. Two smoke detectors in her house had not worked for some time, an exhaust fan was broken, and the water pump had quit.

Clark, who was on the maintenance staff at St. Elizabeth's Hospital in Washington, donates not only his time, but the materials for his work, and sometimes he pays a young man to help him.

Other volunteers are plowing garden patches for elderly people who cannot afford to have that done and would have let their land go uncultivated even though they need the vegetables.

Such a ministry as the Rural Eld-

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

And here's what you will receive:

First, you will know exactly who you are helping, through a case history, telling you all about your individual widow—where she lives, her problems, her health, and why she cannot care for herself.

At the same time, you will receive a photograph of her, plus an updated photograph each year.

And twice a year a "Health and Well-being" report will be sent to you from the Holy Land, showing you the real difference you are making in her life.

Also, if you wish, you can send her special remembrances on her birthday, Mother's Day, and Christmas.

All this, plus an inspirational quarterly newsletter, "Holy Land Pictorial News."

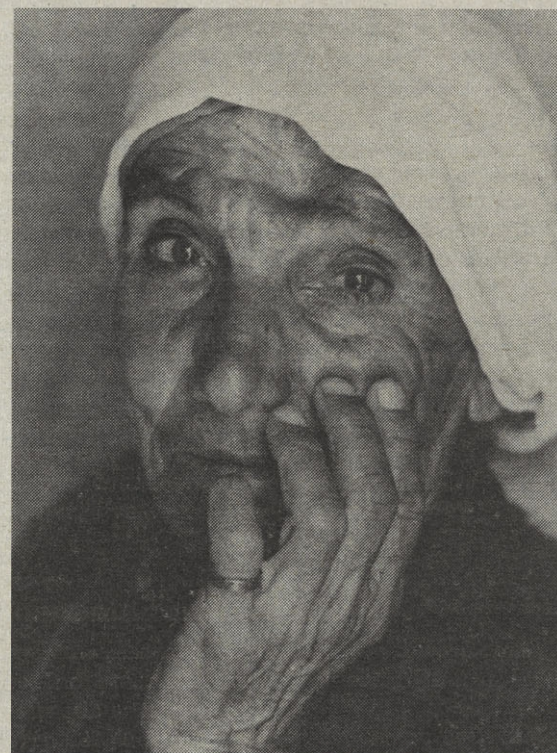
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And you will become a member of her "extended family," reaching out in love to help her when she needs you most. Many sponsors do this in honor of their own mother or grandmother.



Like many elderly widows in the Holy Land, 90-year-old Hannah is lonely, cold and sick. She needs food, medicine, blankets and someone to care about her.

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Virginia facilities provide a wide range of services

by Felicity Hoffercker

For anyone who has spent long weeks and years visiting relatives in the usual nursing home, the thought must have occurred many times: "Why can't we go out of life with dignity?"

Walking through hallways lined with wheelchairs inhabited by dull-eyed men and women twisted into various positions of discomfort, one can come to but one conclusion: The sooner this is over, the better. The birth of a human being is an occasion of joy, the death of an elderly one a relief.

Care becomes a burden that is constantly increasing. People over the age of 65 in this country now outnumber teenagers; by the year 2020, the ratio will be 2 to 1.

Two leaders in the field of care for the elderly have been the Episcopal and Presbyterian Churches through the Virginia Diocesan Homes and Westminster-Canterbury Homes boards, which in 1971 recognized the growing housing needs of the ever-increasing numbers of older people. In 1975 they created between them the Westminster-Canterbury Houses, the first and largest in Richmond, Va. Others are located in Virginia Beach, Lynchburg, Irvington, and Winchester.

The Westminster-Canterbury House curriculum of care covers several intersecting areas with house occupants going from one to another as the need arises or disappears: Independent Living Apartments, Home Health Care, Adult Day Care, Personal Care Unit, Hospice Care, Skilled Nursing Facility, Intermediate Care Facility, and the Hospital. This last, though not part of the corporate operation, is closely related.

Residents may move into one of any of these departments when necessary and then move back without ever having to leave the building. And because of the staff of nurses, home health aides and homemakers, many residents can stay in their own apartments when health problems arise.

What gives the Westminster-Canterbury House its special quality, however, is imagination in planning and execution. Here one sees no halls of vacant-faced depressed people waiting for the end, nor are there the usual unimaginative activities of basket-weaving or blasting television sets faced by wheelchairs. Those in charge here believe that just because people have reached ripe old age, they have not ceased to be intelligent.

Westminster-Canterbury's library contains 30,000 volumes, some written by residents. Classes in continuing education, forums by the residential association committee, fitness classes, an exercise room and whirlpool, arts and crafts, a kiln and a loom are all available. Nature lovers can use greenhouses and garden plots—75 at last count. Westminster-Canterbury has a thrift shop for the bargain hunter, a beauty shop for the image-conscious, a full bank, a theater, a Parisian Cafe, an 18th-century orangerie where one can stroll, a restaurant, even a Men's Soiree for those seeking refuge!

Perhaps, however, the most imaginative and the most heartwarming areas of the Westminster-Canterbury House are the child care and animal centers. Here older people can enjoy the company of children and animals and, even more important, be properly appreciated themselves for the love they bring.



A resident reads to children at the Westminster-Canterbury child day care center.

Residents of the Westminster-Canterbury House are not necessarily all Episcopalians or Presbyterians. Neither are they expected to pay the necessary fees if they are unable. Funds are available from Fellowship-paid services and housing for those who are not financially independent, minimizing the need for them to be provided for by government or other charitable agencies.

Supervising the entire facility in Richmond is Nathan Bushnell, II, who has been president there since 1977. A warmhearted and thoughtful man as well as an efficient administrator, he greets each resident he meets in the hall with kindness and a humorous remark, making each feel the more wanted and cared for. He quotes John F. Kennedy's statement: "Despite our tenderness in the way we care for children, the true measure of a society is how it treats its elderly."

And the residents? How do they feel? "I feel like the Lord blessed me doubly when I decided to move to Westminster-

Canterbury because I have so many good friends here, and I have always received the best of care, no matter what."

"When I came to Westminster-Canterbury 10 years ago, I told my son and daughter it was the smartest thing I ever did. I still think so, and so do they."

"My husband thinks I wanted to come here just so I'd never have to cook again. Well, maybe he's right."

"I've spent so many years running my life and all the complicated things about it. Now it's good to let somebody else do most of it."

"I really knew we'd done the right thing to come here the night my wife had a heart attack. Westminster-Canterbury people took care of both of us."

"I can work in the gardens whenever I want to, but if I don't do it, it's nice to know somebody else will keep weeds from taking over. And if I want to go on a trip, I just close the door and go!"

Felicity Hoffercker is a Connecticut-based free-lance writer.

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Retrieval System

by Thomas John Carlisle

In this ripe brain I store
my pyramids of facts,
pages of poems, lore
of peaks and cataracts,
wild wonderings and staid
conjectures and dark dreams
and treasures unassayed
and embryonic themes.
I trust the tenuous
computer memory
to guard its impetus
while years devour me.
What waste I cannot stash
these assets past the day
my psychic atoms smash,
I too am hid away.

Thomas John Carlisle has published several books of poetry and often contributes to *The Episcopalian*. This August he and his wife Dorothy will celebrate their 50th wedding anniversary.



Residents at the Homes for the Aged and Blind in Bedford-Stuyvesant, Brooklyn, N.Y., prove you are never too old to portray the ageless Christmas story. Here the Angel Gabriel (Elizabeth Ball) is rejoicing with Joseph (Alonzo Hurley) and Mary (Dorothy Haas) in a performance given last year in their chapel.

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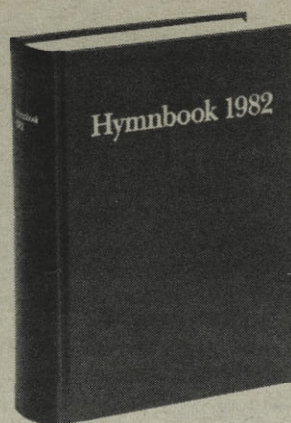
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A What of a Parish?

by Martha Frances

Not every day is one's parish acclaimed "one helluva church" by a professional football coach. Church of the Epiphany, Houston, Texas, gained such notoriety recently as Jerry Glanville, a parishioner, took over as interim head coach of the Houston Oilers.

As sportswriters mused over his chances of retaining the job beyond the 1985 season, Glanville commented that he would be better off than a lot of people even if he didn't get the job permanently. He listed his blessings as "one helluva church," his wife Brenda, "the best wife a coach could have," a dog that will still hunt, and his new Monte Carlo Super Sport that's down to 36 payments.

How many laypeople would list their church along with wife, dog, and car as part of the support network which can counteract the emotional devastation of a job loss? Glanville's public off-the-cuff remark indicates that his faith community is a ready resource in his daily life.

Glanville isn't the only Epiphanyite who has publicly witnessed to his faith lately. Parishioner Rich Lundgren, who writes for the *Houston Post*, concluded a feature article about a jobless lawyer friend by saying the friend continues to call upon the spiritual resources of his faith and his Christian community. Lundgren affirmed the practical application of faith by quoting St. Paul's affirmation that absolutely nothing could separate him from the love of God.

At Epiphany on January 12, the congregation presented Glanville with



The Rev. James K. Alcorn, Epiphany's rector, presents a T-shirt to Jerry Glanville. Parishioners Russell Cain and Bryce Giesler, wearing T-shirt, joined the celebration.

a T-shirt which says, "I belong to one hell of a church, Church of the Epiphany." Bishop Maurice Benitez of West Texas received the second of the shirts which are on sale for all parishioners. And the parish celebrated as well when Glanville was, indeed, named the Oilers' permanent head coach.

Martha Frances teaches English at a community college in Houston.

Canada to elect Scott's successor

by Janette Pierce

Canadians tell a joke about their well-traveled Archbishop Edward Scott that asks, "What's the difference between God and Ted Scott?" The answer, "God is everywhere, and Ted Scott is everywhere but in Canada."

The truth of this jest was proven during the recent international meeting of Anglican primates held in Canada to say farewell to Scott, 66, the communion's senior primate who plans to retire in June. Scott attended only the last eight hours of the meeting because he was in South Africa as one of the British Commonwealth's group of "eminent persons" carrying on talks there. Scott's return was delayed not only by his overseas schedule but also by a dense fog that closed Toronto's airport. While his primate peers enjoyed his farewell dinner, Scott was on the last leg of his trip home in a four-hour car ride from Detroit.

In June, Scott will be in Canada for the Anglicans' 10-day General Synod in Winnipeg which will celebrate his 15 years of leadership and elect his successor.

The two prime requirements for primate are that candidates must be under 70 years of age and be Canadian bishops. Forty-one active bishops and another 12 inactive ones are eligible although Canadian church-

people consider the inactive bishops unlikely to be elected.

The election will occur on June 16 when the Synod meets at St. John's Cathedral for worship and to sit as a two-house electoral college. The bishops, voting separately, must agree on three to five candidates whom they will present to the clergy and laity. Each bishop nominates three people, thus as many as 30 or more names may be suggested. From these names the bishops cast ballots until one candidate gains a simple majority. Voting is repeated for second and third candidates and for fourth and fifth if sufficient interest exists.

The three to five names so chosen are sent to the clergy and laity with no indication of how the bishops voted. The clergy and laity, voting separately, choose a candidate by majority vote. If no front-runner emerges from successive votes, the lower house may ask the bishops for more names.

When an election occurs, the bishops join the clergy and laity to proclaim the new primate.

The next day, June 17, the Synod will celebrate Scott's ministry in the ecumenical setting of the Roman Catholic Cathedral of St. Boniface. On June 22 the new primate will be installed at Winnipeg's Centennial Concert Hall.

This year's Synod will explore the theme "Ministry and Mission: Called and Sent" in a process that is so radically redesigned that an orientation session is planned.

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TE

Invite your legislator to preach

by Sally M. Bucklee

"Our personal convictions always translate into our votes, our life styles, our words," Jerry Falwell once stated. Is that true for most Episcopalians? Or most Americans?

At a weekend of Training for Advocacy, close to 100 Episcopalians learned recently that constituents rarely contact their legislators about topics they care about. Even fewer write about how they want their tax dollars spent although most Americans work about one-and-a-half days each week for the government.

Working in the shadow of the nation's capital, participants heard speakers tell them to move beyond social service into social action. The

former is a caring ministry aimed at ameliorating the suffering of the afflicted. The latter aims to remedy and prevent the causes of that suffering. As the Hon. Byron Rushing of the Massachusetts House of Representatives noted, "I learned a lot about love growing up in the Church. I didn't learn anything about justice."

The biblical base for advocacy was a heavy-duty thread fastening together practical workshops and lectures by professionals and volunteers involved in the legislative process at the state and federal levels. Participants' priorities varied from peace and the urban crisis through accessibility for persons with disabilities to hunger, women's rights, and refugees. But for all the subjects, the lesson was: "Do your homework."

Every representative and every situation is unique. Study both thor-

oughly. Legislators have several roles: statesperson, representative, broker or ombudsman, party member, candidate, regular person. Frequently one role becomes primary and will determine how that legislator will vote. Once the roles and pressures of a legislator are diagnosed, a creative lobbying plan can be prescribed.

The core of a plan centers on a basic theory that can be stated in a simple sentence. Asserting your own values is more effective than simply quoting the Church's position, but that can be powerful backup and is summarized in *Policy for Action II, the Social Policies of the Episcopal Church*.

Never apologize for your faith, and don't let yourself be discounted, several lobbyists urged. Every American is entitled to an opinion, but how that is pitched can have a major effect on the outcome. Use well-researched,

accurate, balanced information. The "religious right" is ineffectual because of its simplistic approaches and inflexibility. Be prepared for hard questions. For example, if one is lobbying for the food stamp bill, one might be asked by an elected official, "How many people did your church feed last week?"

Participants were encouraged to work in legislators' campaigns, to become familiar with legislative staffs, and to invite their elected officials to preach. They were reminded that competent social advocacy requires both a plan of action to influence a legislator and an organization to carry out those actions, preferably at the congregational level.

Training for Advocacy was sponsored by the Partner Network in conjunction with the Church's Public Policy Network.

Newark escrow

Continued from page 3

Africa. Spong said, "I regret the convention felt that it had to take this stand," but delegates felt "they had no alternatives."

Robinson and Montgomery said the Fund's annual report made no statement that the Fund declines to follow General Convention's "urging." The Fund did, however, send a statement to beneficiaries and active participants saying, "While our opposition to apartheid is absolute, we also believe we have a legal, fiduciary, and moral responsibility to protect our beneficiaries from great risk."

In the series of "Dear Bob" and "Dear Jack" letters that became testier with each exchange, Spong responded to Robinson and Montgomery on March 13, saying, "Seldom have I read a letter that missed the point of our communication as completely as did your response to me." Spong said he neither initiated nor spoke on the resolution's behalf, but that it arose as "a spontaneous movement by the clerical and lay deputies" because of the Fund's statements in its annual report.

Spong said the Fund's refusal to take divestiture action "represents an affront to the decision-making processes of the Church" and that should such dislocation, as Robinson and Montgomery had mentioned in their previous letter, take place, the Fund "also bears a responsibility" for it.

Spong said the Diocese of Newark would await the results of the April 24 meeting before taking any action but noted that, "should that decision be a stone wall such as the one that your annual report indicated was your previous action, we are under the mandate of our convention to follow the directions that our convention took."

The Rev. Richard Gressle, one of the resolution's sponsors, said his group had sent a questionnaire asking diocesan clergy if they would support the escrow fund and late in March had received about 40 positive responses and no negative ones. In addition, he said, churchpeople in Pittsburgh, New York, Southern Ohio, Connecticut, and California have expressed interest in introducing such action in their diocesan conventions. "We're sending out the resolution to test the waters," Gressle said.

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FEASTS FOR FEAST DAYS

by Virginia Richardson

Visitation of the Blessed Virgin Mary May 31

The account of Mary, the young girl who hesitantly and then with humble joy accepted the glory and duty to become the mother of God's Son, is simply and beautifully told in the first chapter of Luke. We can only imagine her awe and wonder as she nursed her holy secret, but as the days passed, she must have had a need to share the miracle.

Mary had a kinswoman, much older than herself, who, the angel had said, was also a recipient of God's favor for "in her old age [she] conceived a son, and she whom people called barren is now in her sixth month." Here indeed was someone who could understand and believe.

For Mary to want to go to help her older relative would be only natural. Tradition says the home of Elizabeth and her husband, the priest Zechariah, was the village of Ain Karim, a few miles west of Jerusalem and about 70 miles from Nazareth. A trip to Ain Karim was not one to be undertaken lightly, however, and certainly not alone. Preparations would take time, and Mary

would have to join a large party or caravan because the roads were unsafe, travelers constantly being attacked by robbers.

Zechariah had been told his son would be "filled with the Holy Spirit. . . and [the] power of Elijah," that he would prepare the people "for the Lord." Elizabeth must have been doubly proud and happy in her promised son and his holy mission.

When she heard Mary's greeting and felt her babe's joyful reaction to it, Elizabeth had no doubts or questions. She expressed her total faith and acceptance of the miracle, addressing Mary not as her kinswoman, but as "the mother of my Lord." Elizabeth was the first to recognize Jesus as the Messiah, the promised one.

