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JUNE, 1986

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The EPISCOPALIAN

Roland Allen's ideas spark renewed mission

by Carol Smith Hosler

Why did the churches St. Paul started grow so fast while ours languish?

In the early part of this century, Anglican priest Roland Allen became convinced that if modern Christians were to be as successful at preaching the Good News of God in Christ as St. Paul was, they needed to use St. Paul's methods. Allen urged a greater emphasis on baptism and the Eucharist, the election of local people for the ordained ministry, and the revival of self-supporting clergy. He especially stressed the importance of greater reliance on the guidance of the Holy Spirit.

Allen was both actively shunned and ignored in his day, but within the last few years Christians around the world, particularly Anglicans, have begun to study his works and respond. The Roland Allen Symposium held in April in Washington, D.C., for Anglicans from the east, midwest, and Latin America was patterned after a similar conference held in Hawaii a few years ago. The Washington participants—whether from Nicaragua, Costa Rica, Ap-

palachia, Kansas, or Connecticut—were all concerned about how to revitalize the way the Church engages in mission.

The conference centered around four themes: Trusting the Holy Spirit in Community, Making the Church and Its Theology Indigenous, Relating Roland Allen and Liberation Theology, and Planning Strategies for Renewal.

In the first of three lectures Dr. Jaci Maraschin, Brazilian theologian, spoke on learning to trust the Spirit. Referring to the Gospel of John, he said the Spirit blows where it wants; it is as spontaneous as the wind; it comes from many places and blows in many directions. Maraschin, who teaches in an ecumenical post-graduate program of theological studies in Sao Paulo, said the Spirit's unpredictable action threatens and disturbs those accustomed to established structures and systems. That fear of the unknown, he said, places barriers in the way of the Spirit.

Similarly, Dr. Richard Shaull, academic director of the Instituto Pastoral Hispano in New York City, said that sometimes our rules, and always

Continued on page 6



In search of servant leadership

by Carl Rieser

On a warm, sunny April afternoon in Atlanta, Ga., former President Jimmy Carter walked among the flowering trees, crossing the Emory University campus from his office in the Carter Center to spend a few hours in discussion with some neighbors and guests over at the Candler School of Theology. The event at which he appeared as an honored guest was a seminar called "Servant Leadership

Jimmy Carter explored servant leadership with participants in the Institute's global peace conference in Atlanta, Ga.

in the Global Arena" directed by former Bishop Bennett J. Sims of Atlanta and his Institute for Servant Leadership.

The U.S. bombing raid on Libya had occurred only a few days earlier

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In Canterbury, celebration of women's ministries

by Janette Pierce

Through the ages pilgrims have journeyed to Canterbury, England, for reasons as varied as the pilgrims themselves. In mid-April, some 50 Americans joined other Anglicans from around the world for a weekend of celebration of the ministries of Anglican women.

"We have come to celebrate that God chose women from the very

beginning of the Church, that God goes on choosing women today," said English laywoman Mary Tanner, who is vice-moderator of the World Council of Churches' Faith and Order Commission and a member of Movement for the Ordination of Women (MOW), the English organization which organized the Canterbury weekend.

Women from every continent participated in a noon festival celebration on April 19. Though to comply with English law the celebrant, Canon John de Sausmarez, Canterbury Cathedral's vice-dean, was male, some 300 vested women—priests, deacons, deaconesses, nuns, lay readers, and lay workers—marched in procession through the Cathedral's close. They followed 16 English bishops, including several diocesans, and more than 100 male priests, including the Rev. Wallace Frey, one of the official U.S. delegates, into the historic building which was packed with 2,500 worshippers.

The significance of the event for



With obvious pleasure, licensed American laywomen, Marcy Walsh, president of the Episcopal Churchwomen; Belinda Snyder, Western Tennessee diocesan editor; and Dee Beggs, Episcopal Women's Caucus member, wait for procession to begin.

the modern Canterbury pilgrims, who said they shared "a vision of one community of women and men in one worldwide Church served by a fully representative ministry of women and men," was mentioned by the Rev. Samuel Van Culin, secretary general of the Anglican Consultative Council. That this was "the

first time . . . the Anglican Communion . . . has gathered together in such numbers to give thanks to God for the ministry of women," Van Culin said, shows "how easily the Church has been able to neglect the ministry of women or take it for granted."

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Manchester, New Hampshire

For the first time in diocesan history, a Roman Catholic cathedral was the site of an Episcopal consecration when Douglas E. Theuner was made a bishop in St. Joseph's Cathedral here April 19. The service for Theuner, president of the Instituto Pastoral Hispano, a training center for Hispanic ministry, had an inter-cultural flavor with the Gospel read in three languages and Bishop Francisco Reus-Froylan of Puerto Rico leading the litany. To symbolize Theuner's hope that his ministry will be shared by all, he borrowed the staff of Diocesan Bishop Philip Smith and passed it from person to person down the aisle. Theuner will succeed Smith who retires at the end of the year.

Cape Town, South Africa

In mid-April Bishop Desmond Tutu of Johannesburg was chosen Archbishop of Cape Town and Metropolitan of South Africa, which includes Mozambique, Namibia, Lesotho, Swaziland, and St. Helena as well as South Africa. Tutu will succeed Archbishop Philip Russell who is expected to retire in August. The first black to lead the Province, Tutu will head a Church that is about 80 percent black, but white members contribute about 80 percent of the income. Some churchpeople said white Anglicans would leave the Church if Tutu were elected. Prior to his election Tutu issued an international call for "punitive sanctions" against South Africa, an action the South African government has said constitutes treason, but it has not moved against the prelate.

Washington, D.C.

Bishop George Masuda, assistant bishop here, will celebrate the opening Eucharist for the sixth annual conference of the ecumenical Interim Network to be held here June 24-27. Originally fostered by the Alban Institute, the Network offers the conference to reflect on interim ministry. Information about the event, chaired by the Rev. Roy Coffin, is available from the Network at 5885 Robert Oliver Pl., Columbia, Md. 21045.

New York, New York

Episcopal Bishop J. Antonio Ramos, a staff member of the National Council of Churches' Latin America and Caribbean Office, accompanied a group headed by Council president Bishop Philip R. Cousin on a pastoral visit to Cuba. The Ecumenical Council of Cuba invited the six-member group which visited Roman Catholic and Protestant church leaders and government officials, visited a seminary, and inspected civic projects.

Auckland, New Zealand

The Church of the Province of New Zealand has chosen Bishop Brian Davis, 51, to be its primate. Known for activism in ecumenical affairs and Christian education, Davis has been Bishop of Waikato since 1980. In the same part of the world, English Canon Paul

Oestreicher, whose election to be Bishop of Wellington was rejected by the other New Zealand dioceses, has accepted the post of director of international ministry at England's Coventry Cathedral.

Vancouver, Canada

Church workers here are pleased with the timing of a housing project designed to accommodate older men no longer able to work. Jubilee House is scheduled to open in June and will provide 87 units. Many more applications have been received: Some 200 persons have already been evicted from low-rent quarters in the city which are being renovated for lease at increased rents to visitors expected at the World's Fair currently underway.

Milwaukee, Wisconsin

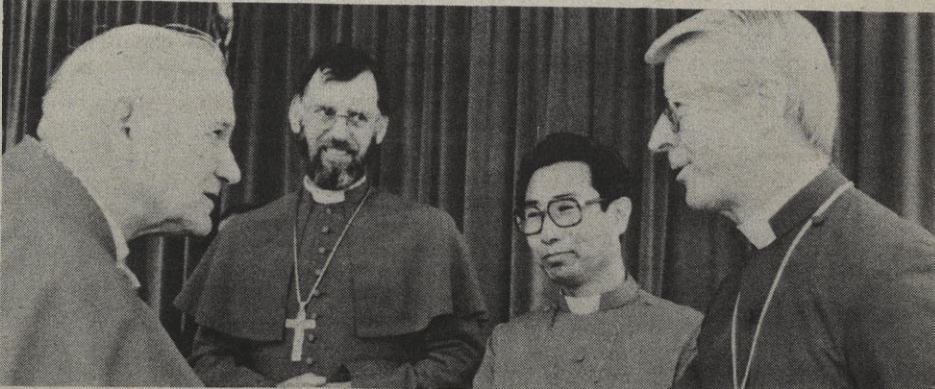
All Saints' Cathedral here has received a \$125,000 matching grant from Christ Church Cathedral, Indianapolis, Ind., for major renovations. Part of the money will be used to provide office facilities in the Guild Hall area for the staff of *The Living Church*, which will relocate its operation there.

London, England

The Church of England, threatened with schism by members who oppose ordination of women, is also hearing threats from evangelicals concerned about closer ties with the Roman Catholic Church. As the Anglican-Roman Catholic International Commission's talks move closer to a common statement on ministry and the Eucharist, a spokesman for the Church Society, the English Church's oldest evangelical body, said the group is ready to set up a parallel Church "which would maintain the rites, ceremonies, and doctrines of the Protestant Reformed religion as by law established." The Church Society contends that debate on the Roman Catholic-Anglican draft statements is being curtailed and that proponents are "steamrolling" the measure through local synods.

Fort Worth, Texas

Voicing what he admits is a minority view, Bishop Clarence Pope of Fort Worth wrote in his diocesan paper that the ordination of a female bishop would be the "beginning of a tragedy." Pope



Rome, Italy—Pope John Paul II greets Bishop A. Theodore Eastman of Maryland, who was in Rome for a seminar at the Anglican Centre. Shown with Eastman is Australian Auxiliary Bishop Richard Appleby of Newcastle and Korean Bishop William Choi of Pusan. When the Anglicans attended a papal audience, the Pope invited the bishops among them to join him in blessing the 30,000 pilgrims present.

heads one of the few dioceses in the continental U.S. that does not ordain women to the priesthood. He said those who disagree "are all people of good will, and we must learn to disagree charitably," but he said his diocese will not change its position on the matter.

Sao Paulo, Brazil

A Vatican order that silenced Brazilian liberation theologian Leonardo Boff has been lifted. The order was issued last May after Boff was notified that some of his views were not in harmony with official Roman Catholic teaching.

Managua, Nicaragua

General Convention's Standing Commission on Peace has tentatively scheduled a meeting here March 2-6. At its first meeting in Washington, Commission members elected the Rev. Nathaniel Pierce of the Diocese of Massachusetts as its chairman. Lawrence S. Poston of the Diocese of Chicago is vice-chairman, and Lee Davis Thames of the Diocese of Mississippi is secretary.



New York, N.Y.—The Rev. Ricardo T. Potter-Norman, 49, a native of the Dominican Republic, has been appointed partnership officer for Latin America and the Caribbean in the World Mission unit at the Episcopal Church Center. He will be responsible for work with Province IX and the extraprovincial Dioceses of Costa Rica, Cuba, Puerto Rico, and Venezuela. He is currently vicar and headmaster of Todos Los Santos Church and School in La Romana, Dominican Republic.

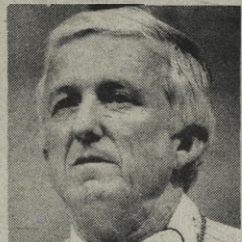
Washington, D.C.

The Rev. Mary Chotard Doll is one of four candidates nominated for suffragan bishop of this diocese. The other candidates in the election scheduled for May 31 are the Rev. Lawrence Harris, the Rev. John Chamblin, and the Rev. Ronald Haines.

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From the Presiding Bishop

Renewal is God's gift



Dear Brothers and Sisters in Jesus Christ:

As Presiding Bishop I am often asked to make public announcements. I welcome this letter as a chance to speak more broadly and in a more personal way to you.

Over the past five months I have talked with many of you as I visited California, Georgia, Texas, Montana, New Hampshire, Maryland, and Pennsylvania. As I listened, I heard many witness to evangelism and renewal. Therefore, I center my first letter here. Evangelism and renewal are not occasional or temporary functions of Christians. They are basic and ongoing ministries that strengthen our common life in Christ and are of major concern to me.

I celebrate the renewal that has become a part of our common life in the last two decades. Many Episcopalians tell of fresh experiences of being filled with the Holy Spirit. We have also experienced renewal of our worship in *The Book of Common Prayer* and *The Hymnal*. Further, we have experienced renewal of total ministry as clergy and laity share more and more in mission in the world and in the Church. Renewal is always God's gift and work. Join me in daily prayer for ongoing renewal of ourselves and our mission.

The renewal of mission brings us to evangelism. God's power and love are to be shared with everyone. That sharing is best done person-to-person. Non-churchpeople do not at first seek statements about the faith, but living words of witness to what God is doing in one's own life and in the world around us. Life speaks to life.

I cherish an incarnational evangelism that sees Jesus Christ at work in every human being—non-church as well as churchpeople. The bap-

tismal covenant asks us to "seek and serve Christ in all persons." I believe this means coming alongside the other to listen to his or her story, share our own, and let God create the evangelizing moment that claims us both.

I have witnessed much which shows that people who have found their way into the Church have been invited and nurtured along the way by another person. We Episcopalians are quick to respond to the material needs of others. In the same fashion, let us respond to everyone's need to know God. Episcopalians seem to shy away from personally inviting their friends into the Church they love. We have some growing to do.

I know the power of personal evangelism because I am the product of it in Corpus Christi, Texas. It took a Christian person to open me to the compassion of God in Jesus Christ.

Our job in evangelism is not complete until the new member is being fed regularly at the Lord's table and is, consciously, in the world as a servant of God's love at work, at home, and in society. Serving God's love includes the relief of human need and work for peace and justice as surely as making Jesus Christ known by word.

Incidentally, many use the word "evangelization" because it suggests this holistic nature of the process of making Jesus Christ known. I commend working with the catechumenate in the *Book of Occasional Services* because it provides a framework for this deep formation in Christian faith and life. Many are finding ways to adapt it for use with baptized adults coming for reaffirmation as well as with the unbaptized.

I look forward to this regular communication with you.

Faithfully yours,

Edmond L. Browning

Edmond L. Browning
Presiding Bishop

South Africa releases Anglican bishop

Desmond Tutu, newly-elected Archbishop of the Church in the Province of South Africa, planned to lead 1,000 Christians on a prayer march early in May to seek the release of a colleague imprisoned in Klerksdorp, a town some 100 miles southwest of Johannesburg. Instead, he celebrated a thanksgiving service when authorities released Suffragan Bishop Sigisbert Ndawandwe of Johannesburg after nine days in detention on charges of inciting violence.