Mary's response to Elizabeth's greeting is one of the most beautiful passages in the Bible. Known as the "Magnificat," or "Song of Mary," it is not only an expression of thanksgiving, but a canticle of love of God, praising His name, His mercy, and His sacred promise.

Honor the mother of our Lord with festive, fresh, and colorful dishes that reflect the spring season—broiled chicken with cherries, new potatoes in cream, snow peas and mushrooms, citrus-watercress salad, and a delectable strawberry tart.

Broiled Chicken with Cherries

- 1½ cups pitted black cherries, fresh or frozen
- 2 tbs. lemon juice
- 2 tbs. brown sugar
- ¼ cup port
- 1½ lemons
- ⅓ cup melted butter or margarine
- Pinch ginger
- 1½ tsp. paprika
- ⅜ tsp. white pepper
- 3 broiling chickens (1½ - 2 lbs. each)
- 1 cup port
- 1 tbs. brown sugar
- ¼ cup wine vinegar
- 1 cup chicken broth
- 1 tbs. currant jelly
- 4 tsp. cornstarch

In a glass bowl combine cherries, lemon juice, 2 tbs. brown sugar, and ¼ cup port; marinate 1 to 12 hours. (Thaw frozen cherries first and drain thoroughly.) Combine juice of 1½ lemons, butter, ginger, paprika, and pepper in a small bowl. Split chickens in half, rinse, blot dry. Place chicken skin side down in a broiling pan; brush liberally with butter mixture. Broil 6 to 8 inches from heat for 15 to 20 minutes. Turn chicken, placing rind of ¼ lemon under each piece; brush with remaining butter mixture and broil 10 minutes more or until skin is brown and meat is done. Place chicken on warm platter. Deglaze broiling pan with 1 cup port; strain into a saucepan. Add 1 tbs. brown sugar, vinegar, chicken broth, jelly, and cornstarch; cook, stirring until sauce is thick. Add cherries with marinade and simmer gently until cherries are hot. (Serves 6.)

Snow Peas and Mushrooms

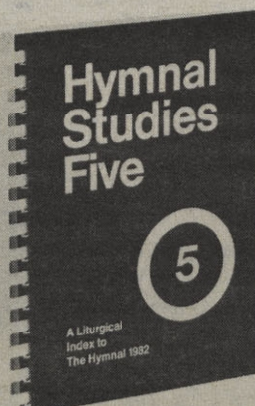
- 1 lb. snow peas
- 2 tbs. dry sherry
- 1 tsp. sugar
- 2 tsp. soy sauce
- ¼ cup oil
- ½ cup chicken broth
- 1½ cups thinly sliced mushrooms

Wash, drain peas; remove tips and string. Combine sherry, sugar, and soy sauce in a small dish. Heat oil in a large skillet; add peas and stir until all are coated with oil. Add broth and cook 3 minutes. Add mushrooms; cook, stirring, 1 minute. Add sherry mixture; stir about 30 seconds over high heat. Liquid should be evaporated and peas crisp-tender. (Serves 6.)

Citrus-watercress salad

- ¼ cup honey
- 1 tbs. white vinegar
- 1 tbs. lemon juice
- ¼ cup orange juice
- ½ tsp. paprika
- ¼ tsp. dry mustard
- ½ cup oil
- 2 bunches watercress, stemmed
- 2 navel oranges, peeled, sectioned
- 1 pink grapefruit, peeled, sectioned
- ½ sweet red onion, cut in ¼-inch rings

Place honey, vinegar, juices, paprika, and mustard in a blender; blend until smooth. At lowest speed, slowly add oil. (If too tart, add powdered sugar ½ tsp. at a time to taste.) Mince ¼ cup watercress. Place remaining watercress on salad plates or in serving bowl. Combine orange, grapefruit, onion, and minced watercress; spoon over bed of cress. Drizzle a small amount of dressing on top. Serve remaining dressing separately. (Serves 6.)



Hymnal Studies Five

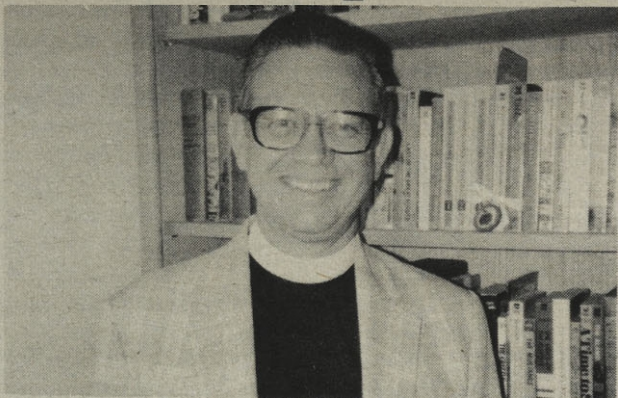
In this volume, *A Liturgical Index to The Hymnal 1982*, Marion Hatchett has provided hymn suggestions for almost every liturgical use. Hymnal Studies Five is an invaluable planning tool for all those involved in the musical/liturgical life of the Church.

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Editor's Report



Professionals on the cutting edge

by Stephen R. Weston, Editor

Writing is in my blood for better or worse. In the fifth grade my first journalistic attempt at a serialized story in my class newspaper was thwarted at the moment the fictional bank in Salt Lake was being robbed. I knew how to get into the action but wasn't sure how to finish it. When my family moved, I left the conclusion to a frustrated faculty sponsor and never knew if justice were meted out. I had escaped the consequences of my own design.

Ten years ago I wrote my first story for *The Epis-*

copalian. Life's experiences, once encompassing the idealism of youth, had now grown to realistic proportions and were focused on the middle ground of wrenched syntax, the *in medias res* of middle age.

Flying a desk for the Strategic Air Command, publishing weekly military newspapers in Tucson, Ariz., and Goose Bay, Labrador, later writing television news for an NBC affiliate, all had delivered me to another of life's passages. After catching a glimpse of myself in three years of education at Virginia Seminary, my writing and foraging carried me through 16 years of parish ministry. The story has remained incomplete for me, perhaps for many of us as professionals.

This issue of *Professional Pages* deals with professionals on the cutting edge, perhaps the ragged edge of ministry. I feel deeply moved in sharing this freedom of the press because I have discovered innate qualities of vulnerability and openness to pain and hurt that inspire and evangelize and witness to a power outside ourselves.

Ten years ago the Rev. Gene Jennings was my subject in the south Texas story about "Brown Bag," a cullage project in which odd-sized but freshly picked fruits and vegetables from Rio Grande Valley packing houses were distributed to the elderly and the poor. My interest in the same human spirit took me to Appalachia in the fall of 1984 when *The Episcopalian* celebrated the 20th anniversary of the Appalachian People's Service Organization. The terrible impoverishment of a large segment of our society and the need to share ministry with persons who are suffering through long years of unemployment and family

disintegration will not let me alone.

To this human drama I once again turned my attention in the winter of 1986. My objective was not the neat and successful conclusions of life's work, but the wrenched syntax of living where people are forced by circumstance to choose whom they serve.

My journey in January took me to the Diocese of Newark and the poorest city in the nation. Newark is recovering from riots of 16 years ago, its ethnic enclaves and influx of new life from across the Hudson causing rebirth and rekindling of hope. In the Diocese of Central Pennsylvania, in the shadow of Three Mile Island, another kind of human drama is being played out in Jubilee Ministry with clergy and laity acting as advocates for the poor and homeless. In Pittsburgh, through mile after mile of abandoned steel mills, a human spirit of suffering and hope binds people together in ministry that fails or succeeds solely on their prayers and wits and will to serve at great cost.

The rewards are great. I found a sense of determination and courage in people and parishes facing tremendous odds. Their love for Jesus Christ, shared with friend and stranger, showed great faith and power. The backdrop for this intensive experience was the installation of our 24th Presiding Bishop, who set the stage for witnessing this professional ministry. He reminded his hearers that many beyond the walls of the Church are hurting and need to be reached. Bishop Browning's inclusiveness and his own sense of vulnerability and openness to pain and suffering have set the stage for ministry rediscovered.

This is a report on professional ministry, lived where we are and with whom we find ourselves.

Professional Pages

May, 1986

Make an intentional difference, Bishop Browning invites

by Stephen R. Weston

The open and accessible quality of deference and respect in the Rt. Rev. Edmond L. Browning, 24th Presiding Bishop of the Episcopal Church, permeated his installation sermon at Washington Cathedral in January. Effects of the quiet and direct manner in which the Presiding Bishop is pursuing his responsibilities provide significant clues to the impact his ministry is already having on people. Many who have known him over the years say he hasn't changed. His consistency and genuineness remain constant.

I had not personally been engaged by the Presiding Bishop until his first working session with the Church's Executive Council in San Antonio, Texas, in February. As though he were picking up the threads of his installation sermon, Browning defined his vision for ministry at the opening celebration of the Holy Eucharist.

Speaking informally to Council members, he said, "One of the things I bring [to this office] is a sense of the great diversity we have, . . . diversity in theology, interpretation of Scripture, gifts. Everyone has something to contribute for the well-being of us all. In our working together, no one, no group, has a corner on the truth. As we work together we will discover God's will for us and for the Church."

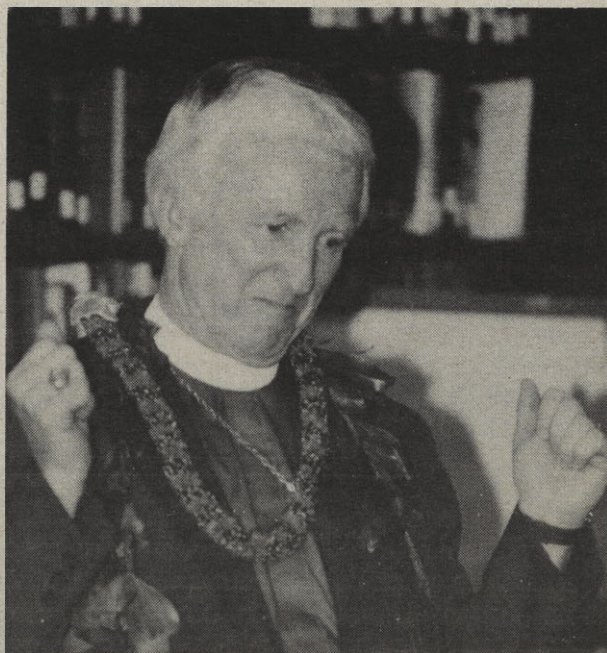
The nature of the Church, he said, is many gifts given for Shalom, well-being.

Then he returned to the theme of his installation sermon, which connected seemingly disparate circumstances of ministry in a fused definition of professionalism. "I am absolutely convinced that there are people on the fringes who have been hurt, rejected, and scarred, that there are many on the fringes who need to be included. Through the course of discovering our values, we will realize our mission. There will be no outcasts."

Such discovery was already underway. Browning invited Executive Council members to join him as he shared his ministry with them. Throughout the liturgy and the two days of agenda that followed, Council members seemed eager to follow where they felt they were being invited to go. Several persons said they wanted to listen, in response to the Presiding Bishop's statement: "I really believe in listening. It is the meshing of values and process in me. . . . We bring hopes, expectations, and values to this altar, that for us there will be no outcasts. . . . We enlarge and bless this fellowship so we can make a difference in the world we serve."

Making an intentional difference is at the same time natural and disarming for the Presiding Bishop's energy and responsiveness set the stage for a climate of trust and earnestness that is contagious. At a

Continued on page H



Presiding Bishop Edmond Browning, at the press conference following his installation January 11, said, "Ministry to the poor and hungry should strengthen and grow."



In Newark

"The city is a holy place."

Archdeacon Denise Haines, left, loves the inner city. In Newark she interviews clergy for placement in the diocese, interprets mission policy, and helps set subsidy limits for congregations.

by Stephen R. Weston

In my first few days of inquiry into ministry I visited the city of Newark, home of Bishop John Spong and Cathedral House, administrative headquarters for the Episcopal Diocese of Newark. Flying into the gray shroud of evening at Newark Airport, I was met by the Ven. James Sell, archdeacon for program and communications and a seminary classmate whom I had not seen since graduation in 1969. Lacking preconception and presupposing little, I had come to Newark at the invitation of Bishop Spong's other archdeacon, the Ven. Denise Haines, for an interview.

Jogging in the early New Jersey morning brought my thoughts around to my assignment and the start of a two-day inquiry into ministry and mission rendered stark and immediate by need in the poorest city in the country. Newark, still wrapped in the shadow of riot-torn memory of the mid-1960's, look muffled and sleepy as I drove later to Cathedral House.

Clumps of humanity scurried their way to office buildings and business centers. I felt an unnerving sense of insulation from this real world of ethnic enclave on the west bank of the Hudson where people have lived their whole lives in separate communities. Hispanic, Puerto Rican, Italian, Polish, Irish, and Jewish—they

had survived the decay of their urban center and were collectively sharing in its coming to life. A "Yuppie migration" from Manhattan was increasing the sense of hopefulness and vitality contagious in urban ministry.

I first met Archdeacon Denise Haines at General Convention in Anaheim. A 1960 graduate of the University of Delaware, she was a music teacher at Madison High School, Nashville, Tenn., and the mother of three children before embarking on a journey of self-integration.

Intense and clear-eyed in her directness, she described her pilgrimage of faith as one which included moving in 1968 to Summit, N.J., where she became a member of her parish's vestry. Spong said of her, "If they had given Denise a meaningful job, she would not have gone to seminary."

In 1973, then in her early 30's, she decided to attend General Seminary with no intention of being ordained. After graduating in 1977, the year she was also ordained both deacon and priest, she began a six-year program of clinical-pastoral training at Allentown State Hospital, Allentown, Pa., where she was chaplain for four years. She also served as priest-in-charge

of St. Paul's Church, Chatham, N.J., from 1977 to 1980 but declined to become the church's rector, remaining instead as associate from 1981 to 1983. In 1984 Spong called her to become executive staff member for mission and ministry, his archdeacon.

As she interviews clergy for placement in the diocese, interprets mission policy, and helps set subsidy limits for congregations, she is also developing an urban training program for clergy and representing the Diocese of Newark in a Japanese ministry shared with two other dioceses. Determining adequate church budgets and establishing support levels for medical insurance, she is also concerned with incorporating boards of directors. In a telephone conversation with a parish priest, she initiated a process of conflict resolution by explaining that her diocese does not pay bills for mission congregations. "I see a couple of possibilities. You may see more," she said.

Off the telephone, Haines said she advises missions not to pad their budgets, encouraging clergy and treasurers to be realistic in their fiscal responsibility. She may recommend a budget reduction to an appropriate committee or encourage a vestry to continue communication with her until a funding problem is resolved.

The use of existing church property is also on her mind. Finding moneys for rectories and new buildings, she is at the same time concerned about water needs and plumbing in a particular church. At diocesan budget meetings, she and members of three committees review subsidy requests and budgets for all missions, talking face to face with people and listening to their concerns.

Always there is the human concern. "People don't like to come into churches when they sense conflict as soon as they come through the doors," she explained as she described a situation in which the conflict was being resolved. Her style is direct, perceptive, and sensitive, and she has an uncanny ability to be accepting and at the same time probe for deeper insight. During staff meetings I witnessed her genuine acceptance of questions and an acknowledgement of conflict when it existed. She is able to diffuse emotion quickly by asking for clarification and comment, seeking opinions with which she may not necessarily agree, but which she genuinely supports.

As a "process facilitator" she is able to concentrate on a wide range of issues and then ask a participating group of five male members to frame a resolution that embodies viewpoints which they all have discussed. Her directness and businesslike approach to issues elicit cooperation and spontaneous discussion, and a sense of healthiness and buoyancy pervade her professional manner. "Never send people into therapy unless you know they're sick," she said to me, summing up her innate regard for the capacity of the human spirit to respond creatively to pressure.

Her love for the inner city is evident in her recent purchase of a town-house in Jersey City, 20 minutes from Newark. "It is very difficult to resuscitate a body that has been in a coma for awhile. Yet that is the case with several inner-city churches. Once they were very wealthy, but they went through all the decline of major cities on the east coast."

Describing her process for overseeing \$25 million in real estate properties, she said she determines the issues in a given month, "what we need to deal with," then takes the items through subcommittees. "They look at them from their particular perspectives—property, finance, or strategic planning. By the time we get to the [joint] meeting, everyone has had enough time to think about the issues, coming to some sense of their meaning. I have enormous respect for a group's ability to do creative thinking and to come up with ways to respond to congregations." Haines said decisions are made in a reasonable length of time with a great deal of content.

"It was essential that I live in an urban area," Haines remarked as we drove into Jersey City. Her concerns for urban ministry were evidenced in a study she compiled for an Urban Strategy Commission report in 1984. In it she said, "The city is a holy place where the Church is committed to reconciliation, spiritual growth, and the creation of possibilities that empower people to be responsible, loving human beings."

In a way, this sense of genuineness is what drew me to Newark. I witnessed the effectiveness with which Bishop Spong and his staff were struggling in their proclamation of the Gospel in an urban setting.

New Titles Reviewed

by Arthur J. Stock

Alcohol and Substance Abuse: A clergy handbook, Stephen P. Apthorp, \$19.95 (paperback \$11.95), Morehouse-Barlow Company, Wilton, Conn.