"Through your prayers the prison doors have been opened," Tutu told the assembled crowd. "Now, God, will you please open all the other prison doors?"

Ndawandwe said he did not know any details of the charges against him, but he speculated he was detained to keep him out of circulation. On May 1, an estimated 1.5 million laborers and up to 1 million students stayed away from work and school in an unprecedented general strike.

A majority of striking laborers, estimated at one-third of the country's black work force, will probably have their wages docked for the day, but several large, and mostly foreign, firms are reported to have said they will pay workers for time used to attend rallies calling for May Day to be a legal holiday.

Also early in May *The New York Times* reported that an envoy of President P. W. Botha's government had conveyed a message to a seven-member delegation of British Commonwealth leaders that the South African government may be ready to talk about legalizing the outlawed African National Congress and freeing its leader, Nelson Mandela.

The seven-member delegation, known as the Eminent Persons Group, includes Archbishop Edward Scott of Canada. In March the group met with Mandela, imprisoned for the past 24 years, and reported to Botha that they found him "a man of peace."

... As God Has Loved Us ...

Adapted from St. John's, 13:12 RSV



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Some answers to GOE questions

Your write-up of the General Ordination Examination, with sample questions (March), aroused my curiosity. What percentage of people can answer them?

I think the idea is good. I do realize [the questions] are not for the ordinary layman, however some people might understand a little more if we could have some answers. For instance, why should Martin Luther King be added to the church calendar? Why don't we use the St. James Bible?

Russell L. Redhouse
Philadelphia, Pa.

The author responds: The General Ordination Exam was printed to show laity and clergy what senior seminarians face each year. Since the average response this year was in the neighborhood of 50 typewritten pages, it is impossible to give all the answers here. Dr. King preached the Gospel and led the nation in relatively peaceful change, and some view him as a modern prophet. We don't use the St. James version of the Bible. We use the King James, an English translation produced in 1611 at the direction of James I of England to bring Scripture into "the language of the people." It is still authorized for use in the Episcopal Church, but we violate its intention if we try to use it in the same way 375 years later. The version most widely used in the Episcopal Church is probably the Revised Standard Version, the work of the National Council of Churches.

John D. Lane

More on liberal charismatics

Hooray for Michael Shafer's article on "liberal charismatics" (March). One of the reasons I became an Episcopalian 15 years ago was the openness to reason I found in the charismatic church I attended. The charismatic movement as I experienced it in the early 1970's seemed to have unlimited potential to renew the Church and society. The

marriage of charismatic gifts and dynamic social change seemed the perfect melding of Spirit and Word, the kind of marriage that can both challenge the "Caesar worship" that is so prevalent today and reach out to the needs of the poor, neglected, and oppressed with the charismatic love of Christ.

Hooray that there are still pockets of Christians who hold to this kind of faith.

Kimbrough A. Besheer
Longview, Wash.

If Mr. Shafer says that charismatics, by insisting on a literalist interpretation of some parts of Scripture, put themselves and us in jeopardy of worshipping "an angry God no moral person should stoop to worship," he might as well be saying that he has more insight into the nature of God than Elijah.

He is, of course, no more wrong in this than the charismatic priest who tells inquirers their baptism has no validity unless they have had "the baptism of the Holy Spirit" (read "speaking in tongues") and slips and slides through Scripture to [prove] it.

Pat Harbour
Henderson, Nev.

Tickled by Tickle

Phyllis Tickle's article (Faith in the Kingdom of Spring, April) witnessed to me, and I don't know why. It's poetic, and I don't even like poetry.

Sam Bowne
Edinboro, Pa.

Defining the category of "the Church"

In the article about Utah's ecumenical cathedral service (March), the Mormon cult group was incorrectly included in a list of community "churches" who participated together in worship. The Church is the Body of Christ, not just another organization like Kiwanis, Lions, or Rotary. The Latter Day Saints, or Mormons, do not believe or have faith in Christ Jesus as we correctly understand Him. They are therefore not Christians nor part of the Body of Christ.

Just because the UPI/AP calls the Mormon cult a Church doesn't mean you should.

Richard Hicks
Madrid, Spain

Mixed feelings about Expo '86

We here in British Columbia have been asked to "invite the world" to Expo '86. What the world is not being told is some of us, as Christians, have very mixed feelings as Expo approaches. We want to be proud of our province and openly welcome visitors from every part of the world. However, Expo has been a blight on our moral and political landscape here. What the slick ads don't portray is the repressive labor legislation (recently acknowledged by a U.N. commission), the excessive public expenditure on this [project] to benefit the greedy at the expense of the needy in a so-called time of "restraint," or the eviction by the hundreds of poor and elderly citizens in order to take advantage of higher-paying Expo visitors.

Expo stands as a symbol of the moral crisis that faces our nation—even the whole world. While I do not wish to discourage fellow Christians from visiting our province, I pray that they look beyond the hype and slick packaging and see the spiritual realities as they are. I pray that God will deliver us from our inordinate love of material wealth and our misplaced trust in technology and that His spirit will fill us instead with a deep hunger and thirst for justice.

J. C. Mellis
Victoria, B.C., Canada

Not "he," but "she"

In the article about the California AIDS Conference (April), the author quotes the Rev. Robin Clark of Santa Fe, N.M., and refers to her as "he." I can only assume the author did not meet Robin. I'm glad this did not deter him from presenting her witness. I am pleased her voice was heard.

I would really appreciate your taking a few lines of print to point out that Robin Clark is a woman.

Cristina W. Lawson
Albuquerque, N.M.

Editors' note: Glad to do it. The author didn't make the mistake. We did.

Kudos

I wish to compliment you and the staff on the good job you are doing with this publication. Keep up the good work.

Harold S. Marsh
Waverly, Ohio

EXCHANGE

Desire parish work

An English priest/schoolmaster seeks a parish house on the east coast of the U.S. in return for duty in August. Write to the Rev. G. M. Armstead, Polecat Cottage, Polecat Corner, Tunworth, Basingstoke, England RG25 2LA.

An Anglican priest currently stationed in Italy desires work in an Anglo-Catholic parish, preferably in Wyoming, from one to four months after October 15. Write to the Rev. R. G. A. Britton, Presso La Canonica, Via Cardellino 21, Alassio 17021, Italy.

Christ wanted male bishops

by Paul S. Wilson

In recent pre-Lambeth meetings, bishops and primates in our Anglican Communion have discussed the possibility of consecrating women into the episcopate in the United States in the not-distant future.

I find it hard to believe that many bishops take the view that all that is needed to resolve this formidable question is a bit of discussion followed by up-or-down votes in various assemblies of bishops. Like it or not, we are dealing here with biblical theology as it pertains to apostolic ministry.

Before we take a look at that, let me say that I am generally not a nay-sayer. I am an active lay reader who is much delighted with the Church's renewal and updating. I think highly of *The Book of Common Prayer* 1979. And I have not opposed the entrance of women into the priesthood. Although that was a tough decision, the fact that the priesthood was the last of the three ordained orders to develop—with guidance from the Holy Spirit but, one assumes, without a clear-cut mandate from our Lord Jesus—made the recent change in it more responsible.