The experience of counseling active alcoholics and their distressed families is so frustrating that some clergy secretly wish these parishioners would quietly go away: The style of pastoral counseling so successful for matters of faith is ineffective, and sometimes disastrous, when dealing with chemical dependency.

But can a pastor who is not a drug and alcohol expert help these parishioners? Stephen Apthorp, an Episcopal priest who is a recovering alcoholic and a lecturer/consultant on drug and alcohol topics, emphatically states they can and then proceeds to describe three simple ways of usefulness.

Clergy can be catalysts in establishing a core group within the congregation; procure educational books, tracts, and films; and nurture the spiritual basis of recovery. The book lists resources, describes easy tasks, and draws upon Sam Shoemaker's sermon, "What the Church can learn from A.A.," to illustrate ways a congregation of isolated worshipers can become an open and supporting community of Christians.

Clergy can be counselors. Apthorp outlines a problem-solving methodology that holds the pastor to a realistic role of gatekeeping. Its goals are to determine that a problem with drugs or alcohol may exist, to obtain the parishioner's acknowledgement of this, and to obtain that person's cooperation in effecting a referral to a drug and alcohol professional. The goal of this counseling is empowering the affected parishioner and family to take action on the problem that entraps them. The book has several well-prepared, comprehensive questionnaires which document the coincidence of conflict and personal problems with extensive and inappropriate use of drugs or alcohol but urges leaving the matter of causation to a drug and

alcohol professional.

Clergy can help empower the congregation regarding alcohol and drug addiction by articulating the theological perspectives and spiritual foundations of recovery. Apthorp encourages comment upon secular society's ready acceptance of drugs, particularly mood altering drugs, and the way dependency on drugs replaces a faith in God. The book is a resource for a biblical perspective, gives an outline of a basic adult education awareness course, has a recommended bibliography, and lists sources to use for establishing a network in the community at large.

The book contains a brief description of the basics of chemical dependency, the different types of licit and illicit drugs, and the physiological effect of chronic use. Apthorp also discusses society's differing attitudes and includes an illuminating study of the Church's dilemma of whether alcohol and/or drug addiction is a sin. He recommends that clergy regard alcoholism and/or drug dependency as an illness.

Alcohol and Substance Abuse: A clergy handbook is a desk reference for the pastor's study. It is also a useful textbook for seminaries. Not only is it informative reading, it is an effective resource whenever the pastor concludes the issue of alcohol and drugs might be, or should be, raised. The author has outlined a simple and realistic role for clergy in ministering to those in the congregation who are suffering and for enabling the congregation in their own ministry.

Arthur J. Stock is an officer and director of Lawyers Concerned for Lawyers of Massachusetts, a voluntary alcohol and drug information resource for the legal profession. A lawyer who received his training on substance abuse at the Johnson Institute in Minneapolis, he lectures on drugs and alcohol, is an after-care facilitator, and has had extensive experience in interventions and counseling chemically dependent family members.

Letters to the Editors

A Troubling Paradox

I was intrigued and troubled by two articles, one in *Professional Pages* and one on page 23 of the March issue of *The Episcopalian*, which, taken together, tended to confirm what I have long suspected about Episcopal Church intentions.

Describing a recent survey of bishops' attitudes, the first article states that bishops and diocesan council members both rank "overcoming racism" as relatively less important (to be lumped with all those other pesky "isms") than the issues of world peace and nuclear disarmament. The second article entailed a plea from the Rev. Eldred Johnston, who, "pondering the problems of deploying black, Hispanic, and women clergy," urged that we cease viewing the Church as a particularly white, English institution, given its ancient roots in Asia and Africa (and, I would add, the Anglican Communion's present racial composition).

There is, of course, a troubling paradox which

your readers—especially the bishops—may wish to ponder before another penny is allocated and spent to recruit minority candidates for holy orders. Given the prevailing attitudes of American diocesan leadership, is there really a serious question as to why no black person has ever been elected to the episcopate of the American Church without first serving as a suffragan bishop? Is it really difficult to see why the clergy deployment system, and the attitudes which support it, serve to foster continuing racial segregation in parish hiring and placement? Do bishops really believe that the large questions of global peace and nuclear disarmament can be separated from their own racial attitudes when the *only* time a nuclear device has ever been used was against an Asian people?

I am very afraid that in the absence of a hard, clear commitment by the bishops (by which I mean white bishops) to affirmative action goals and guidelines for minority and women clergy, clearly, for the

Church, it is the road to hell that is paved only with good intentions.

Reginald G. Blaxton
Washington, D.C.

Best Ever

The March issue was by all measures the best *Professional Pages* yet!! From the intimate portraits of Bishops Dyer and Hunt to the responses on the questions of clergy housing, it was readable, useful, and very timely. I can only hope that you have a wide and favorable response to your efforts and that you will be encouraged to continue in this so important ministry of communication.

God bless you for your work.

Hewitt V. Johnston
Tampa, Fla.

Introducing Stephen Weston

Our guest editor for this issue of *Professional Pages*, Stephen R. Weston, says writing is in his blood—"for better or worse." To prove the point, he says he has recently been juggling a number of writing assignments—for *Professional Pages*, for *The Episcopalian*, and for the Diocese of Dallas' *Crossroads*, of which he is the editor—as well as supervising the "start-up of a television production crew."

A native of Connecticut, Weston had already done a fair amount of traveling before he joined the Air Force in 1959 and began writing for military newspapers. He has also written television news for an NBC affiliate.

Weston was graduated from Colorado State College in 1966 and from Virginia Theological Seminary in 1969. Ordained deacon and priest by Bishop Joseph Harte of Arizona, he served a number of parishes in Arizona, before he moved to Northwest Texas where he was a parish priest, a diocesan youth director, and a member of the diocesan executive council.

Weston, who first wrote for *The Episcopalian* 10 years ago, is communications officer for the Diocese of Dallas as well as editor of the diocesan paper.

He is married to Joan Smythe Phillips. They have two children.

Professional Pages

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to church professionals.
Letters and contributions
are welcome.

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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.

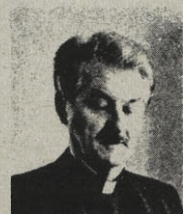
Above the Columbarium was a polished wood panel on which raised, gold leafed letters proclaimed the words of hope and reassurance from Isaiah.

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.

The entire unit occupied a space five feet wide and seven and one-half feet high, and projected from a back wall only eight inches.

On display at the Conference was only one option among many others possible in an Armento Columbarium. The uniqueness of an Armento Columbarium consists in the fact that each is modular, maintenance free and reasonably priced. Even more significantly, each of the many Columbarium designs is beautifully crafted so that a choice can be made for a unit or combination of them which would be aesthetically appropriate for a wide variety of liturgical environments. The Armento Design Spreadsheet will illustrate a few of these designs and indicate possible variations.

Recently installed in St. John's Episcopal Church, Dubuque, Iowa, was a beautifully crafted Armento Columbarium, featuring the traditional symbol of the lily on its lustrous bronze face plates. As the Reverend Dr. Franklin Klohn, rector of the church explains: "If a parish is the center of life, that is, baptism, confirmation, marriage, then death and burial should also be a part of it."



The Reverend Dr. Franklin Klohn
Rector,
St. John's
Episcopal Church,
Dubuque, Iowa 52001

"When a person agrees to inter their ashes in the church," he writes, "they are leaving their name as well, as that name lives on as a witness. Their burial in the church makes a statement that they were a believer, a recognition of their belief in the community of saints, living and dead: a witness to their faith. They are still part of the parish, a part of the community that the parish represents."

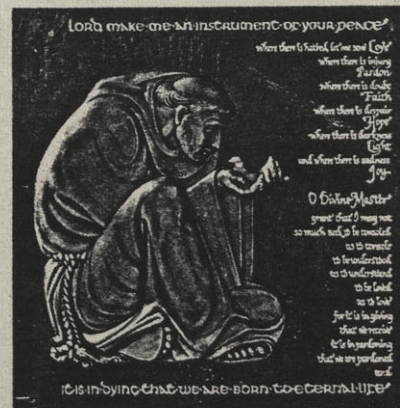
"The Episcopal Church views cremation as in no way conflicting with the doctrine of the Resurrection. Deeply resident in the human spirit through all civilizations has been the hunger to defeat death and live a life that transcends it. In Christ Jesus we have the Son of God, our Redeemer, who put death in its place and gave our souls the assured dimension of eternal life with God."

"Christian burial has always been unique. The body is viewed as a temple of the spirit, a temporal or temporary

gift from God, yet to be treated with sacred reverence and respect. Cremation is a wise use of God's creation even in death.

"The solemn and sensitive interment of the cremation of a loved one in a columbarium is in complete keeping with our confidence of resurrection through faith in Jesus Christ."

The Right Rev. Walter Righter, Episcopal bishop of Iowa, solemnly dedicated the one hundred niche Armento Columbarium which was installed in a chapel on the south side of the church.



This unique sculptured work of art, crafted in bronze, shows St. Francis designed within his Prayer for Peace. This and several other inspirational works of art have been designed to fit into a thirty inch square central recess in an Armento Columbarium. Such visual imagery is optional, but it serves to heighten the prayerful environment of the church or columbarium chapel, and to reinforce our faith in the resurrection as well as our hope that we, too, will be born to eternal life.

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"Responding to needs is one way of recognizing the Lord."

by Stephen R. Weston

Ministry is where you find it. In the Diocese of Central Pennsylvania the frozen Susquehanna River and plumes of rising steam from Three Mile Island provide a wintry setting for vitality and struggle. The early mornings are crisp and clear in this countryside of farms and silos near Harrisburg, and the vaporizing breath of joggers in the cold characterizes energy and zeal at work in a diocese that claims human dignity and worth as primary assets.

Bishop Charlie F. McNutt, Jr., of Central Pennsylvania describes his diocese as diverse in its complexity and rich in its responsiveness to mission. With farmland of Lancaster County competing with industrialization and development and state government continuing as a major source of employment in the Harrisburg area, economic conditions become tighter



Bishop Charlie F. McNutt, Jr.

around communities like Lewistown where tough economic times and high unemployment have followed a devastating flood in 1972. Loss of industry produced an 18 percent unemployment figure, an experience not unlike that of similar Pennsylvania communities dependent on declining railroad interests. Small towns in the diocese have suffered even greater hardships with as much as 85 percent unemployment.

Human need produced by depressed coal and lumber industries has instilled in the Diocese of Central Pennsylvania a will and determination to share ministry. "Churches have helped create a morale and supportive climate that won't give up," McNutt said. "Personal interaction, affirmation, and the dignity of every human being is so important. Real caring for people—responding to needs, whatever they are, with the resources we have available—is one way of recognizing the Lord and wanting to be part of ministry."

McNutt shares a characteristic found in the vitality of inner-city ministry in Newark, and the outlook of clergy in the neighboring Diocese of Pittsburgh who are involved in the long-term unemployment effects of a depressed steel center also confirms his experience. Describing St. Mark's Church, Lewistown, as a parish without much money but with a lot of caring people, McNutt said the church there "did not succumb to the survival syndrome. A lot of places would have given up. In a declining area they grew and still are growing."

St. Mark's was the first Jubilee Ministry center in the Episcopal Church, designated by Presiding Bishop John Allin as a definitive example of service and advocacy for poor and oppressed people. The Rev. Donald Evans, rector, described the ministry of his parish in words that portray earnest commitment. His parishioners operate a beef and pork canning project with members of the Mennonite community for a week each March, butchering donated livestock and preparing meat for shipment to food banks in Pennsylvania and around the country. A group of volunteers recently met to put a new roof on the home of a Lewistown family. The parish has been turned into an outreach

center called "Apostles House" where a chapel, clothing store, and food bank support the needs of the community. "The church members want to use the parish for this purpose," Evans said.

McNutt went further: "St. Mark's and parishes in the diocese are engaged in service and advocacy ministries centered in a strong faith and eucharistically oriented spirituality. When Lewistown was suffering with 19 percent unemployment, members of St. Mark's would celebrate the first half of the Eucharist, then go out and cut wood all day and come back to complete the second part of the Eucharist." The wood was distributed to families in the community who needed fuel and warmth.

Faith, hopefulness, and joy are the hallmarks of ministry lived at the extremities in Central Pennsylvania. The diocese has other Jubilee centers and has received a \$20,000 grant from the national Church to match its own funds and develop ministries of advocacy and service that can be studied by other congregations. A support group was developed among urban clergy, and population studies were researched in five geographical areas to show where poor and ethnic groups reside in communities within the diocese. Jubilee grants were given to a black and a Hispanic district in Lancaster.

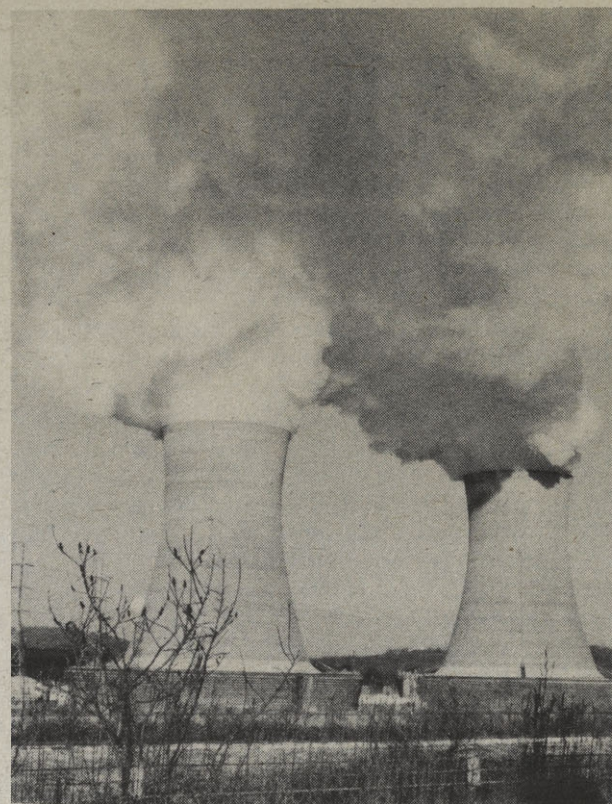
St. John's Church, Lancaster, received a grant for an entire convocation that funded a Nigerian priest's liaison work with the Lancaster Council of Churches, Hispanic ministry, Urban League, and the Community Action program. "Our task was to build networks within four basic service-oriented groups," McNutt said, "to find out what needs are present and which ones are not being met." He said the link to shared ministry was in making the resources of the service organizations available to his churches.

At St. James' Church, Lancaster, a Jubilee grant opened a day room for transients. People are received and welcomed off the streets. "We have received a gift," said the Rev. Stanley Imboden, rector of the parish. "It is where we are—our location." St. James', at the corner of Duke and Orange Streets in downtown Lancaster, is celebrating its 241st year. "Because we are here, and because we believe in the Incarnation, Jesus being with us, the Church being with people, we've tried to offer that presence."

"There is wonderful foot-traffic by our doors



St. Stephen's Cathedral, Harrisburg, ministers to a multi-racial congregation, and its elementary school of 150 pupils is culturally mixed by intent. Standing with the bishop are overseers of this ministry—Dean Richard McCandless, left, and Canon John McDowell. At right, the Rev. Donald Evans of St. Mark's, Lewistown, and Dollie Shatzer inspect the parish's food bank. Standing at right below, the Rev. Mary Lou Brought of St. James', Lancaster, watches a movie with people the parish welcomed one morning.



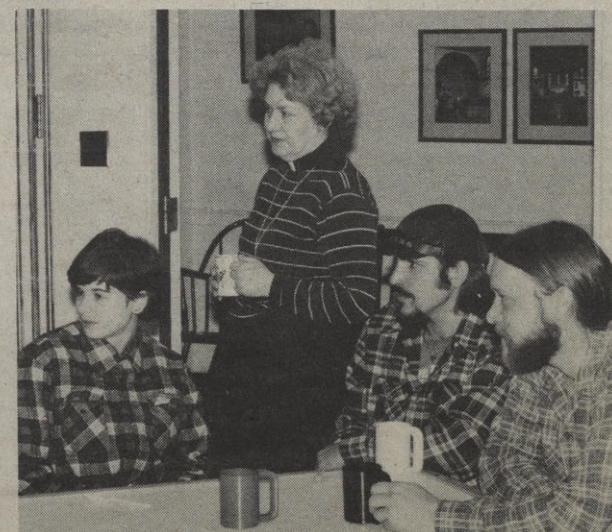
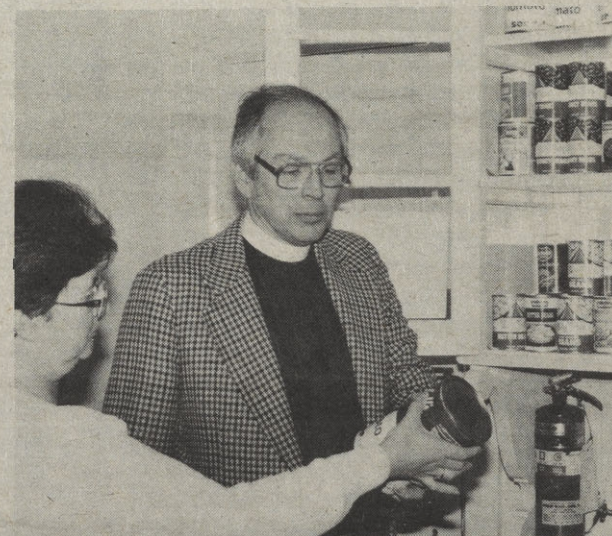
Cooling towers at Three Mile Island.

every day," Imboden said. "Our evangelism doesn't have to be very mobile. People come to us so we can extend to them the love of God."

For Lancaster, street people are a social dilemma. A rescue mission is located five blocks from St. James', yet as a day shelter, the parish serves some 50 people who are seen frequently and welcomed by the staff, which includes the Rev. Mary Lou Brought, deacon.

"We have together found mutual support and encouragement by sharing each other's joys and burdens as sisters and brothers in Christ," McNutt told his diocesan convention last June. "Through times of solitude and contemplation we are each invited to grow in the power of the Spirit and to discern the mind of Christ, who calls us to witness."

The energy and will of Central Pennsylvania, expressed in solidarity with its companion dioceses of North Kanto, Japan, and Dhaka, Bangladesh, and with its own people, are a professional ministry alive and effective in a time and place often void of what is considered "successful."



"In the face of the American dream gone bad, a new will and spirit are being forged."

by Stephen R. Weston

"There is no 'Let's Make a Deal.'"

That introduction to the depressed steel center of Pittsburgh comes from a short, stocky lady in the driver's seat of a late-model Dodge as she peers over the steering wheel in early morning haze and picks her way through heavy suburban traffic.

We are bound for Canonsburg, a small town about an hour from the city, where I have an interview with an Episcopal priest named David Kinsey. He, like so many other ministers and priests in times of economic downturn, has become involved in management-labor relations. He recently saved the jobs of 1,200 workers at the McGraw-Edison Company, a transformer manufacturer and largest employee in Washington County.

Unemployment, says the driver, is rampant in southwestern steel towns of Pennsylvania. She knows. She is Marilyn Grady from the office of Bishop Alden Hathaway of Pittsburgh. "The bishop doesn't know whether I create disasters or take them away. Let's go for the second."

Marilyn Grady is a self-styled "bag lady" in a diocese where black smoke from the mills once blanketed a booming industry. Only depressed quiet pervades hills and communities in the Mon, as the Monongahela River is called, and Beaver Valleys. Both rivers converge to form the Ohio. Mile after mile of abandoned steel works hug the landscape, silent witness to excruciating pain and suffering produced by plant closings and resulting unemployment which runs as high as 18 to 20 percent. When compensation benefits dry up and workers names disappear from the rolls, families disintegrate and dreams diminish. Hardship is real for steelworkers hoping against hope to be called back to a mill. The wait is interminable.

"One of my jobs is to find money by helping organizations incorporate," Grady said. "A major department store chain offers cash grants to groups in recovering flood areas. To incorporate means a group can be a vendor-donor and appeal to business establishments for help." She described floods in Charleroi, in the Mon Valley, where homes were devastated by high water from the Monongahela late in 1985.

"The Beaver Valley is 50 miles of abandoned steel mills," she said. "Many of the workers there have been laid off for three years or more." An outreach consultant for the diocese, Grady described her life as involvement with people. "I come across as tough and demanding. I create waves but get the job done. Our involvement is Band-Aid surgery and long-term work, uplifting and depressing at the same time."

On this first morning of my stay in the Pittsburgh area, Grady spoke to the Canonsburg-Houston Ministerial Association about helping unemployed steelworkers survive the loss of their jobs and their self-esteem. In Canonsburg, where glass, bridge, and pottery factories have closed, 33 clergy in 24 different churches brought the town together twice to pray that McGraw-Edison would not close completely after having already laid off 2,000 of its workers. Under Kinsey's leadership, the community was able to declare its need to management, and successful negotiations resulted in continued jobs for many. Kinsey is rector of St. Thomas' and the owner of two corporations specializing in the repair and sale of electric motors.

In the Beaver Valley, also in close proximity to Pittsburgh, four parishes are struggling to find ways they can cooperatively address the chilling effects of unemployment. "When the shock of the pink slip wears off," Grady said as we drove from Canonsburg to Christ Church, New Brighton, "people settle into denial and anger, then depression. Once that's accepted—and that may be months away—you're left with the oppression of poverty. It is like a blanket that smothers. Expectations don't increase. If they do, the response is, 'Nobody ever cared. Why are you bothering now?'"

Christ Church is another example of the ways



Grady and others in the Diocese of Pittsburgh are helping people recover their self-esteem and desire to help others. Like other steel towns in the Mon and Beaver Valleys, New Brighton has lost much of its tax base. With credit non-existent and families losing their cohesiveness in alcoholism and spouse and child abuse, churches are banding together to break the cycle of hopelessness. "This is a different way out of this single, narrow corridor in which rail, truck, and steel haulers have disappeared," Grady said.

People have left the Beaver Valley. We passed a mile and a half of solid steel foundry waiting, Grady said, "for a crane to ball and chain it down." With the closing of the Jones and Laughlin Steel plant and the pending shutdown of the Babcock and Wilcox tubular products group, "the valley will be dead. What the people have worked for is gone."

"You can't get the steelworker to talk openly about his feelings," she continued. "Only the women do. They are holding the families together. The male is the provider in this situation, and he feels crippled and paralyzed. Parishes in the Episcopal Church need to allow themselves a little exposure to this dilemma."

"We all live the American dream. Part of the reality in this disaster is the feeling, 'It's not going to happen to me.' But it does." She described the mental anguish of the "new poor," citing examples of an executive who earned \$200,000 a year and is now forced to live on \$50,000.

Sometimes entire communities are forced to die in the face of mill closings. When the Aliquippa Steel Works was idled May 17, 1985, the LTV Steel Company gave notice to 1,300 employees—they were in-

definitely idled. In 1981, at the same plant, 10,000 steelworkers were employed. LTV had spent more than \$600 million in the last 10 years on the mill to modernize its production capability, but losses in the first quarter of 1985 amounted to \$25 million. The result of the closing was the crippling of a town called Aliquippa. Storefronts were boarded up and businesses abandoned. Dogs roamed the streets, stoplights were inoperable, the town had no police or fire protection.

Beaver Valley Episcopal Outreach celebrated its first anniversary of operation January 15. From federal and state agencies, Janet Evans and a group of women from the four churches in the Beaver Falls area have received funds and food commodities to support a soup kitchen in the parish hall of Christ Church, New Brighton. Methodists and Roman Catholics are also involved in the community operation.

"This is the only outing for older people," Evans said as she described the operation of her kitchen. "The need is definitely here. This is one of the few soup kitchens that gives people food they can take home." Special Easter, New Year's, and Thanksgiving dinners for the community are in addition to regular noon meals, which have attracted as many as 250 persons.

Canon Richard Davies, canon to the ordinary in Pittsburgh, said that many of the 74 parishes and missions in the diocese face similar economic conditions and the need to shape new ministry. I found him confirming my observations about shared ministry and suffering. The faces of men and women struggling to regain their dignity and self-esteem in the Beaver Valley reveal a tenacity.

Steel mills go through Pittsburgh, Davies said as he drew the contrast between a ministry of luxury and one of crisis. For many in the Pittsburgh area in the face of the American dream gone bad, a new spirit and will are being forged.

"There is no 'Let's Make a Deal.'" Marilyn Grady, above, addresses the Canonsburg-Houston Ministerial Association. Below, Janet Evans serves a bowl of steaming chili to a guest at Christ Church, New Brighton, a part of Beaver Valley Episcopal Outreach.



"We have a great role as catalyst," says Dean George Werner.

by Stephen R. Weston

The story of professional ministry in Pittsburgh and the building of unique coalitions in support of the unemployed and dispossessed can often be traced to one person.

He is the Very Rev. George Werner, dean of Trinity Cathedral. His style is one of openness and respectful deference. In the three days I shared with him, I learned about steel and the tension between management and labor made more dramatic by unemployed workers struggling to preserve a way of life.

From the Tri-State Conference on Steel, a coalition designed to keep mills from being torn down, to the Mon Valley Unemployed, a group of union workers fighting home foreclosures and family dissolution, to Werner's involvement in opposition to Denominational Ministry Strategy, a fabric of intense caring and sacrifice permeates otherwise bleak prospects.

There is anger in Pittsburgh. The "rust bowl" of heavy industry that stretches from southwestern Penn-

sylvania to Chicago is facing tenuous times. Pittsburgh is the home of steel, aluminum, oil, iron, and glass, but steel mills have closed, and companies have shifted their investments into more prosperous markets.

The city prospers, however, in diversified enterprise from Rockwell International's weapons systems to U.S. Air. The largest corporate headquarters in the U.S., it is also home base to Pittsburgh Plate and Glass and 15 other Fortune 500 companies. "The city is a microcosm of major American industry," Werner said. "Heartening things are going on here, but it's also frightening."

Werner's ministry as dean of Trinity Cathedral began in 1979. Shortly after his arrival he became involved in the conflict created by Denominational Ministry Strategy (DMS), a group attempting to dramatize the plight of the unemployed steelworker. Churches where steel executives worshipped were

Continued on page G

NNECA XVI: Re-forming priestly vision

by John E. Lawrence

The 1986 NNECA Conference has a theme which is at the core of what both the clergy association movement and our callings as priests are all about.

From the initial stirrings of vocation, through seminary education and ordination, a vision of priesthood was projected in most of our minds. This vision took in our ideals, our sense of identity, our theology, and our ambitions as it illuminated our understanding of what we were to do not only at the altar or in the pulpit, but in the course of our everyday lives.

That vision may have lasted more or less intact for some time for some clergy but not for most. Time, wounds, stresses, and experience have all chipped away at that image—and that is probably for the best. Visions are only maps to lead us to understandings, and with our arrival at each new understanding, a part of that map seems to lose its purpose.

At the same time, however, a gnawing realization of the gap between where we are now and where we originally intended to go usually develops within each of us. Some decide that the original vision was at best impaired; others conclude that they followed the wrong route from the start; still others live in a constant battle to realign the two and make them converge once again.

Ephesians 1:10 tells us that all of this will, at the end of all things, be brought into convergence as well as focus, "into unity with Christ." But, between now and then, we need to reexamine what that vision, albeit constantly changing, is all about and how it can bring clarity to the lives and vocations which we live.

To help us do that, NNECA XVI will look at five avenues through which we can begin reforming our priestly vision and explore ways in which today's realities impinge on and help clarify what those visions can do. Those areas will be: (1) *rebirth*, endings and beginnings in the practice of priesthood; (2) *renewal*, accountability in the midst of priesthood; (3) *refreshment*, the priest as a whole person; (4) *redeeming*, our role as pastor and prophet; and (5) *recasting the mold*, diversity in priesthood.

As we examine these issues of priestly reforma-

tion in workshops, NNECA XVI will also be looking at how our life as the clergy association movement has developed and been reformulating. The past few years have brought us some extraordinary advances and opportunities. Our annual NNECA board meeting at the end of January highlighted some of this: Meeting twice with Presiding Bishop Edmond Browning and with virtually all the leadership of the Episcopal Church, the board was clearly aware of the way NNECA is respected and looked to today. How do we responsibly exercise the trust being placed in us? What goals do we want to set for the attainment of our vocational and professional aspirations in the years ahead? Where do we go from here?

NNECA XVI will consider each of these issues against the backdrop of Boston. The conference itself will be held at Lesley College, near Harvard Square in Cambridge. The Massachusetts Episcopal Clergy Association (MECA) will be our hosts. The cost of the conference will be \$250. Our MECA host association coordinator will be Jay Lowery of Enablement.

Jay sends the following message to any and all contemplating coming to NNECA XVI: "Welcome to Boston for NNECA XVI. We are all eager to receive you and to give you a chance to taste the goodies of this Hub of the Universe.

"We offer three events during the conference for your delectation, the costs of which are included in your conference fees: (1) *Reception* Tuesday, June 10, before supper; (2) *Night on the Town* Wednesday, June 11, beginning with Evensong at Old North Church, followed by a true Bostonian dinner at Durgin Park and then on to Symphony Hall for an evening with the Boston Pops; and (3) *Seeing the Sights* Thursday afternoon, June 12. The choices so far for the three to four hours of free time include: Quincy Market and the Aquarium; the Freedom Trail; Harvard Tour, including the Glass Flowers; Historic Cambridge Walking Tour; Historic Lexington and Concord; Harvard's three museums; Museum of Science; Boston Museum of Fine Arts; and, possibly, the Boston Red Sox.

"Questions about registration should be directed to the Rev. David Covell, Massachusetts Bible Socie-

ty, 41 Bromfield St., Boston, Mass. 02108. Questions about sightseeing and other such matters should come to me at Enablement, 14 Beacon St., Room 707, Boston, Mass. 02108, or phone (617) 742-1460. We really look forward to having you with us!"

Our MECA hosts and the NNECA board have both worked hard to make NNECA XVI one of the liveliest, most thought-provoking, and most exciting NNECA conferences ever. Presiding Bishop Edmond Browning has expressed a deep interest to the board in the results of this conference and plans to send representation to make sure that he hears our concerns as well as our hopes and dreams for the future.

Plan now to join us in Boston for NNECA XVI! Encourage your colleagues to join you!

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We have a role as catalyst, says Werner

Continued from page E

picketed, and in some instances DMS occupied church buildings in its proclaimed attempt to make churches more relevant to the needs of the community. In a nationally televised CBS 60 Minutes segment, Werner acknowledged DMS' divisive influence and the need to reconcile conflicting styles of ministry with the unemployed.

Werner is an organizer and entrepreneur in the best sense of the word. Trinity Cathedral shares a "street people" program with four other ecumenically-minded churches and ministers to over 2,000 documented recipients of food and shelter. A women's shelter and teen runaway center, food banks and the effect of the Dollar Energy Fund that turns people's lights and heat on after they are shut off for lack of payment all have impact on the urban community of Pittsburgh. "We work with utilities and neighborhood organizations and have 30,000 Duquesne Light customers who add \$1 each month to help."

Werner is also involved in a five-year, \$3 million project designed to assist people who are losing their homes and their health coverage. "Among labor, unemployed, and social action groups there is a lot of pain, a lot of anger."

The official unemployment figure in Pittsburgh is between 8 and 9 percent. "But 21 to 23 percent is closer," Werner said. "Anyone who has used up his benefits is not counted. Anyone who works five hours a week is not counted. We have lost one-and-a-half million people nationally and half a million in the tri-state region who have just disappeared. They're not on working rolls or listed as unemployed. They're just gone. And working people have gone from \$15 an hour to \$5 an hour."

Werner, a native of New York City, came to Trinity Cathedral after extensive ministry in Manchester, N.H., and Bridgeport, Conn. His philosophy of ministry is attractive. I asked him how he managed to balance the variety of political interests he sought to represent in his coalition-building. He said his approach centers in the agenda of "letting the chips fall where they may." His perspective is encompassing and his concern broad and compassionate.

"When all of us went internal over questions of women's ordination and Prayer Book revision, no one in Pittsburgh was doing anything with the city. Now there is no place in the city that is shut to us. Everything is wide open to any priest who wants to walk in the door and say, 'I'm willing to help.'"

"There is a lot of emotional destruction because the unions representing the unemployed don't have any power." He said the union was the place where steelworkers did their socializing, where their daughters had wedding receptions, where a son went to work after high school. "If you couldn't make it in pro football, you went down to the steel mill, married the girl, and bought the car." The fourth and fifth generations of steelworkers and their families still live in the Mon and Beaver Valleys. As Werner explained, that is their life. "The fabric of this society is gone," he said to me as we drove past the miles of steel mills.

Attorneys and union leaders are trying to save steel plants like Youngstown Tube and the "Dorothy Six," a blast furnace at the Duquesne Works named for the wife of a U.S. Steel official. In 1977 the Tri-State Conference on Steel was formed, and with nine municipalities including Pittsburgh, the organization is seeking the right of eminent domain so steel mills can remain open. Werner is involved in this effort. "Union strategies have steelworkers organizing people in many ways other than in the steel industry," he said.

"Unions have a reasonable management. They understand the worldwide economy, what's happening to coal, the pressures management is under. Management has the upper hand and can do anything they want to unions. But in five years, unions may be back. Wouldn't it be better to have an intelligent adversarial relationship where unions and management could help each other?" Werner said management and the unions have to find a way for each side to benefit in assisting the other. "Both groups have to maintain independence so they can get reelected."

Werner is a team player who doesn't care where the credit goes so long as the effort for ministry is car-



Dean George Werner

ried on. He spoke at length about a priest named Keith Ackerman, rector of St. Mary's Church, Charleroi, in the Mon Valley. "He is the finest priest I have ever seen anywhere, an extremely holy man."

Ackerman went to a company called Combustion Engineering, which was threatening to lay off its 3,500 employees. "Keith had regular prayers in the community, stopped by to see the administration, and reassured them that the clergy in the Mon Valley were praying. Keith discovered that the senior vice-president of C-E in Connecticut was an Episcopalian and started talking with him on the telephone. Keith was invited into the negotiations as a third-party catalyst."

Werner said the organization was willing to keep the plant open if certain concessions were made. Ackerman was also in touch with the union at this time. The rank and file wanted C-E open, but the union leadership was placing tremendous pressure on its membership to hold out.

"Keith forced a secret ballot and carried the votes four blocks with bodyguards to a local judge. He was censured by the court, but the vote was 'Yes, we will keep those jobs and make concessions.' The company is functioning well, and 3,500 jobs are intact."