Is not the apostolic order of bishops an entirely different matter?

Its mandate was established by Christ, and its first members were called and sent by Him. Out of His many hundreds of thousands of disciples—including many women he took seriously and respected greatly against the backdrop of a culture that did not—He chose pointedly, I think, only men to be His apostles. He left women to other ministry which thankfully has been expanded to its present level of choice.

I do not dismiss Jesus' action in this regard, as some do, as just playing by the cultural rules of His time as a human being. Certainly the record shows He broke rules constantly when they deadened life, including doing work on the Sabbath and associating with hated sinners and lepers. Several women of His inner group witnessed His glory after resurrection. He could have, right then and there, left a sexually-mixed group of apostles as a "more universal" memorial to himself, but for some reason He did not. He wanted men to be the chief extenders and overseers of His Church that His Church would be better served in that way. Is not this what we must assume His reason to be?

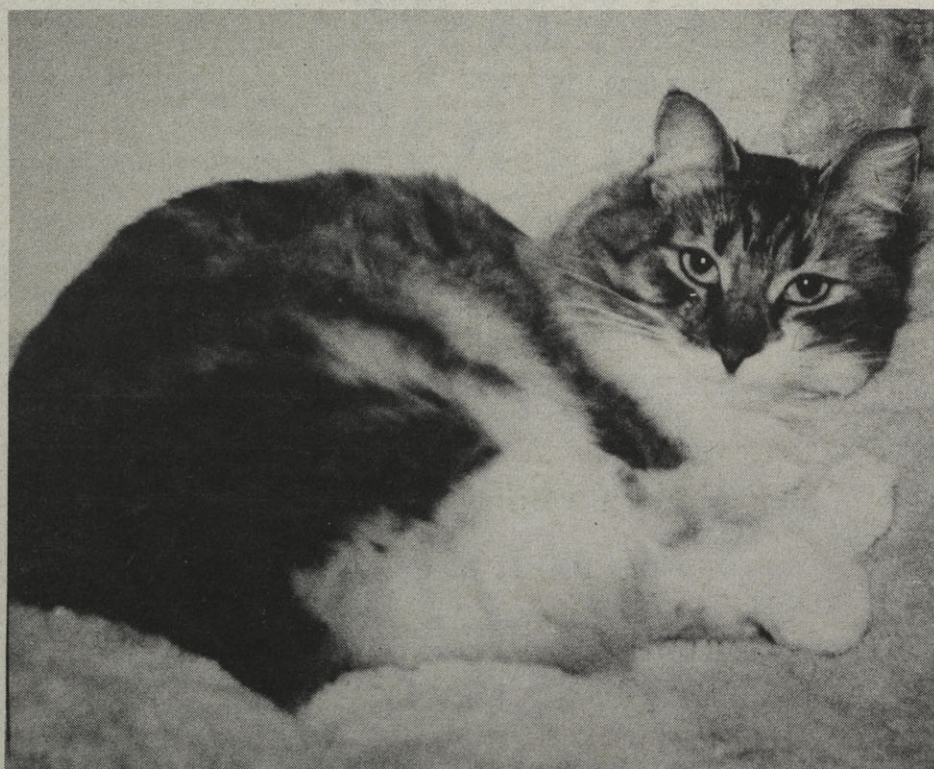
The Church does not second-guess Christ regarding the two chief sacraments—as it indeed should not because Christian theology to be right must be able to stand in good stead in the light of Christ's life.

The apostolic ministry set up by Christ and carried on today bears the same need. To a large extent, the validity of Christianity hinges as much on its ancient sources and congruence with them as on its attempt to meet today's trends.

A "great cloud of witnesses" awaits the answer of the Church in the world.

Paul S. Wilson is a communicant of St. Paul's Church, Holley, N.Y.

THE EPISCOCATS



Karen Kuykendall

I always get to church early. It's so peaceful.

God is where you find Him

by Christine Dubois



I once had a picture book that ended, "Everything is somewhere. Only God is everywhere." It's a lesson that's easy to forget. It's tempting to play safe and stay where we've already found Him.

When I was job hunting recently, I focused on Christian organizations. It made good sense to build on what I'd done before. But through a fluke that would make an atheist believe in Divine Providence, I landed a job as editor of the employee newsletter of a local health care organization.

It was a challenge on several fronts. First, it was a huge corporation.

Second, I didn't know anything about health care. And, most important, I wasn't sure I wanted to work in the secular world. Would I fit in? Would I like it? Would they like me?

Friends thought I was making a big mistake. "You ought to use your writing to serve God," they said, painting a vivid picture of a corporate slime monster inhabited by gray clones who would force me to deny my Christian beliefs and sacrifice incense on the altar of secular humanism.

The company, however, turned out to be neither slimy nor homogeneous. Decentralization was the buzz word; decisions were to be made at the lowest level. In practice, that often meant people did whatever seemed best to them. "What's the

purpose of the newsletter?" I asked during my first week. "Is there a goal statement or something?"

"Well, no. We just sort of follow our instincts."

"That's good, but I'd feel more comfortable if I had a clearer idea of what we're trying to accomplish."

Joan, a fellow editor, scheduled a round of meetings. We met with regional administrators, vice-presidents, department heads—from the gloomy vice-president of operations to the high-energy, upbeat director of marketing. "How can the newsletter better serve employees?" we asked.

We got a different response each time we asked. But they all agreed we were doing a great job—whatever it was we were supposed to be doing.

We returned to our office to collate the data. "Guess we'll just follow our instincts."

My co-workers in the publications department more than make up for the vagueness of upper management. They are creative and fun, liberal with praise, and constructive with criticism. They handle deadline pressures with grace and major crises with good humor. (Anyone caught swearing has to put a quarter in the kitty.) Far from being in the clutches of a monster, I felt I had stumbled into a little corner of heaven.

Last week a Christian writing friend called to check on my spiritual condition. "You sound happy," she said with surprise.

"I am," I said. "Could I recommend a good picture book?"

IN CONTEXT

In praise (and defense) of Episcopocats

by Dick Crawford



Episcopocats is what they're called. They've been around *The Episcopalian* for a lot of years now—23, to be exact. I inherited them along with all the fan mail cat lovers send to praise the feline species, especially when sending along a photo of Felix or Felicity, hopeful candidates for the next edition.

Cats, especially those in the Episcopal line, seem to evoke extreme emotions. Readers either praise in heavenly terms or damn with stern words, some of which take more than four letters to spell.

Me? Well, public neutrality is a must, but in truth I, too, admit to extreme feelings where cats of all breeds and denominations are concerned. Some—my three daughters, for instance—know which way I lean, but I know they will help me preserve my even-handed response to those on both sides of this debate.