"We have a great role as catalyst, as leaven in the lump," Werner said as we concluded our time together. "To sit at those meetings as gadflies, as consciences,



The 81-year-old U.S. Steel plant in Ambridge, the largest structural steel fabricating plant in the world, closed in March, 1984. It is now for sale.

as reminders at all kinds of levels that the bottom line on quarterly reports is not the only issue, that is the widening of perspective."

He said clergy who are good use the depressing situations of deprivation and need to become better priests. "Some places are going backward. Clergy there are not being dishonest in what they're saying, but what's the difference? Many take the challenge and turn it into an advantage."

"The whole Gospel," Werner said, "is doing things that are unusual to man's logic. Instead of bringing in the powerful person riding on clouds or a new King David, we get the baby born in the manger. It's an attitudinal thing. One person looks at a problem and says, 'This is an opportunity.' Another looks at it and says, 'We'll never make it.' Both are right."

Dean Werner is Man of the Year in Religion for Pittsburgh. It is one award he richly deserves.

Travel IS continuing education

by David L. James

International travel has been perceived in the past as one of those luxuries of the rich and famous or a once-in-a-lifetime event for which the rest of us saved for years. But no longer. My mailman has recently returned from a cruise of the Greek Islands, and the college girl at the supermarket check-out will soon be on a 30-day tour of European castles and cathedrals.

The educational value of travel has always been well touted, but only recently have clergy begun taking advantage of it as continuing education. Sometimes that experience has to be wedged into the confines of a structured academic institution such as St. George's College in Jerusalem or programs offered by International Seminars in order to be considered legitimate.

Increasingly more clergy, however, have been developing their own itineraries outside the walls of institutional curricula. At least one bishop, George Hunt of Rhode Island, believes so strongly in the educational and spiritual value of trips to the Holy Land that he takes all his seminary students at his expense to Israel between their middler and senior years. Indeed, to sit in a boat on the Sea of Galilee and hear the Gospel account of Jesus stilling the storm and then look to the southwest where the wind would come rushing through, churning the placid lake into a nightmare, can't be experienced in a classroom. Or to approach Jerusalem from any direction and realize physically what Jesus meant when He said He must go up to Jerusalem can't be appreciated from a commentary.

In addition to the obvious benefits that an excellent program of study at St. George's or a Bible lands tour of Israel, Turkey, and Greece might offer are the less tangible learning experiences that one inevitably gains when traveling. For me they fall into three categories.

First, traveling raises consciousness about the rest of the Body of Christ. I have never made a trip abroad during which I was not deeply moved by the sacrifice Christians in the rest of the world go through to be Christians. From secret meetings in Uganda to painfully inadequate supplies in Latin America, the social, cultural, and political obstacles in the daily life of most Christians in the rest of the world have a way of humbling a North American Christian. To pass the peace with a fellow Anglican priest and know that his wage is about one-fifth of mine but his cost of living is nearly as high is to experience a sobering hug.

Second, travel creates new interests. During my first trip to Europe as a young student, I had little interest and even less knowledge of religious art. My primary concern was to explore beaches, food, and ethnic music. But as a result of that trip, next October I'll be leading a tour of religious art in Italy from Milan to Rome. This tour had its origins 20 years ago when, tired and hot, I entered a cathedral to rest and cool off but left having had a conversion experience in front of a Bellini crucifixion scene. New interest in art, culture, language, and literature have a way of captivating the traveler in the most engaging ways.

Third is that wonderful world of serendipity. The unpredicted, the unplanned, the unknown are some of the most delightful experiences one has when traveling. Chance meetings with a local author, painter, or musician who has a few hours free and a desire to show you around some of his favorite spots can't be purchased from any travel agency. Being at the right place at the right time in hotel lobbies, theaters, trains, and restaurants can't be arranged. Anyone who has traveled abroad has at least a few wonderful stories about someone he just happened to meet which became a far more significant event than anything on the itinerary that day. Planning, reading, and research are essential preparations for a rewarding trip, but into every schedule one needs to have space enough and time to let God add something wonderful to the day.

The main obstacle to travel was once financial. But with today's international tours costing less than \$100 a day—including airfare, lodging, and meals—and the availability of parish and diocesan continuing education funds, one can't afford not to go.

The primary obstacle today is lack of information as to how easy, how rewarding, and how inexpensive two weeks in another part of God's marvelous creation can be.

Make an intentional difference, says Browning

Continued from page A

breakfast with the working press during the San Antonio meeting, he said he planned to utilize the media in reporting the results of his listening. But he was slow to form hasty conclusions, saying he hadn't seen enough of the Church to form specific opinions.

"I have a sense," he said, "that there is a lot of expectation for the life of the Church, a lot of affirmation and acceptance." The Presiding Bishop said he was in a "honeymoon state" in his new role, that he wanted to ride it as long as he could. Open to questions posed by his guests, he said Executive Council might operate and function in better ways, but he wanted to stay flexible at this early stage, "not locking in on any particular way of doing things." Underneath, however, was a quiet determination.

In response to a question about divestiture of financial holdings in South Africa and Northern Ireland, Browning said, "The issue of divestment is a most important one for Executive Council. It is their responsibility to act on General Convention's solidarity with the black people of South Africa. The Church isn't going to reap or make its investments off the suffering of other people."

Browning noted that the fastest growing part of the Anglican Communion is Africa. "This is true across the board for all denominations," he said. "The Church has deeply involved itself in the lives and conditions of the peoples." He said he was impressed with African bishops. "There is a deep commitment to reach out to the unchurched. The evangelism is intentional. We can learn a lot from them."

The Presiding Bishop again signaled his openness and cooperation with other religious groups. "There is a lot of movement [in the United States] at the moment," he said. "The Anglican-Roman Catholic dialogue is tremendously important. Its Anglican-Lutheran counterpart wants to move on, seeking union

and unity. The climate is very good." He cited support within staffs of various denominations that encourage and enable leaders to move in different ways. Flexibility and responsiveness were his emphases in evaluating the progress of other groups and of assessing hopes for his own Church.

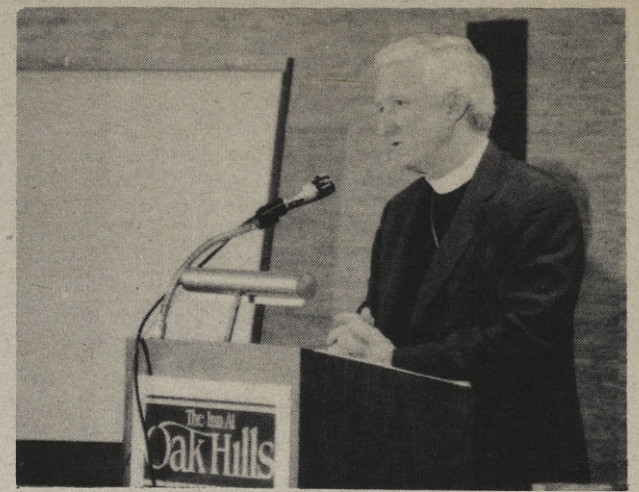
The Presiding Bishop gave clues to his style of ministry and leadership. "The more support we can give to local areas," he said, referring to his warm relationship with Bishop Scott Field Bailey and Hispanic ministry development in West Texas, "the better. I'm open to initiatives. My kind of style is not to go into a new job with a heavy agenda. [We must] get a sense of where we are, a collective expression that calls for a direction which is then affirmed. I see all my ministry as enabling."

For the years ahead as Presiding Bishop, Browning said, "My hope is to establish stronger links. We have a lot to learn about our Anglican Communion.

Our mentality says we're the giver and others are the receivers." He said the subject of the March meeting of primates in Toronto was "how we might interface in ministry and mission for global community. When I went to Namibia, I saw people living under fierce oppression and fear. Why in the world was I elected! I believe it is the will of God and the mandate of election to interface."

Reflecting on his experience at Anaheim and responses he made to questions from the press, Browning said he had not shared anything he hadn't said before, but acknowledged he had a wider hearing. "I was very serious about 'I want to listen' and the things I have a pretty heavy conviction about. . . . Central America and the arms race—that wasn't anything new, but the Presiding Bishop was saying it. How do you continue to support the movement of those concerns? By not saying a lot. We need impact and voice in our Washington Office in the deep moral and ethical issues of our time, strengthening our Church's life through relationships in Washington. This will take time."

At Anaheim he was convinced he was being viewed as a liberal way to the left. "I'm not comfortable with that tag. My thinking and conviction



The Presiding Bishop addresses Executive Council.

tions come from a deep theological, spiritual base, and I must raise a moral and ethical voice." And while he said he is not particularly worried about what he is called, "I am concerned about my integrity in the next 12 years, both as a pastor and as a prophet to this Church. I really should be concerned." He said he would become worried if he were "labeled so quickly that it causes people to be turned off."

Acknowledging the differences of political stance in the Episcopal Church, Browning said, "I don't know exactly how to do it yet, but if I can sit down at a table in dialogue. . . ." His mail is overwhelmingly positive, filled with Christian concerns. "We must relate them to ways the Church can move."

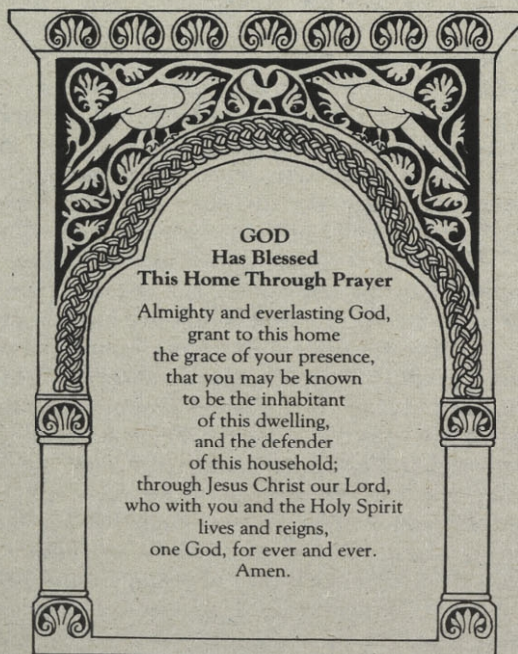
He anticipates a multi-cultural Church but acknowledges the predominance of white leadership at local and national Church levels. "We must take what is happening and enable people in the parish to assume more leadership." His vision is for a prophetic Church, addressing the needs of the poor. "That is an area the Church has been in, needs to be in."

Ministry with Bishop Browning is a personal thing, cutting across barriers and boundaries in its inclusive sense of hope and purpose.

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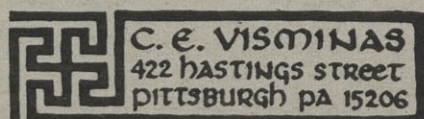
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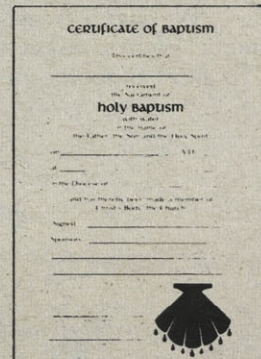
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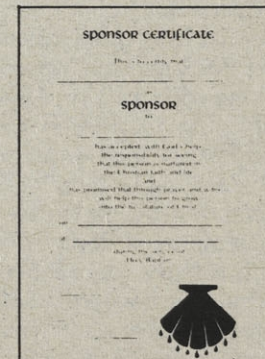
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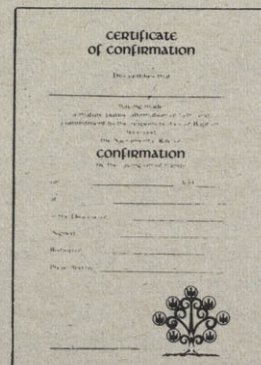
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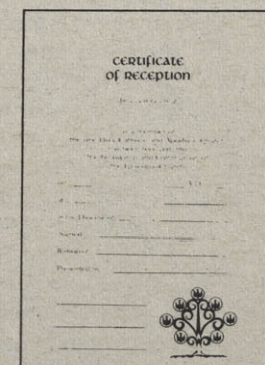
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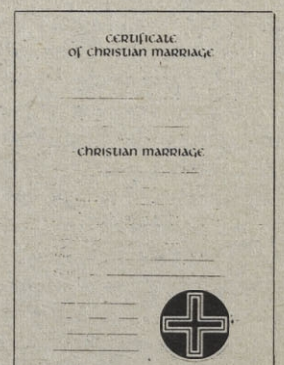
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THE EPISCOPAL CHURCH LOOKS AT ISSUES:

CRIMINAL JUSTICE

On September 13, 1971, in the tragic climax to what the official report subsequently called "the bloodiest one-day encounter between Americans in this century" (Attica, The Official Report, Preface, p. XI), 39 persons were killed and 80 wounded by gunfire in the 15 minutes it took New York state troopers to retake control of the Attica Correctional Facility, ending a four-day uprising during which four other persons also died. The official and unofficial reporting of this event—describing the conditions at Attica, the desperate nature of the uprising, and the response by state government—provided both the material and the incentive for a searching look at the condition of America's prisons and their management. As the Joint Pastoral

Letter by the Roman Catholic and Episcopal Bishops of Rochester (September, 1971) said in describing one effect of the tragedy, "For years many, including ourselves, have been blind to the full dimensions of the problems in our system of justice—or we have been unwilling to face them. Now we can no longer avoid challenging these conditions."

Today, 15 years later, the challenge still stands before the Church and the nation to overcome continuing indifference to the hidden ugliness which incarceration represents and to learn why the cause of justice in the land, upon which so much of personal and community equilibrium depends, is so badly served and so frustrated.

Which is stronger? Bars of iron or those of fear?

by Robert R. Spears, Jr.

Many times in the past Americans have taken up the cause of reform under the pressure of violence or corruption only to slide back into apathy in the face of complex problems and the necessity for long-term perseverance. The crisis at Attica and a persistent rash of similar catastrophes throughout the nation have exposed the problems anew and permitted some response, even some change.

But the fear raised by unrest in prisons is all too susceptible to exploitation and has permitted a climate in which it is possible to offer tougher, less flexible sentences, more maximum security prisons, and higher arrest rates as "solutions" to criminal activity in the community. The pressure which has exploded so often in the past continues and increases. Ignoring the problems only perpetuates the danger of remedies born of fear and ignorance.

The General Convention of 1985, following in a long line of similar actions by other Churches and religious bodies, asked each diocese to be active in working "to assist the Church in exercising its ministry of reform and service to correctional systems and institutions on the federal, state, county, and municipal levels" and in the formation of diocesan committees on criminal justice (Resolution CO43s). Agencies throughout the nation are already at work in the variety of activities which must go on if we are to change the climate of vengeance and violence and remove the barriers of ignorance and fear.

Ignorance about how the criminal

justice system actually works and carefully orchestrated fear about crime and criminals contribute to the perpetuation and enlargement of many defects. Careful examination, accurate description, and public commentary on the operation of criminal justice agencies therefore continue to be necessary in the struggle for freedom and justice. Persistent demand for a more open system, for public review of activities and accomplishment, and for wider dissemination of learning develops the kind of shared understanding which in turn permits informed public debate and realistic, common-sense solutions. This work of education is one the religious community has by inheritance and conviction. "The truth shall make you free."

One truth that has become more apparent in the past decade is the system upon which we have counted for the administration of even-handed justice is in disarray everywhere. Indeed, "system" may no longer be an accurate designation for the sprawling bureaucracy which links the operation of law enforcement agencies, courts, jails, and legal services at federal, state, county, and municipal levels under laws enacted by several different legislative assemblages. The possibilities for confusion and delay are obvious, and the creeping pace of reform is inevitable. Justice delayed is justice denied for an increasing number of persons. Others, often those able to retain skilled legal counsel, can use crowded court calendars to their advantage or to produce long and expensive proceedings. The ultimate loss is to the confidence which citizens place in the police, judges, lawyers, and other professionals whose skill and dedication have an increasingly difficult time overcoming a cynicism born out of fear, mistrust, and misuse.

Throughout the land we have created a bramble of interrelated concerns which challenge the best efforts of the community to find alterna-

tives, improvement, and solutions. For instance:

1) Most courts experience severe overcrowding with accompanying delays in administration of justice and extended, expensive incarceration of many persons whose situations await adjudication. As many as half of the persons held in the typical county jail have not yet been found guilty of the charges lodged against them. Costs and arrest rates continue to rise as police are evaluated by a "get tough on crime" attitude which increases numbers held but does little to change crime rates.

2) The jails in almost every community are badly overcrowded even though vast amounts are being spent on new cells. Only the repressive countries of South Africa and the Soviet Union exceed the U.S. rate at which prisons are being built or the proportion of citizens incarcerated in existing prisons. The cost of a cell in a new maximum security institution now stands at \$100,000. The cost in New York state to keep one person in a state prison for a year exceeds \$25,000. Costs in other states are similar. Despite these expenditures, prison conditions in several states are so bad that judges have ordered the release of prisoners in order to avoid the Constitutional prohibition against cruel and unusual punishment.

3) Prisons contain a disproportionate number of minority and poor people. One contributing factor is the reduction of resources being devoted to improving the quality of education, housing, employment, and health services in the community. Thus, for an increasing number of frustrated, alienated, and neglected persons, crime is an ever-present option and prison becomes a graduate school. A second contributing factor is the uneven allocation of legal services in most communities. When youthful and juvenile offenders, minorities, and the poor

are less well represented by competent counsel, their incarceration rate is raised. A third contributing factor is the sentencing disparities between so-called street crimes and white-collar crimes.

Under current New York state laws, according to *The New York Times* (February 2, 1986), "Someone convicted of swindling more than \$1 million would not necessarily be sent to prison and could, at most, face up to seven years in prison. However, a defendant convicted of stealing a wallet by threatening a victim with a weapon would receive a mandatory prison sentence of up to 25 years."

4) The tendency toward punishment and vengeance which has become the dominant purpose of prisons, and has crowded aside the previous expectation of rehabilitation, supports and extends the hidden secretive and destructive character of prison life. Criminals are deemed properly dealt with when they become invisible. So prisons not only lock criminals in, but lock society out, thus furthering the alienation and rage out of which much violent crime originates.

Inmates, and prison managers as well, live or work in a separate and hidden world whose purpose is to repress and punish in the expectation that society will be made safer and criminal behavior permanently modified as a result of incarceration. This beneficial change is required to take place out of sight or hearing of the community. The results include both a high rate of recidivism and also increasing isolation of law enforcement personnel, who are given the unpleasant task of enforcing society's unrealistic expectations and therefore bear the burden of the inevitable failures of such a penal system.

5) Another direct result of the complexities and overburdened conditions under which courts, police, and prisons operate is the tendency to neglect the needs of the victims of crime and

The Episcopalian May, 1986 13



to assume that those needs have been met when punishment is meted out. Until quite recently, minimal thought has been given to the community's responsibility for healing and restoring the injury done to individuals and to the fabric of the society by violent criminal activity, including the so-called white-collar crime which wreaks such expensive havoc in the economy.

Victims who have no way of dealing directly and restoratively with offenders are in peril from the same kinds of rage that motivate many offenders while offenders who never confront their victims except during the conduct of a crime are more likely to become permanently alienated. Reconciliation is made unlikely by the absence of a way to address directly the consequences of crime on victim and offender. A wound may there-

fore continue to fester and enflame because it goes unattended.

6) The prevalence with which media highlight crime tends to distort contexts and long-term trends. We need to get behind the headlines to understand the difference between crimes involving acquaintances and those between strangers, those which are violent and those which are non-violent. We need to be as aware of corporate and governmental crimes as we are of street crimes and of when the media or political candidates try to exploit fear. We must also understand the difference between numbers of crimes in a rising population and rates of crimes. In July, 1985, the Associated Press reported that FBI Uniform Crime statistics showed a 2 percent decrease in serious crimes in 1984 and a record of

three consecutive years of improvement. In New York City the number of murders has decreased over the past five years, and although New York City is thought by many to be the least safe place in the nation, its homicide rate does not even fall in the top 10 rates for cities with populations of 100,000 or more.

Such a listing of concerns and activities in which the Church may be constructively involved as minister to those who are the victims of crime, the perpetrators of crime, or the administrators of justice reflects the concern which every informed citizen should have in building and maintaining a just and peaceful community. The Church shares with many others the obligation to work for such a society.

Beyond that common responsibil-

ity for the quality of individual and community life, the nature of a faith which calls its adherents to the work of justice and peace with a special urgency lays a special demand on churchpeople. Rooted in the Judeo-Christian tradition is such a firm concept of God's peace—Shalom—and the call to justice sounds so unequivocally in the ear of the believer that the religious community in America, and the Christian Church in particular, has the special requirement of working in society as the agent of reconciliation, the maker of peace, the steward of freedom.

Prisons and all that permits or requires their existence are symptoms of separation, alienation, and discord in the community. Our prisons are also increasingly the reflector and breeder of a destructive violence which assails both persons and com-

'The fundamental challenge is to get beyond fear.'

munities. The violence of the penal system is resident in much of the judicial and legal apparatus which precedes incarceration. It reflects the forces of violence present in the community itself, violence perpetrated and perpetuated by poverty, racism, sexism, deprivation, and oppression in its many forms. Until and unless the community works to discover and use more direct, humane, and intelligent measures to bring about reconciliation of estranged persons, victims will continue to be created both by those offended and by the vengeful and violent means by which the community presently attempts justice.

As James N. Cone has said, "There is no way to evade the issue of violence for injustice itself is violence. The crucial issue for the Christian is not violence or non-violence, but whose side we are on in the struggle for freedom." (*Grapevine*, Vol. 15, No. 9, April, 1984)

As the mood of vengeance strengthens with the encouragement of the movement to "get tough on crime," and as sensationalism finds and uses every instance of violence to attract interest and enhance profit, the tendency toward the more violent solution feeds on the very fears it generates, worsening the conditions it purports to improve. Harsher and mandatory sentencing laws are passed; capital punishment increases and its perimeters expand; police effectiveness is measured not by the degree of stability in the community, but by the number of arrests; and the lack of available cells is addressed by building more cells rather than by more effective alternatives to incarceration. This cycle of violence and vengeance, symptomatic of a divided and fearful society, is exactly the kind of human activity toward which the Gospel message of reconciliation is aimed. The Church, servant of the Crucified Christ and bearer of His Cross, has a special obligation as conciliator in the midst of a divided and strife-torn society.

Massive effort is needed to permit necessary and effective change in the criminal justice system in the United States:

- to adopt and use alternatives to incarceration and measures to reduce the mandatory inflexibility of sentences;
- to permit conciliation between victim and offender to take place in the same community in which confrontation has occurred;
- to improve the atmosphere and environment in order to discourage crime; and
- to relieve law enforcement of the unfair burden of meting out punishment.

Even if all this interconnected ameliorative activity were to be initiated, chances of successful reform are remote unless a great effort is expended to change society's governing attitude about crime and criminals.

The prevailing attitude is one of

fear. Fear of crime and its consequences therefore extends to any accused of crime. There is an indelible association of crime with personal physical violence and harm. Fear of violence governs a great deal of the attitude with which we view law enforcement and the administration of justice. Until we deal with the reality of that fear, factual information and appeals to common sense and reason fall on deaf ears.

Yet fear is a human emotion with which faith has dealt over the centuries. Those of us of the Christian faith have the deep experience of our Lord as primary resource. The faith of Jesus Christ on the cross, putting the promises of God in place of the threat and fear of death, is still the most powerful sign and symbol the Church of Christ possesses in the struggle between love and hate. Dealing with fear in the name of Jesus Christ is therefore an asset of unmatched worth whenever the company of the faithful is recalled to that vocation. Getting past the governance by fear is, perhaps, the greatest contribution the faith community can make to a society so prone to that most intense form of anxiety.

The mantlepiece in the tavern of the Hinds Head Inn in Bray, England, states the expectation, "Fear knocked at the door; Faith answered; and no one was there."

The fundamental challenge is to get beyond fear.

As one looks at the massive, costly, and inhumane jungle which the judicial process has so frequently become; at the angry and frightened demand for tougher administration of law enforcement and longer sentences and more capital crimes; at increasing numbers of persons locked up and isolated from community life, influence, and benefit; at the turgid pace of reform and the defensive posture of the bureaucracy which maintains the present system, one is tempted to wonder who is imprisoned. Is it the person sitting in a locked cell in a maximum security institution which exists only to keep him or her there and alive for a stated period of time? Or is it the citizen who is made constantly afraid of strangers, whose doors are double-locked against anticipated burglary, who worries about going out at night, who despairs that criminal activity will ever lessen, who pays the mounting cost of police and courts and jails and prisons and is, in the end, still afraid? Who is the prisoner? Which bars are strongest, those of iron or those of fear?

Since his retirement as Bishop of Rochester in 1984, **Robert R. Spears, Jr.** has been associate rector of St. James' Church, New York City. The bibliography that follows was compiled by **Virginia Mackey**, staff coordinator of the National Interreligious Task Force on Criminal Justice and a United Church of Christ minister.

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Anglican gathering

Continued from page 1

ministry."

Following lengthy discussion both in plenaries and in small groups, a drafting committee, which included Browning "to insure the voice of the Episcopal Church in discussions," produced the final statement. In it the primates recognized the autonomy of each member Church and viewed the request for consultation not as "merely informing," but rather as a serious desire on the part of the Episcopal Church to understand "the consequences of the ordination of women to the episcopate within the wider Anglican family."

In the statement the primates agreed that it would be "just and appropriate" for the Episcopal Church to ordain female bishops. Archbishop Robert Eames of Ireland, who served as the primates' press liaison, commented, "Those who ordain women [the U.S., Canada, New Zealand, and Uganda] are very clear in their theology."

The primates also recognized the constitutional right of the Episcopal Church to ordain women to the episcopate but welcomed the desire for consultation which they saw as an indication that the Episcopal Church is aware of possible consequences in "the life of the wider Anglican family—and ecumenically."

Browning said he thought the statement was "a fair document and... a serious document which must be taken seriously" not only by the Episcopal Church, but by potential female candidates for bishop.

In a prepared statement, Browning said he welcomed the statement and called it a "testimony to the mission and aspirations" of one branch of the Anglican Communion.

The primates also asked the Archbishop of Canterbury to estab-

lish a small Working Party to collate responses throughout the communion in time to present to the 1987 meeting of the U.S. House of Bishops. Also reporting at that time will be a committee headed by Bishop Edward Jones of Indianapolis which the bishops asked Browning to appoint at the last General Convention to study the "ecumenical and ecclesiological considerations" of female bishops.

In England the Archbishops of Canterbury and York have also recently appointed a committee to study women in the episcopacy. A laywoman, Sheila Cameron, QC, one of the Church's three senior ecclesiastical judges, chairs the committee. Responses from all sources will be presented to the Lambeth Conference in 1988.

When a reporter asked Eames if he thought ordination of a female bishop were inevitable, Eames, whose Church of Ireland has not even "considered women in the priesthood," said, "Yes, after this week I think it is."

Others reflected the same attitude in informal conversations, and many seemed to think the entire Anglican episcopacy would be able to understand the subject after a full Lambeth discussion. Some thought a Lambeth discussion prior to an actual consecration would be beneficial, but Eames said, "Consultation must go on even after such an event."

Archbishop Derrick Childs, whose Church of Wales has only ordained a few women to the diaconate, said he thought that with thorough discussion, the communion "could work it out together, not in unanimity, but with a common mind."

The process now underway "says as much about the nature of the Anglican Communion and its methods of consultation" as it does about the subject under discussion, Eames said.

Statement on Women in the Episcopate adopted March 14 in Mississauga, Toronto, Canada, by the Anglican primates

The primates of the Anglican Communion discussed the question of the ordination of women to the episcopate against the background of Resolutions 21 and 22 of the 1978 Lambeth Conference. They did so at the specific request of the Episcopal Church of the U.S.A. in the light of two resolutions from the House of Bishops passed at the meeting of its General Convention at Anaheim in September, 1985. All four resolutions are essential for a correct understanding of the long discussion about the ordination of women in the Anglican Communion.

The primates noted that Resolution 21 of the Lambeth Conference opened by stating that some Anglican Provinces had already affirmed that there were "no fundamental or no theological objections to the ordination of women to the historic threefold ministry of the Church." This in principle envisaged the possibility of ordination to the episcopate as the Conference also encouraged the Churches to "continue in communion with each other, notwithstanding the admission of women... to the ordained

ministry."

On the other hand, the primates also took note of Resolution 22 which, while noting the proper autonomy of each Province, went on to recommend that "no decision to consecrate be taken without consultation with the episcopate through the primates and overwhelming support in any member Church and in the diocese concerned, lest the bishop's office should become a cause of disunity instead of a focus of unity."

The primates did not consider these resolutions to be inconsistent with each other, but to reflect different emphases. One was concerned with the theology of the threefold ordained ministry, the other with the structures which go to maintain the Church's unity.

A similar difference of emphasis was noted between the two resolutions from the General Convention. On the one hand the resolution declaring the mind of the House on women as bishops was a clear indication of the present corporate view of the bishops in the U.S.A. They "do not intend to withhold consent to the election of a bishop... on ground of gender." Nor was there a question of any canonical impediments as the ordination of women to the episcopate was made possible at the 1976 General Convention. On the other hand, the request for the Presiding Bishop

Continued on page 17

to appoint a committee to study the "ecumenical and ecclesiological considerations" indicated an awareness of wider dimensions than the theology of the ordained ministry. The study, if approved by the House of Bishops in the U.S.A., would be offered to the Lambeth Conference of 1988. The Convention resolution was consciously adopted as a response to the Lambeth request for consultation on this matter.

In the resolution declaring the mind of the bishops the primates recognized an articulation of where the American Church now stands. The movement toward women in the episcopate was not thought in the Episcopal Church to be precipitate, but was seen as appropriate and just: a fulfillment and expression of the whole ministry and mission of the Church. The primates were fully aware that the Episcopal Church had the constitutional right to proceed to the ordination of women to the episcopate.

At the same time the primates welcomed the second resolution requesting consultation and wished to see the earlier resolution in that wider context. They took this as an indication that the Episcopal Church recognized that such action could have consequences in the life of the wider Anglican family and ecumenically.

This raised the nature of the consultation requested—a matter also understood to be under discussion within the Episcopal Church. The primates did not see consultation as requesting permission. Nor, on the other hand, did they understand it as merely informing the communion of what was likely to happen. They saw consultation as a two-way process in which, while the Episcopal Church could explain the reasons behind its position, the other Churches of the communion could present their reflections on this issue and in turn themselves be challenged. Consultation was seen to include a spelling out of the consequences of the ordination of women to the episcopate within the wider Anglican family in order that the Episcopal Church's decision should be as fully informed as possible.

The primates went on to discuss some of the ecclesial and ecumenical aspects of the ordination of women to the episcopate and asked that continuing consultation in the Episcopal Church and elsewhere in the Anglican Communion should take them into account.

Questions, opinions, and observations expressed by the primates included the following:

I. Whether collegiality did not prompt some restraint until discussion by the whole episcopate at the 1988 Lambeth Conference—though this view was not taken to imply that a Lambeth Conference could decide such a matter for the autonomous Provinces;

II. Because a bishop is consecrated for the whole Church, the opening of the episcopate to women appeared a more serious step than ordination to the priesthood. It would be important to recognize the consequences if bishops in the Anglican Communion were not in communion with one another;

III. Because the bishop is instrumental not only in maintaining communion within but also between dioceses, the admission of women to the episcopate was seen by some to raise new questions of authority. Decisions affecting the whole episcopate ought not to be made by one part of the Anglican Communion alone;

IV. That a consecrating Church should consider its responsibility if the episcopal office became a focus of disunity—although it was recognized that this might be a failure of the Church in understanding the promptings of the Spirit;

V. That a consecrating Church carries a serious responsibility to the person being consecrated—lest in this new situation a woman found herself open to rejection by parts of her own diocese, Province, or the Anglican Communion;

VI. Ecumenical perspectives may be short- or longer-term—could the ordination of women to the episcopate be seen as a long-term contribution to ecumenical progress rather than as a short-term obstacle?;

VII. The argument as to whether women in the episcopate will contribute to ecumenical cooperation and understanding might be applied in different ways in different Provinces—this will depend upon the particular relationships and ecumenical partners in each country or region; and

VIII. Though unity should never be at the expense of truth, there could be a real tension between discerning the truth through the search for a consensus of the whole Church and what the Holy Spirit also appeared to be saying in particular times, places, and cultures.

The primates, recognizing that the authority of the Holy Spirit transcends Canon Law, went on to identify a double dimension. First, the need for a correct constitutional position with regard to provincial canons and in relation to the Lambeth Conference—this was not in doubt. Second, the need to go on beyond this to seek a common mind in a particular Church and among the bishops of the whole communion—this required not only a maximum of prior discussion, but also the recognition that reaching a common mind does not necessarily mean unanimity.

After a sympathetic as well as critical discussion the primates asked the Archbishop of Canterbury to continue the process of consultation by establishing a small Working Party. It would gather together the reactions of the Anglican Provinces (or Regional Councils where this was more appropriate) to the admission of women to the episcopate.

The primates' Working Party was asked to collate the responses of the Provinces by June, 1987, in order that the Episcopal Church of the U.S.A. could take the findings into account in September, 1987, when the House of Bishops will also be due to receive the report of its own consultation. The report of the primates' Working Party will be an important resource for the Lambeth Conference of 1988, alongside the report from ECUSA and the study on women and the episcopate initiated in the Church of England. The primates invited the secretary general of the ACC [Anglican Consultative Council] to facilitate the Working Party and to expedite communication between Provinces.

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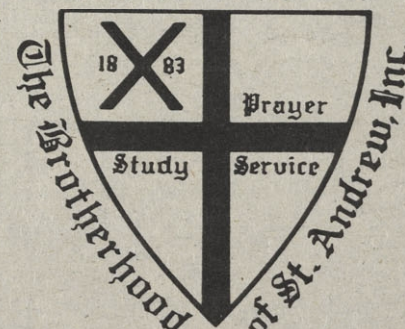
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Connecticut Connection is faith at work

by John B. Kelley

In 1982 when Suffragan Bishop Clarence Coleridge visited Ecuador to consecrate half a dozen "Connecticut churches" there—churches built with Venture in Mission money contributed by the Diocese of Connecticut—I accompanied him as linguistic translator.