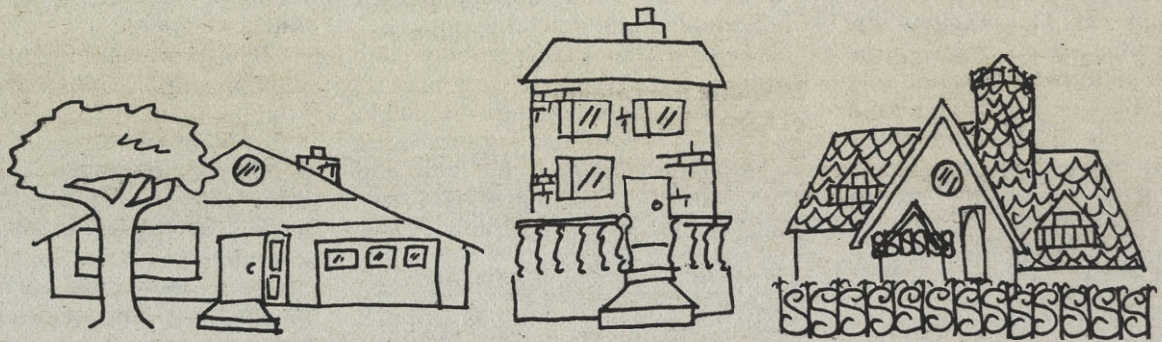
Now, all this is by way of preface in response to inquiries about "The Cats." This photo feature had its origin with Jeannie Willis, then a staff member, whose idea was to bring a little light-heartedness and joy to the pages of *The Episcopalian* through the antics of one of God's funny, furry creatures.

The idea was a hit from the start, and like any other stray that receives a little attention, the Episcopocats stuck around. About 10 years ago we gathered "the best of the cats" between the covers of a book, and it was a hit.

The truth is this: We continue to carry the Episcopocats because they are popular and bring a few smiles amid the heavy stuff. Also, the "bottom line" we all hear so much about has a role in the many lives of The Cats. Sales of Episcopocat books and calendars help keep us solvent so we can continue our service to our readers and the Church. We think these are good reasons to keep the Episcopocats around. Besides, the fan mail outpaces the other kind, and we have the churchmouse population in check.

We wouldn't go so far as to agree with a wag who once wrote, "Thank you for the important work you do for the Church, publishing the Episcopocat books. P.S.: *The Episcopalian* isn't bad either!" but to fans, that may be close!

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Attack on Libya draws criticism

by Janette Pierce

Church leaders around the world have added their voices to those who both disapprove and express anxiety over the American air strike against Libya. While American sentiment seems to run in favor of the action, in England large street rallies expressed outrage at both the raid and the Thatcher government for its support in the affair.

Archbishop of Canterbury Robert Runcie, in his position as president of the British Council of Churches, signed a statement that unequivocally condemned terrorism and at the same time criticized America's failure to wait until the matter had been tested before the United Nations Security Council, an action it called "a clear breach of the charter." The British Council also called the attack

"disproportionate in scale. It has not only undermined respect for international law, but has done nothing to discourage further terrorist acts in retaliation."

British opinion was further inflamed by the execution of British hostages in the wake of the attack. In a radio interview, Terry Waite, a member of Runcie's staff who has been negotiating release of hostages in Lebanon, said the attack makes his efforts to secure the release of American hostages in Beirut "much more difficult." He said the raid will rally Libyans around Qaddafi and bring him further support from the Arab world. "I think it is likely to lead to further acts of violence and not stop what the Americans intended to stop."

In the course of his negotiations,

Waite has talked face-to-face with Qaddafi on several occasions. Asked how he thought the Libyan leader would react, Waite said, "I cannot see him being deterred by this."

The World Council of Churches has condemned the American action and expressed fear that it will heighten, not reduce, tensions "in a region that is already volatile."

In the United States, Presiding Bishop Edmond Browning called the bombing a "serious unilateral action with grave consequences." Saying "no responsible government can make peace with terrorism," which he likened to "a growing cancer," Browning raised questions about the administration's decision to use force. "Has every alternate avenue of response been explored? Is the response proportionate? Is the action to be effective rather than [just] efficient or expeditious? Does the action produce international trust and cooperation?"

He also said that not to address

the underlying causes that encourage terrorism nor to show "moderate elements in the Middle East" that other ways exist to resolve long-standing grievances exist was the "height of irresponsibility."

A more personal response came from the Rev. James L. Gill of Trinity Church, Easton, Pa., who heard of the raid while attending a course on Peacemaking in the Parish. Added to his concern about his son-in-law who is serving in the Navy in that region, he said, "was my shock and disappointment that our nation has chosen to respond to violence with more violence."

A parishioner's remark that she mourned for the Qaddafi children as she mourned for other victims of violence appealed to Gill as "an appropriate Christian reaction." He and his wife Kay and a few of Trinity Church's parishioners now wear a bit of black ribbon as a sign of their sorrow.

Roland Allen

Continued from page 1

the boxes we use to define ourselves and each other, block the Spirit. The subject came up in several discussion groups.

"We're fearful of the unpredictable and uncontrollable," said one participant.

"We're afraid of the freedom the Holy Spirit offers us," said another.

To alleviate the fear, all speakers agreed, would require truly believing what Roland Allen and we ourselves preach about the Holy Spirit. The Spirit, said Maraschin, creates community and within that community the Spirit makes God visible. Shaull said the people of God must be present in community and they should expect the Spirit to be there, too.

Trust the gifts the Spirit gives us, said Presiding Bishop Edmond Browning. He said that within our communities we need to affirm the dignity of all people and defy anything that denigrates any person. He spoke of the kind of compassion that "lifts the oppressed and assaulted to the throne of God." When we join each other in confessing our brokenness and have that kind of regard for one another, fear is dispelled, he said.

That kind of community makes us "feel safe again. It replaces the safety we used to feel in the predictable and controllable," said one discussion participant.

"What could possibly happen if we really trusted the Spirit?" Maraschin asked. For one, he responded, we could be liberated from our penchant for creating barriers to the Spirit. Our theology could be freed from our private ideologies, rationalizations, and private interpretations. We could be liberated of our narrow dogmatism and our parochialism—from our assumption that the way we see things is the way others ought to see them, no matter how diverse our backgrounds and experience.

Shaull, summarizing Allen, said several things happen when a community truly believes in the Holy Spirit and allows it to move freely. First, the Spirit equips each community with everything it needs to share in Christ's mission, including administration of the sacraments. The Church needs to step aside and sim-

ply affirm that.

Secondly, the Spirit gives each person in the community gifts to meet the needs of that community. The Church needs to discern and affirm those gifts. Similarly, the Spirit provides leaders from within the community, frequently manifesting itself in the poor and marginal, giving them the witness, vitality, and creativity the community needs. Churches, however, have been unwilling to allow indigenous leaders to take control.

"Everywhere Christianity is still exotic," Shaull quoted from Allen's book, *Missionary Methods: St. Paul's or Ours*. "We have not yet succeeded in so planting it in any heathen land that it has become indigenous. Christianity in the lands of our missions is still a foreign religion."

Shaull said when Allen was faced with this problem, he was gripped with the theological truth that the Holy Spirit is the continuing presence of Christ in the world. "Wherever the Gospel is preached, we can assume the Spirit will be present not only giving new life to people, but leading them to share it with others." Allen believed people come to an ever deepening understanding of doctrine not as they are taught their lessons at the feet of a benevolent teacher, but as their participation in ministry expands.

Allen believed the Holy Spirit gives gifts for ministry to brand new communities of the faithful, not just to established ones. Gatherings of new converts have not only what they need to organize their own community life, he said, but they have a greater ability than an outsider to interpret the Good News to their culture.