A year later Bishop Adrian Caceres of Ecuador called: "Juanito. You must come down here. I need you to run the IMEL (ministry training) program." And so I, with the support of Bishop Arthur Walmsley of Connecticut and two parishes, became a Volunteer for Mission in Ecuador.

My wife Gwynn had commitments at home and could not stay the two years. From the Rev. Stephen Chinlund of Trinity Church, Southport, I learned that Ed Acker, a parishioner who is president of Pan American Airways, had offered round-trip passes to Ecuador to Connecticut Episcopalians who want to help with the mission there so Gwynn was able to "commute." These passes were the beginning of a program which has no formal name and which I have informally baptized "The Connecticut Connection."

A week after I arrived in 1984 the first group of Connecticut churchpeople, led by Chinlund and including my wife on her first commute, visited. Since then some 30 Episcopalians in five groups have made the trip, thanks to airline reciprocity which Acker arranged with Ecuatoriana, the national airline, when Pan American discontinued flights into Ecuador. That arrangement represents about \$30,000 in free passages, a

By Leaps and Bonds

Ecuador is the fastest-growing diocese of the Episcopal Church. With some 150 congregations and 14,000 baptized members, it is the second largest single Church in the country—second only to the Roman Catholic Church. Ecuador's Episcopalians form an average of at least one new congregation a week. It is not unusual for our bishop, on a first visit to a new congregation, to confirm or receive 100 or more people.

The "secret" of mission here—other than the presence of the Holy Spirit—is the enthusiasm and commitment of many, many laypeople who develop contacts for new congregations and actively seek the formation of such new missions.

The "apostolate" here is lay, which is not to diminish the work of our clergy who often have upward of seven or eight congregations under their charge. Recently I accompanied one of our priests and a lay missionary to an area near the Peruvian frontier on the Pacific where we shall soon have three or four new congregations in just a couple of weekends of visiting.

—J.B.K.

Report from Ecuador
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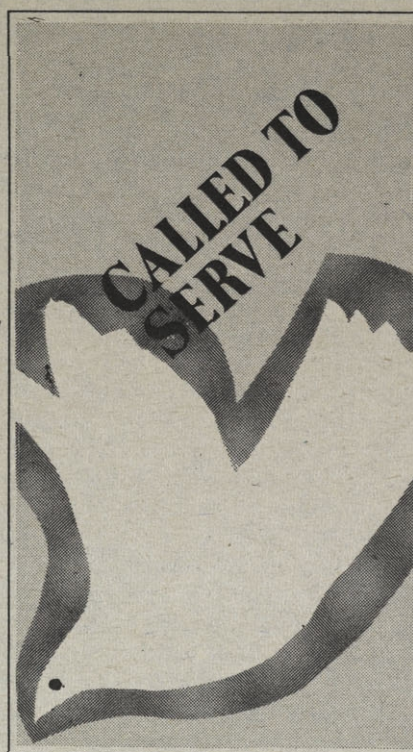
Meditation on Mission
Page 19

New North Dakota Ministry
Page 19

Amazin' Missions
Page 20

Two Books for a Journey
Page 21

A Pentecost Parish
Page 22



respectable amount of stewardship in itself.

On these trips Connecticut churchpeople visit missions that need churches—congregations of at least 60 adult communicant members which have existed long enough to have a stable, ongoing congregational life.

The Episcopal Church in Ecuador is mission, but our tremendous growth (see box) creates problems in leadership

and buildings. The American Church's policy toward missionary dioceses is to send out missionaries, but it tells missionary bishops, "Preach the Gospel. Form congregations, but look elsewhere for the money to build roof and floor (techo y piso in Spanish) for a place of worship for those congregations." I suspect this is one reason the growth of our Latin American mission has been painfully slow.



One method of navigation for Connecticut Episcopalians visiting Ecuador is by dugout canoe on the Napo River in the Oriente. Visitors travel the diocese from the eastern jungles through the Andes high sierra to the Pacific Ocean on the west.



Members of the first Connecticut trip, shown with Bishop Caceres of Ecuador, second from left, examine the site of the new Episcopal cathedral in Quito. With his back to the camera is the Rev. Stephen Chinlund of Trinity Church, Southport, whose parishioner made airline flights to Ecuador possible.

For the Latino, "Church" includes the concept of "churches," buildings consecrated to God. Buildings are as much basic tools as are personnel, Bibles, and Prayer Books. People are not long content to worship on street corners, in a rented house, or in a storefront; this is just not what the average Ecuadorean responds to as "church."

Not that buildings here are elaborate. They are straightforward concrete block structures with corrugated iron roofs, the simplest electrical installations, and maybe running water if feasible. They cost from \$8,000 to \$20,000, depending on size and usage such as Christian education center or vicar's office. The interiors are usually left unpainted and unadorned, that being the congregation's responsibility.

Once visitors from the Connecticut Connection are here, the "Ecuador magic" seems to inspire them to go home and persuade their congregations to adopt a congregation here, a significant challenge that takes a genuine commitment to what mission is all about. So far each group that has visited Ecuador has resulted in at least one new church's being financed.

Including the original Venture money, Connecticut has built more than a dozen churches, among them the basic structure of the Cathedral of the Lord in Quito. With some 15 permanent structures and more than 140 congregations, the diocese still has a great need for buildings. A number of congregations in thinly-settled areas do not, however, justify such church structures—the cane, thatch-roofed structures Ecuadoreans build themselves serve well enough.

The Connecticut Connection is parish-to-parish. Joyce Vidal, Chinlund's secretary and a U.S.-born Hispanic, is the major liaison. I handle arrangements in Ecuador and accompany the groups.

We insist that those who come have some status in their parishes (to be able to communicate "officially" Ecuador's needs back home) and come from parishes that can consider raising the money, usually from outside the regular parish budget.

I continue to marvel at the universal reaction of each group. Almost all members—even if they don't speak Spanish—find a spiritual communication here that never fails to establish strong personal bonds. For many Ecuadoreans, "gringo" has come to mean concerned, appreciative, outgoing Christians; and for Connecticut Episcopalians, "Hispanic" means joyous, warm, and loving brothers and sisters in Christ in a land that has become much more personal for them.

Ed Acker's creative vision made this possible. I wonder how much further such creativity could go. Acker isn't the only corporate executive who can devote some part of his responsibility to the Lord. Connecticut isn't the only diocese with people who can be turned on by seeing mission firsthand. Ecuatoriana isn't the only airline with empty seats going places where the Church has missions, and Ecuador isn't the only mission Church with needs that can be met by the stewardship of others.

We all know lots of congregations throughout the Episcopal Church that possess the financial and human resources to make big differences in mission areas. We need only to make the seeing and experiencing possible. God's Spirit will take it from there.

John B. Kelley, a priest of the Diocese of Connecticut, was coordinator of the training program for lay and ordained people in the Diocese of Ecuador.

Meditation on Mission

We are all called to be missionaries in appointed places

by Virginia Hebbert

My early Christian instruction defined a missionary as someone who, in order to speak the good news of Christ, moved out of his or her own culture into that of a non-Christian culture abroad or into an under-developed, poverty-stricken culture at home. There he or she acted out the good news of Christ to and for persons in that culture in the hope they would benefit eternally.

By the time I was appointed to the mission field in China (1946) and the Philippines (1955), the Episcopal Church had either relinquished or left undefined the ancient commission to missionaries to go into all the world to preach, teach, and heal. We had also abandoned the earlier counter-productive mission philosophy which claimed that our superior western culture had all the best answers for health, education, and social problems.

We missionaries were in the mission field to exhibit our skills and know-how in Christ's name and to work with members of a different culture by training them in skills or philosophies which they would, we hoped, find acceptable and useful in their

own culture. We hoped that by developing indigenous leadership, the American missionary would be replaced by a native worker. To some extent we were asking our Christian brothers and sisters what they wanted from us rather than telling them what they needed to take from us.

While still liking a simple definition of mission—speaking the good news of Christ and acting it out day by day—I have come to an enlarged definition of mission that challenges me more and in a new way.

An old authority on the missionary enterprise of the Church, Kenneth Scott Latourette, speaks of mission as that sense that under God we are not allowing ourselves to be conformed to this world and its values and standards. Instead, we are being transformed, and we are trying day by day to prove through word and action what is the good and acceptable and perfect will of God for the world today.

Perhaps one of the most powerful enemies confronting the Gospel today is loss of hope. I can feel very discouraged that the Church seems to be ever on the defensive in our world of drastically changing values, changing life styles, even changing concepts of the universe. Often I feel discouraged about what my role is as an individual Christian in counteracting the evils I see.

Yet if I try to understand this world and claim for myself a new concept of mission, I can become hopeful. That new concept demands that I be transformed by the picture

Christ gave to the world over which the gates of Hell will not prevail. Christ said *evil* is what is on the defensive. Christ was confident of victory though He did not say how or when it would come.

The sense of urgency in our modern world underscores my concept of mission because the proclamation of the Gospel has always been urgent. For me now to be a missionary is to be identified with the Church Militant. This demands faith that I can be transformed in Christ in such a way that I am able to accept this changing world, that I can try to understand it and not feel helpless or hopeless about it. But it also demands that I identify other enemies of the Gospel and, where God calls me to do so, try to bring about change while I have time in this generation.

Specifically, in my community I

must actively identify and work with agencies which attempt to alleviate poverty, homelessness, and hunger. I believe these conditions are against the perfect will of God. I believe I must act and speak for world peace and against nuclear armaments. I believe I must speak out against our national policies toward Central America, and I must be willing to demonstrate publicly in the hope of bringing about change.

Each church member may have a unique concept of how to be "on mission." Surely we are all called to be missionaries in the place God has appointed for us to serve. Our dedication and loyalty to the task will depend on the extent to which we are willing to be transformed in Christ and to refuse to conform to those standards around us which thwart the good and acceptable and perfect will of God.

North Dakota launches special Indian ministry

by Howard Anderson

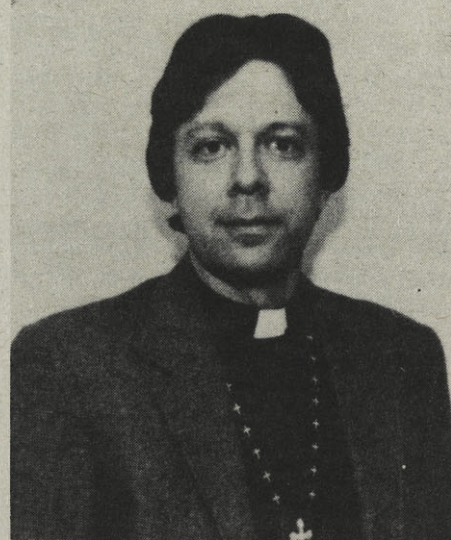
Representatives of the Episcopal Church, the American Lutheran Church, and the Lutheran Church in America, in consultation with representatives of the Fargo-Moorhead Indian Center, chose Lutheran pastor Jonathan Schedler to begin a new ministry with the estimated 2,500 native American residents of the Fargo-Moorhead area.

As with a new ministry in Duluth, Minn., and Superior, Wis., where Presbyterian, United Methodist, Lutheran, and two Episcopal jurisdictions have joined forces to support an urban Indian ministry, the Fargo-Moorhead ministry reflects the knowledge that no one denomination has either the Indian members or the resources to develop the needed urban Indian ministry.

The Episcopal Church has urban Indian ministries in the Twin Cities and in Chicago, Ill., and Sioux City, Iowa. New projects in Portland, Ore.; Albuquerque, N.M.; and Denver, Colo., are being supported by the National Committee on Indian Work. In the long run, ecumenism offers a more viable option to assist urban Indian communities.

Schedler was for over 10 years pastor of the Lutheran Church of the Wilderness on the Stockbridge-Muncie Reservation in northeastern Wisconsin, the largest Lutheran native American congregation in the U.S. or Canada. He began his work in Fargo-Moorhead November 1.

Along with the traditional parish responsibilities, successful clergy in Indian work, like Schedler, have been



Jonathan Schedler

heavily involved in community ministry. This included working with individuals and family counselors and AA counselors; working with people through legal proceedings; attending juvenile hearings; making visits to jails, treatment centers, and group homes; meeting with local and state officials to advocate for native American concerns; and preaching or conducting forums on native American problems in some 25 locations in Wisconsin and Illinois.

An important aspect of this Lutheran/Episcopal ministry is to reach across denominational lines. Indian people, long ecumenically-oriented, are teaching the rest of us how to love one another and put this love into action.

Howard Anderson is program assistant for the Diocese of North Dakota.

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Three Amazin' Missions

Hospitality in Oklahoma

When a tiny band of Episcopalians in Enid, Okla., petitioned to become a mission in 1982, this city of 53,000 people was still reeling from the oil boom which had elevated a Bible-belt community to a bustling oil-rich and wheat-richer metropolis on the edge of the high plains of the midwest. Soon after the application for mission status the city would experience a devastating bust, reversing the pattern of growth and wealth in a dramatic way.

But mission, not oil or wheat, was on the minds of the members of the tiny congregation of St. Anne's Church. With mission status secure, the congregation wanted to look past its own walls even though it had none. Ellen Joseph, a social worker in the congregation, said struggling families needed food, and The Horn of Plenty was founded, Enid's first food bank. And while the shelves were filling and emptying, the new mission was expanding.

Worshiping in private homes, funeral homes, and eventually a Knights of Columbus social hall, St. Anne's, led by the Rev. Edwin Miller, supported the diocesan budget in its first year. By the time the Rev. J. Edward Putnam arrived as vicar, the congregation supported Horn of Plenty—now operated by an ecumenical board of directors—with a weekly gathering of applesauce at the Eucharist and with a monthly financial gift.

At the urging of communicants Joanna Dewey, a professor, and Robert Wright, a social worker, the mission began to host breakfasts at a local restaurant to which parishioners could come to brainstorm ideas for further outreach. No one came the first week, but by the fourth week 10 to 15 people were attending regularly.

Out of these sessions came the idea to form a hospitality house where relatives of people hospitalized at local institutions can stay while visiting their loved ones. The breakfast group presented the idea to the congregation and received approval in the spring of 1984. Lutherans joined the project, and a joint steering committee was created.

With a rented four-bedroom house and Doreen Putnam to chair the board, Hospitality House of Enid opened its doors on Thanksgiving weekend, 1984, and has been open every day since.

Guests are not charged, although most make a donation, and local businesses have contributed money. Both St. Anne's and the Lutherans budget monthly support. Volunteers—90 have completed training—staff the house, and resident counselors are available during the night. Over 150 guests from 34 communities in Oklahoma and from 10 other states used Hospitality House in its first six months of operation. Radiation therapy patients who live many miles away from the hospital but must

make regular visits also use the House for weeks at a time, usually going home on weekends.

Last May, St. Anne's opened its brand-new, \$850,000 church building. Much of that building is already paid for with generous stewardship offerings of mission members. An amazing success story for a congregation less than two years old and with fewer than 100 families!

Putnam says, "Our people have tapped into a vision which is based upon the Gospel of Jesus Christ. He is the head of our church. We have attempted to respond to what we believe to be His calling to us. Our vision is our response to a Gospel imperative."

Miracle in the Mountains

In the Smoky Mountains, in the town of Robbinsville, N.C., Episcopalians and Lutherans have joined to establish a joint mission known as Grace Mountainside Church. This joint fellowship has organized, established a worship service, created an acceptable liturgy which has the approval of bishops of both persuasions, and adopted a budget.

Grace has had four years in which to share a vibrant hope and a rather well-defined dream of having a permanent place of worship, a home where the Word is proclaimed, the sacraments administered, and the camaraderie of the faith is shared.

Grace Mountainside was accepted as a member of the Southeastern District of the American Lutheran Church in 1983 and maintained a regular schedule of worship, alternating between an appointed Episcopal priest or deacon and a Lutheran pastor to conduct the service. The Rev. Terry Cobb was the first Episcopal priest to serve the group. He regularly drove the 60 miles every other Sunday from his home parish of St. Cyprian's in Franklin.

The Rev. Steve Holcomb, a deacon who lives in Murphy where he is high school band director, currently serves. The Rev. Harold B. Kildahl, a retired Lutheran pastor who also lives in Murphy, has regularly served the congregation during the summer months for the past four years. Both ministers view the Robbinsville mission as the wave of the future and an experiment in ecumenism that could be a model for others to use.

The tiny congregation met in a rented building and later in a small chapel. Last year a Grace Mountainside couple, Ernie and Liz Manierre, bought an abandoned church building and began renovating and refurbishing it. The basement has space for an apartment that will one day serve as a parsonage. The upper level will include a nave capable of seating a congregation of 200 as well as meeting rooms, a kitchen, and a dining area.

The Manierres offered the congregation use of the facility for \$1 per year if the congregation would assume the cost of rewiring and heating the building. When the congregation accepted the Manierres' offer, Ernie stood up and addressed the group, saying, "Liz and I and the Lord are the only ones who know what I am about to say. We want you to know that when the \$1-a-year lease



Deacon Steve Holcomb, left, and Pastor Harold Kildahl in front of the second oldest church in Robbinsville, the new home of Grace Mountainside Church.

expires after five years, we will give the entire building to the congregation. It will be yours."

The miracle happened! Grace Mountainside had its permanent home. At a festive worship service last July the congregation worshiped in its new location although renovation was not complete.