"The great temptation for missionaries is to convince themselves they have to stay on to teach the right doctrine and establish the right structures," Shaull said, "and to be sure the new Christians are 'ready' to act responsibly. As Allen clearly perceived, the results of this are often deadly."

Both Latin American and North American participants spoke of situations in which they were not trusted to share leadership in their parishes and where their own experiences of

ministry were not affirmed.

Maraschin said the Church defines liturgy as "the work of the people," but it is dominated by clergy. He said the single most effective way to take seriously the ministry of every Christian would be to abolish paid clergy, but making liturgical rites belong to the culture is also important. Such acculturation, he said, includes using local music and instruments, being freed to be truly joyful in the service, and a real challenge to be instruments of God's liberating acts in the world.

"The overwhelming human reality in most third-world countries," said Shaull, "is the incredible suffering unto death of the great majority of people, deprived of nearly everything necessary for a human existence, and daily humiliated in a world in which they have no worth and no place. In their anguish, they yearn for life, . . . a situation in which their basic needs can be met and they are affirmed as persons of worth, sharing life with each other in community . . . Salvation is liberation, in the words of Latin American theologians."

North Americans at the conference learned that liberation theologies result when Latin Americans translate Christ's liberating acts into the local context. Shaull said, "Such a perspective is, I believe, quite in line with what Roland Allen said about the Spirit leading the early Church to a 'wider application' of the words of the apostles. Allen declared that the Holy Spirit awakens in women and men that same desire that led Jesus to take upon himself human flesh. That desire led Jesus to identify himself with the poorest and most marginal."

The Bible tells the story, Shaull said, not of the privileged and powerful at the top, but of the poor and powerless at the bottom. One of the clearest modern manifestations of the Spirit is this "passion for life on the part of the dispossessed and the yearning for justice for the poor on the part of the more privileged. Shaull said he had seen in Latin American Christian communities the same marks of the Spirit Allen saw: vitality, joy, hope, creativity, mutual empowerment, and willingness to share everything.

Some conference participants shared their stories of employing Allen's principles. Bishop Wesley Frensdorff said that what began in Nevada as survival strategy became strategy for renewal for both large and small congregations and for diocesan autonomy. In Navajoland, he said, people have been told for so long that they had nothing to give and can only receive, they think they no longer have gifts to offer.

Bishop Adrian Caceres of Ecuador told of an indigenous non-stipendiary priest who started 13 new churches and continually adds new members and presents new candidates for ordination as sacramentalists. In rural areas of his country, sacramentalists serve local congregations, and ambulatory priests with more education do the training.

Linda Johnson, a coal miner's daughter from Appalachia, shared her experiences at the Grace House Learning/Training Center in the Diocese of Southwestern Virginia where she is program director.

During the conference delegates met with those from other dioceses to discuss mission strategy, the Roland Allen principles, how to structure financial aid so that mission congregations have control of the money, and how to teach newcomers about indigenous parishes. In one group language and cultural barriers faded when a North American and a Latin American delegation discovered they had identical ideas to implement the Allen principles.

John Coleman of Richmond, Va., who delighted participants with his ability to talk theology from the perspective of the southern black experience and as a recovered alcoholic, seemed to provide the best summary of the Allen principles as well as a fresh key to revitalizing mission. "You know what we gotta do? If you get up in the night in your house, you don't hafta turn on the light 'cause you know where everything is. But if a guest in your house gets up, you hafta lead him around by the hand so he won't stumble—unless you turn on the light. All's we gotta do for folks is turn on the light! Then they can find their own way."

Carol Smith Hosler is former editor of *The Idaho Messenger*.



Alison Garner, 13, of Edina, Minn., shows "Sagacious," her prize-winning design for a grotesque that will adorn the West Tower of Washington's National Cathedral. The design contest was sponsored by *World*, the National Geographic Society's youth magazine. Grotesques, like gargoyles, carry rainwater away from a building's facade although, unlike gargoyles, they have no rainspout. The umbrella shows that Sagacious was aptly named. Another winning design was that of Kearny, Nebraska's Chris Rader in the form of Darth Vader, whom Canon Richard Feller, a judge and the Cathedral's Clerk of the Works, called an excellent present-day example of the medieval grotesques which symbolized the evil outside churches. —RNS photo

Two bishops who served Church in China die

Two of the Anglican Church's "old China hands," Bishops Y. Y. Tsu, 100, and Gilbert Baker, 75, died within a month of each other.

Tsu, retired Bishop of Kunming, was called the "Bishop of the Burma Road" for the spiritual and material aid he gave American soldiers building a route through some of the world's most difficult terrain to bring supplies from Lashio, Burma, to Kunming, China, to help the Chinese war effort against Japan. Blacklisted by the communists, Tsu fled China in 1951. He assisted in the Diocese of Pennsylvania and retired to Delaware. Two sons survive him.

Baker, an Englishman, first went to China as a layman and was ordained there by Bishop R. O. Hall. He, his first wife Patty, and their children were the last western family to leave Canton after the communist takeover. He returned to the Far East in 1966 when he was elected Bishop of Hong Kong and Macao. Perhaps Baker is best known in the U.S. as the second Anglican bishop to ordain women—the Rev. Joyce Bennett and the Rev. Jane Hwang in 1971; Hall was the first. Baker, who had retired to Dorking, England, is survived by his second wife Joan, four children, and numerous grandchildren.

Christian education guide available

Recommendations for curricula for children, youth, and adults in three categories—general, short-course, and lectionary-based—as well as how to find and supplement them are contained in *Let's begin here*, a manual produced by the Evangelical Education Society of the Protestant Episcopal Church. In its third edition, the manual provides start-to-finish assistance for Scripture-centered parish education programs. It is available from Seminary Book Service, 3737 Seminary Rd., Alexandria, Va. 22304, for \$5 a copy.

Directors honor apartheid film

The film, *Witness to Apartheid*, conceived and directed by Sharon I. Sopher, author of the "ISSUES" paper on South Africa (see January issue), was honored by inclusion in the New York New Directors/New Films series. Partially sponsored by the Episcopal Church, the film features Bishop Desmond Tutu and a broad segment of South Africans of all races.

Churches set June 16 to recall Soweto killings

On June 16, the 10th anniversary of the massacre of 700 people in the black South African township of Soweto, the Episcopal Church will join other Churches throughout the world in a Day of Prayer and Fasting for South Africa.

The Episcopal Church response is being coordinated through the Public Policy Network at the Episcopal Church Center where Presiding Bishop Edmond Browning and Network coordinator Nancy Deppen suggest that Episcopalians not only participate in special commemorative church services on June 15, but also use the occasion to visit local congressional offices on June 14 to remind their representatives of the Church's opposition to apartheid. A national ecumenical service is planned in

Washington on June 16, and June 17 is set aside as a Day of Witness on Capitol Hill.

A poster, texts of prayers and liturgies, and background papers are available from the Public Policy Network, 815 Second Ave., New York, N.Y. 10017.

New hymns listing now available

New Hymns 1982, a numerical, alphabetical, and season/usage/occasion listing of hymns new to *The Hymnal 1982*, has been compiled by the Rev. Anthony J. Bondi, Jr., rector of St. Mark's, Yonkers, N.Y. The listings, which should be useful to clergy, organists, choir directors, and others involved with hymnody, is available for \$3 postpaid from the Order of the Servants of the King, 2630 Kingsbridge Terr., 2-UA, Bronx, N.Y. 10463.

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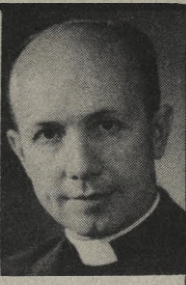
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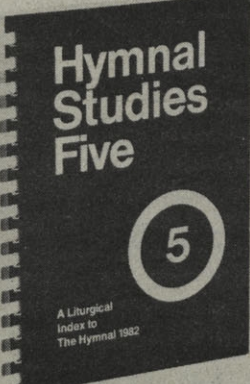


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Prayer from head to heart

by A. Margaret Landis

"Son, do you pray?" the elderly passenger asked the driver of a car traveling down the highway that bisects the Valley of Virginia.

"No, I have everything I need," the 21-year-old driver answered.

Young Ben Benitez, fresh out of school and a newly-minted second lieutenant, was on his way to learn how to fly planes, and as he tooled down the highway that answer described his feelings exactly, but the hitchhiker's question changed all that. "I was stunned at such an impertinent, outrageous question! After all, I was doing him a favor. I'd picked him up when his car had broken down." But for the next 1,500 miles the question haunted Benitez. That driver, now Bishop Maurice Benitez of Texas, shared that experience in welcoming some 350 persons from the U.S., Bermuda, the Bahamas, and Canada to Houston late in April for the Anglican Fellowship of Prayer's conference where they came to learn about prayer and praying.

For Bishop Michael Marshall, formerly Bishop of Woolwich, England, and now head of the Anglican Institute in St. Louis, Mo., the prayer of St. Richard of Chichester defines the Christian's goal of discipleship. The familiar prayer ends, "to know thee more clearly, love thee more dearly, and follow thee more nearly day by day." Marshall set out eight factors in knowing God more clearly. These include the record of Scripture, "being empty enough to be filled full of grace," prayer, witness, repentance, receiving the Word, sacraments, and theology.

The record of Scripture, said Marshall, is of a people who have come to know their need of God. "We are called to be a people of the first beatitude. You cannot begin to pray until you know your need of God."

The true test of the Church, he said, is not whether it can make good men and women holy, but whether it can make bad men and women better. "In the world, it's every man for himself. In the Kingdom, it's every man for others." Jesus pleaded for us, laid down His life for us, never for himself. We follow Him more nearly when we do the same for others, Marshall said. "You weren't baptized to get your own miserable soul to heaven. That's been done for you. You've been baptized to be Jesus Christ for somebody else. Laying down our lives for others is intercessory prayer."

In the early Church, Monica pleaded for Augustine's conversion. During World War II, Maximilian Kolbe gave up his life for a fellow Pole at Auschwitz. Today Desmond Tutu is pleading and offering his life in South Africa.

Therapist John Bradshaw of Houston, Bishop Shannon Mallory of El Camino Real and his wife Mondy, and newly-confirmed Episcopalian John Claypool, as well as the workshops, pursued Marshall's points.

Bradshaw said prayer and discipleship are two sides of the same coin, but people split their inner and outer lives. Chronic crisis is the norm for people addicted to action and

activity. "The answer is a life of prayer and dependence upon God. What you do matters. It affects the consciousness of the human race."

The Mallorys delighted conferees with a description of their 18 years as missionaries in Africa and spoke of how their lives have been lived in trying to discern God's will for them together and individually. "Prayer," said Mondy Mallory, "includes all aspects of my relationship with God. Discipleship is what I do as a result of that relationship."

"There are only three answers to God—'Yes, Lord,' 'No, Lord,' and 'Oh, hell!'" the bishop told the audience.

Former Baptist minister Claypool moved his hearers with his quiet talks. God interacts with us in three ways, Claypool said: through intervention, what we might call miracle; collaboration; and through the gift of endurance. The first is instant rescue, and our natural first move in time of trouble is to look for divine intervention. In collaboration, God prepares us for things of which we have no awareness, activating our power, wisdom, and courage.

In endurance, said Claypool, "The Holy One" says "I will enable you to endure what will not be changed." He told how grace had helped his family endure in the face of the pain of his daughter's death.

"Those who wait upon the Lord will receive energies beyond themselves. Prayer is the door," said Claypool. "If we think the three are gifts, we will not sink into dissolution. They who wait upon the Lord will experience renewal."

In small groups, conferees told of personal walks with God and the response to prayer in individual lives. At the end of her workshop, Emily Griffith asked participants to choose a partner and share a powerful experience of prayer. And they did. "I didn't know they would open up like that," she said.

One woman spoke of how desolate her husband was at his death. After praying not for herself, but for him, she had a vision in which her husband was well and happy and she was able to let him go.

Another woman spoke of being unable to pray for a young gymnast whose hands had been crushed in a printing press. Doctors were about to amputate. She headed immediately for the chapel, but unable to pray coherently, she grabbed the lapels of a man kneeling in prayer and told him he had to pray because she couldn't. He did. She has no idea who the man was or why he was in the chapel. She only knows that the boy, although no longer a gymnast, still has the use of his hands.

Prayer is the fruit of discipleship. The converse is also true: discipleship is also the fruit of prayer. At the closing Eucharist, Bishop Anselmo Carral said coming to grips with the meaning of the word discipleship is indispensable. Jesus always connects the call with mission, which requires prayer and sacrifice. "The cross is not an occasional hazard," he said, "but a daily requirement."

"Prayer is the most vital part of the discipline of discipleship. It is not so much trying to make God listen to us as trying to listen to Him. To pray in Jesus' name means to pray with His mind."

Uganda martyrs recalled

"Martyrs gave birth to that great dynamic family of Christ in the heart of Africa 100 years ago. It is the blood of this martyr that will give birth to a new burst of faith and loving sacrifice that will shape the Church of Uganda in the next 100 years."

With those words the Rev. Samuel Van Culin eulogized Archbishop Janani Luwum of Uganda in 1977. Luwum was murdered by Idi Amin as Uganda's history was again in turmoil and the Church there was observing 100 years of history, a history that included other brutal murders that took place 100 years ago this month.

In the 19th century Uganda boasted a central government, an organized economic system, and a complex social structure. A king, the kabaka, ruled by total physical, moral, and spiritual authority over 3 million subjects. When explorer Henry Stanley arrived in 1875, he was impressed and gained the kabaka's permission to invite missionaries to bring the Gospel.

Muslim officials who saw the new religion as a threat to their power convinced the reigning kabaka that foreigners were trying to take over the country and in January, 1885, three Anglicans were burned at the stake. That October Anglican Bishop James Hannington and his party were murdered on a visit to Uganda, and a few weeks later two Christian pages were killed.

On May 25, 1886, Kabaka Mwanga ordered the mass arrest of young Christians. They made no attempt to deny their new-found faith; indeed, they boasted of their commitment to Jesus. Over the next few days several men were killed, and on June 3, despite pleas from Roman Catholic and Anglican missionaries, 31 young men met their deaths praying and singing hymns. Most were burned alive at Namugongo.