The congregation still retains a "very Episcopal" and "very Lutheran" flavor, says Larry P. Gaines, senior warden, "but is very together in providing the sacraments, hearing the Gospel preached, and affirming our common creeds. Call it ecumenical, or even economical, it is working, and Christ is Lord in this church!"

Family Hosts in Brewster

When the Rev. Lawrence A. A. Larson went to St. Andrew's, Brewster, N.Y., as priest-in-charge in 1981, the parish paid him for 20 hours a week because that was all it could afford. As the parish grew, his hours increased to 30 a week.

In 1982 the parish formulated a mission statement which was short but clear: "We of St. Andrew's are called to be a family of God, bringing Jesus Christ's healing love to all people through the power of the Holy Spirit."

By 1983 the parish had experienced an 11 percent growth in attendance at all services. In 1984 the Rev. Deborah Dresser, a deacon, was added to the staff, and when she was ordained to the priesthood in January, 1985, it was the first ordination in St. Andrew's history. A non-stipendiary priest, the Rev. John Gardner, has also joined the staff.

In 1985 this small parish was honored by Putnam [County] Community Services for helping the mentally ill readjust to community life. The award was for the Family Host Program, in existence since 1982, in which 30

parishioners act as hosts to psychiatric center patients one evening per month at the church.

Upon arrival at St. Andrew's each patient receives a name tag, just like the name tag that each parishioner wears. "That simple symbol brings the patients out of an institutional world that is divided between patient and staff into a community of persons," says Larson.

At a home-cooked buffet parishioners and patients have an opportunity to talk and socialize. Singing, the next part of the evening's program, is the highlight, says Larson. "The voices blending together, the community making its own music, reconfirms the oneness of the group." After the singing the group moves into the church for a celebration of the Holy Eucharist. Dessert in the hall after the service often includes a birthday celebration and then the good-nights.

The program, says Larson, doesn't treat the mentally disabled nor eradicate mental disability, but patients "return to the ward with a small gift that doesn't fit any diagnostic category, but does contribute to the meaning of self—a gift of peace."



At the awards ceremony honoring the Family Host program, the Rev. Lawrence Larson accepts the award from Wendy Acrish on behalf of St. Andrew's. From left to right, Robert Mill, senior warden; Betty Murphy, junior warden; and Dorothy Brand.

Books to help extend the Church's reach

Two journeys to renewal and hope

Lay Voices in an Open Church, Celia Hahn, \$8.75, Alban Institute, 4125 Nebraska Ave., NW, Washington, D.C. 20016.

by James Fenhagen

In *Lay Voices* Alban Institute's Celia Hahn presents an invitation: "If you feel somewhat troubled about your relationship with your church, the honest voices of those who are hurt or 'turned off' may be useful to you in thinking through the causes of your alienation.

"If on the other hand you are a contented member of your congregation, some of these comments may clarify the causes of your contentment and provide a low-threat way to listen to some other people who are not so comfortable and who are asking for a hearing from church leaders, clergy and lay."

Hahn's book breaks fresh ground in dealing with the ministry role of all Christians. Drawing on a number of research studies on life in local congregations, she develops two pictures of what a church can be in ways that suggest both what might have gone wrong and what new possibil-

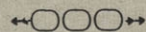
ities we might consider. Hahn packs wisdom—much of it touching on my own experience—into her 66-page book, including conversations about what is life-giving in the local church and what is not, all seen from a layperson's point of view. Her chapters on what ministry is all about are as exciting a description as I have read in some time, and some of the questions she poses are critical ones.

Men and women look to the church for belonging and to help them find religious meaning for everyday life. But trouble sets in when "the connecting of the transcendent vision and the everyday reality" result in a split between what we do in church and what we do with our lives in the marketplace. To the implied question in one chapter, "Do you have to go to church to be religious?", Hahn answers a refreshing, "Not necessarily," for more is involved than meets the eye.

Hahn describes the gap between the vision the Church proclaims and the reality most people experience—the "Church as a world in itself" and the "Church in the world." The way she spells out the difference is, I believe, at the heart of what genuine renewal is about. Hahn—because she raises some tough questions without

raising hackles—has written a book we can all use.

James Fenhagen is dean of General Theological Seminary, New York, N.Y.



Listening to People of Hope, Brother Leonard of Taizé, \$6.95, Pilgrim Press, New York, N.Y.

by Michael Hamilton

"Like Diogenes with his lantern, I went through those towns and cities trying to grasp the gifts given by God to the churches," says Brother Leonard, a member of the French monastic community of Taizé, in explaining his travels around the U.S., asking questions. What makes this group tick? What are the strengths, weaknesses, and peculiarities of that movement? Why does this church stay alive when another one dies? What is the relationship between worship and social justice, and which groups are able to maintain both elements? Can American Christianity's richness and diversity ever find a basis for mutual respect and reconciliation?

Brother Leonard's attitude is friendly, hopeful, and, perhaps because of his Dutch background, open and unprejudiced in his perspective of our religious lives. Not by criticism does

he quench any little fires of the spirit, but he can be pointed in his observations on narrowness in the religious groups he meets. Up and down the streets and alleys of towns and cities from New Orleans to New York and from Chicago to San Francisco, he talks with denominational executives and laypeople, with media evangelists and fundamentalists, with those working to alleviate poverty and those exuberant over their charismatic experiences. He stops at seminaries, tenement houses, cathedrals, and offices of church leaders with an eye for detail and refreshing humor.

Brother Leonard concludes with an invitation to contemplate a new world, a religious Erehwon where the meek really inherit the earth, where artists are in charge of liturgy and the poor are treated with justice. It's a colorful picture, full of whimsy and surprises. All kinds of readers will enjoy this book's easy style and gentle humor.

Michael Hamilton is canon of Washington Cathedral.

Resource Note

Making the decision, adjusting to it, and dealing with any resultant guilt are three subjects Doug Manning covers in *The Nursing Home Dilemma: How to Make One of Love's Toughest Decisions* (\$12.95, Harper & Row, San Francisco, Calif.).

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Middle High	8, 9	July 20-25
Cross-Community	3, 4, 5, 6, 7	August 3-8
Senior High	10, 11, 12	August 10-16
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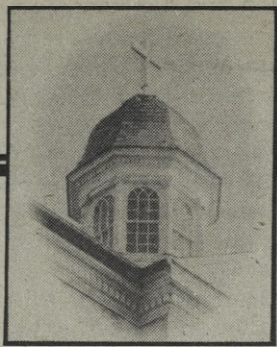
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A VISIT TO A PENTECOST PARISH

In many tongues, with a united heart

by John S. Spong

From the dawn of the Christian era a vision of the kingdom of God has marked our faith tradition. That vision receives substance and content from the author of the Book of Revelation. John, writing from prison on the Island of Patmos, spoke of the tree of life that was on either side of the river that flowed from the throne of God at the center of the new Jerusalem. The leaves from that tree of life were to heal the nations of the world and to draw them into unity. The kingdom of God was seen, John asserted, in the development of an inclusive community.

John's vision was brought sharply to my mind during a visit to Trinity Church, Cliffside Park, N.J. The first clue that Trinity represents something different comes when you see the two priests there—James Jannucci and Mitsuo Akiyoshi. Neither name sounds like a native son of a Church originally called the Church of Eng-

land. Trinity's congregation has the look of a gathering of the United Nations. From the altar and pulpit I gazed out on a sea of beautiful faces. Some were black, some Oriental, some Hispanic, some Caucasian. At least a dozen members of our new Japanese congregation greeted me in Trinity's Japanese library.

On that Sunday morning each of the 12 people I confirmed or received revealed a new dimension of the breadth of that congregation's appeal.

The first was a lovely 12-year-old girl whose American mother of English ancestry married her Japanese father almost two decades ago. The American mother speaks Japanese fluently and is one of the bridge people between the English- and Japanese-speaking congregations at Trinity.

The second candidate was an equally lovely girl born of Hispanic parents who are active in the parish, and another was a young adult Brazilian of Japanese ancestry who

speaks Portuguese, Japanese, and English and is married to a black citizen of Trinidad, the executive vice-president of a New York City university.

The fourth candidate was a man who possesses, beyond his theological studies, a doctorate in psychology and a second doctorate in education. For 25 years he was a Roman Catholic priest. Trinity Church was his doorway to a spiritual journey.

Still others in this remarkable class were two newlywed couples who came to the Episcopal Church out of the fresh pain of broken marriages and found in our worship tradition the response of healing forgiveness rather than judgment.

Adding the dimension of age to that class of candidates were two women in their mid-70's who discovered, at what some would call the twilight years of life, a deep sense of caring from this worshiping community that drew them inexorably into commitment and active church membership. Finally there were a mother and her grown daughter who formed a different family constellation not unusual in American society today and whose joint pilgrimage brought them along a circuitous route to this new parish.

Others in the congregation also marked this church as a special place. A couple from Argentina, in this country less than a month, spoke no English. The husband wheeled his wheelchair-bound wife two miles to worship here because this church had provided both care and love. Heroes of the past include parishioners who persevered in that dark period of Trinity's history when the church was on the edge of bankruptcy and closing.

It was a thrilling Sunday in my life. The congregation numbered 130. The choir was magnificent. The church was beautiful. The liturgy was dignified, simple, sensitive, and well-planned. And the sense of being one family in Christ was powerful.

At Trinity I saw a glimpse of the new Jerusalem, a microcosm of the kingdom of God. I saw a vision of the Church as a community gathering people from the four corners of the world, speaking many languages. I saw this congregation embracing the

young and old, the broken and twisted. I saw here an appeal to people seeking new beginnings, those who were rising from fear and failure to find the courage to seek anew and to risk again. Here was the Church of Jesus Christ, the community of the redeemed, a fellowship whose life was fueled by forgiveness and hope.

I left Trinity Church glad to be a bishop, glad to be in the Diocese of Newark, and proud to be about the task of assisting in the birth of the kingdom of God in our very midst. At Trinity we are clearly about our mission as disciples of the Christ. In that fact there is joy and celebration.

John S. Spong is Bishop of Newark, N. J., from whose paper, *The Voice*, this piece is reprinted with permission.

Newsletter will help women seek jobs

OPEN, a new monthly newsletter to help ordained and professional laywomen seeking church employment, published its first issue in March.

The newsletter, which will carry listings of churches with job openings and of women seeking employment, is a cooperative venture of the Episcopal Women's Caucus, the Church Deployment Office, the National Network of Episcopal Clergy Associations, and the Episcopal Church Center's Office of Women in Mission and Ministry. The Rev. Deborah Dresser is editor, and three ordained women—Linda Grenz of Delaware, Barbara Schlachter of New York, and Victoria Wells of Massachusetts—are present editorial board members.

Ordained women on available mailing lists will receive the newsletter. Professional laywomen who would like to receive it should send their names and addresses to Dresser at OPEN, Drawer A, Granite Springs, N.Y. 10527. Manuscripts, job openings, and jobs desired should be sent to the same address with a 15th of the month deadline for inclusion in the next issue.

Initial mailings will be complimentary, funded by grants from the Education for Mission and Ministry unit and the Church Deployment Board at the Church Center in New York. Later subscriptions will cost \$10.

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HAVE YOU HEARD . . .

Going crackers (2)

Regular readers of this column may remember a short notice about *Christian Crackers*, a booklet from England containing amusing misprints and anecdotes culled from parish bulletins, church newspapers, and personal experiences. Editors Phil and Mary Mason have just published *Christian Crackers* (2). Among the entries is: "Overheard in the vestry: 'The congregation's a bit thin this morning,' said the vicar. 'Did you tell them I was preaching?' 'No, Vicar, I didn't,' replied the churchwarden, 'but you know how things get out.' " Also, "A little boy once wrote an essay on lying: 'A lie is an abomination unto the Lord but a very present help in trouble.' " The price for *Christian Crackers* (1) and (2) is 60 pence, or about \$1, each. You might add another \$1 for postage. Order from Norheimsund Books and Cards, 1 Whitney Rd., Burton Latimer, Kettering, Northants. NN15 5SL, England. The Masons, who are now preparing *Christian Crackers* (3), would be delighted to have you share amusing anecdotes and true stories about church life.

Culinary Capers

You've heard of Spiderman, Frank Perdue, Mighty Mouse. But have you ever heard of Episcopal Chicken? Not a super hero—but clad in a red, white, and blue cover, it's a book of 200 recipes for chicken. Hatched by Episcopal Churchwomen of the Diocese of Southern Virginia, *Episcopal Chicken*—the book—was introduced at General Convention and hawked by ECW husbands to great acclaim. Where else can you find a recipe for "Ordination Chicken"? If you've exhausted your recipes for chicken, send \$5 per book, plus \$1.50 postage, to ECW Cookbook, Attn: Mrs. E. Gordon Hanson, 600 Talbot Hall Rd., Norfolk, Va. 23505.

Worth Noting

Friends, family, and colleagues of the Rev. **Charles D. Packard**, 33, are mourning his sudden death in a traffic accident in the Diocese of Newark late in January. □ **Leanne Payne**, from the greater Milwaukee area, was scheduled to be the keynote speaker at the April conference of the Episcopal Churchwomen of Province V; **Bishop** and **Mrs. Sturdie Downs** were to come from Nicaragua for the meeting since Wisconsin and Nicaragua have "shared fellowship" for over 20 years. □ The

Rev. **Ann Brewster Jones**, rector of St. Matthew's Church in a suburb of St. Louis, Mo., flew to London to appear on *Daytime*, a TV talk show which is the English equivalent of the *Phil Donahue Show* here.

The Rev. **Mark A. Pearson** of the Institute for Christian Renewal in Malden, Mass., has been named an honorary canon to the Bishop of the Central Philippines in recognition of his international healing ministry. □ Dr. **Davy H. McCall**, a former USAID and World Bank official and now an economics professor, will head the Task Force on Low Cost Housing for the Diocese of Easton. □ The Very Rev. **Robert Edward Giannini**, dean of St. Peter's Cathedral, St. Petersburg, Fla., will become dean of St. Luke's School of Theology, University of the South, in

September. □ Dr. **Marvin B. Scott**, 41, will become president of St. Paul's College, Lawrenceville, Va., on July 1. □ Bishop **Craig Anderson** of South Dakota received the Alumni Achievement Award from his alma mater, Valparaiso University, "for exemplary performance in ministry and service in his career and calling."

Dr. **Fredrica Thompsett** became associate dean for academic affairs of Episcopal Divinity School on March 1. □ The Rev. **H. Boone Porter** was the first lecturer in Nashotah House's Bishop Sheridan Lecture series, recently established to honor Bishop **William Sheridan** of Northern Indiana. □ The Rev. **Robert Brooks** and **Elizabeth Downie** were named liaison between the Association of Liturgy and Music Commissions and, respectively, the Standing Liturgical Com-

mission and the Standing Commission on Church Music.

Jaroslav Garlinski is the new headmaster of Shattuck-St. Mary's School, Faribault, Minn. □ The Rev. **Claude F. DuTeil**, staff coordinator, reports that construction of a new building for Honolulu's Institute of Human Services, related to St. Andrew's Cathedral, is underway. □ In a British Broadcasting Corporation's popularity poll, **Bob Geldorf**, organizer of the Live Aid international concert, barely won first place over Anglican **Terry Waite**, the Archbishop of Canterbury's special envoy who is negotiating hostage releases in the Middle East. □ Soprano **Doreen Dixon** and Bishop **David Ball** of Albany were among the notables who helped Christ Church, Gilbertsville, N.Y., celebrate its sesquicentennial.

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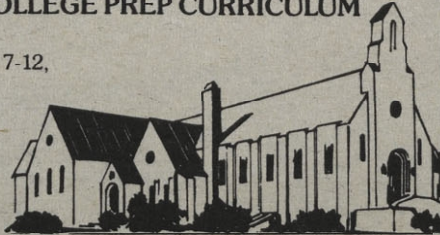
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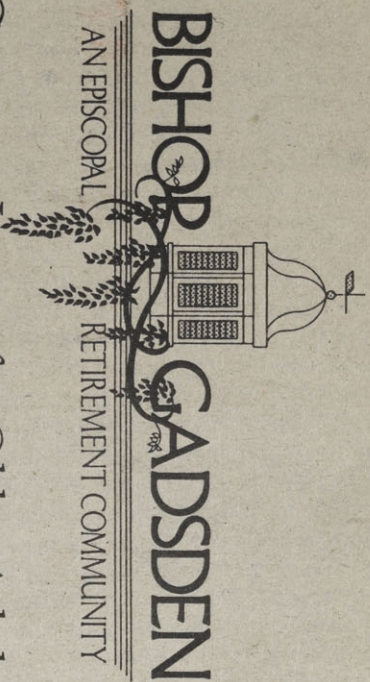
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Anderson gives Indian Report

by Dick Snyder

Within the membership of the 16 dioceses of Coalition 14 are many Indian congregations, and at its annual meeting the Coalition provided \$25,000 for the work of the National Committee on Indian Work (NCIW).

In a report entitled *Ikilana*, a Choctaw word which means to tell, to teach, and to inform, Owanah Anderson, Episcopal Church Center staff officer for Indian work, reviewed General Convention's resolution which advocates honoring "all Indian treaty rights and the right to internal autonomy and self-determination of Indian nations and tribes."

Anderson then outlined plans for a consultation on native American ministry scheduled for October 6-10 in Oklahoma City and said Presiding Bishop Edmond Browning has appointed a task force on Indian advocacy to report to him by September 1.

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