The new faith spread faster than the kabaka's frantic persecution. At least 100 Ugandan Christians died brutally, but many times that number, inspired by their example, accepted Christ. Gradually Mwanga yielded

to the pleas of the Queen Mother and a few trusted advisors; the last execution was in January, 1887.

Christians are the majority of modern Uganda's 11.6 million people: Moslems are under 10 percent while 30 percent are animists. Luwum's murder in 1977 by Amin, a Moslem, was seen as yet another purge of Uganda's Christians, and the Archbishop's name was added to those of the Namugongo martyrs commemorated on June 3 in the Calendar of Saints.

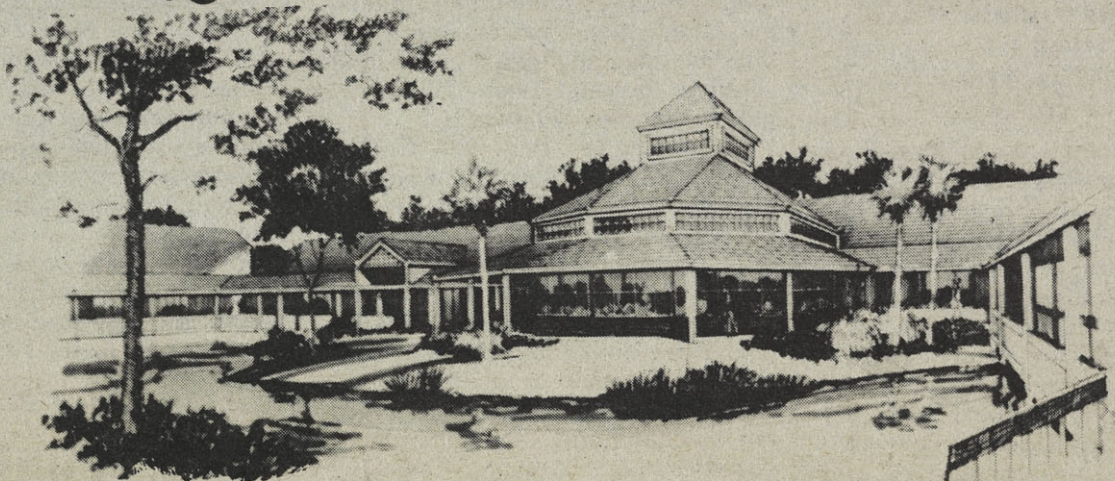
Compiled with information researched by Virginia Richardson.

Collects for the martyrs of Uganda

O God, by whose providence the blood of the martyrs is the seed of the Church: Grant that we who remember before thee the blessed martyrs of Uganda may, like them, be steadfast in our faith in Jesus Christ, to whom they gave obedience even unto death, and by their sacrifice brought forth a plentiful harvest; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen.

O God, by your providence the blood of the martyrs is the seed of the Church: Grant that we who remember before you the blessed martyrs of Uganda may, like them, be steadfast in our faith in Jesus Christ, to whom they gave obedience, even to death, and by their sacrifice brought forth a plentiful harvest; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

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YWCA offers tape for teens

It's Okay to Say No Way is a music video developed by the National Board of the Young Women's Christian Association to encourage teens to avoid sexual encounters until they are old enough to handle the responsibility. The 6¾-minute, ½" video cassette tape and a leader's guide are available for \$75 from Marion Brown, Program Services Division, YWCA, 726 Broadway, New York, N.Y. 10003. Include the words "Teen Music Video" on your check.

Help for the Widowed

Meditations for the Widowed is a collection of short articles by 33 men and women whose spouses have died. The book is available for \$5.95 (plus \$1 postage for the first book, 25¢ each additional book) from Gilgal Publications, Box 3386, Sunriver, Ore. 97707.

Rock stars rate high with youth but get low marks for teaching the Bible

by Debra J. Kissinger

All You Zombies —The Hooters

*Holy Moses, with the Pharaoh,
He tried to set his people straight,
looked him in the eye,
"Let my people go."*

*Holy Moses on the mountain,
high above the golden calf,
went to get the Ten Commandments,
Yeah, he's just gonna break them in half.*

*All you Zombies, hide your faces,
All you people in the streets,
All you sittin' in high places,
the piece is gonna fall on you.*

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Is there a message here about how our young people are learning religion, or have the Hooters, a Philadelphia-based rock group, chosen these words just because they seem to fit?

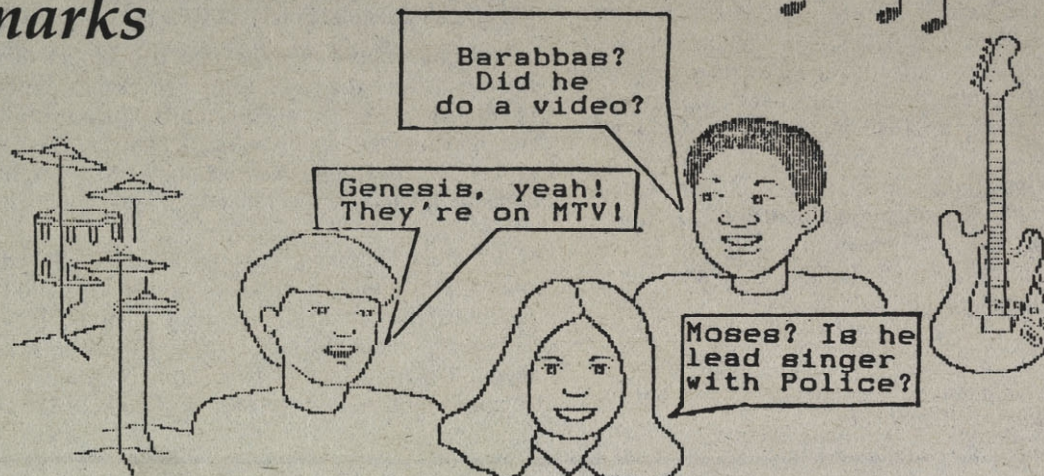
One Sunday afternoon while I was roller skating with members of my junior high church school class, "All You Zombies" blared over the speakers. One of my students confessed that because of this song he had known some of the answers to the Bible Trivia game we played earlier that morning. I began to wonder why he didn't know these basic stories from early Sunday school years. Or was the song just a reminder for him of tales long forgotten?

Then I recalled how the Trivia game had progressed. One question was, "What is the first book of the Bible?" The first student's response was, "One of those—what do you call them—testaments? Was it the old or the new?"

Trying to build on what they seemed to know, I attempted to stimulate their minds by briefly explaining the Bible's testaments, various books, and numerous authors. Then, hoping they would make the transition to the Old Testament, I gave the students an example from the New Testament with which they were vaguely more familiar. Not until I had quoted the minuscule number of verses I could remember from the first book, including, "In the beginning, God created. . .," did a student come up with Genesis, a word they would probably associate with the popular rock group bearing that name rather than with the Scriptures.

Such questions as: "Who said the following, 'This is my beloved son, in whom I am well pleased'?" "In the following quotation, who is the 'Lamb of God': 'Behold the Lamb of God, who taketh away the sins of the world?'" and "What is another word for disciple, starting with the letter A?" took a similar amount of discussion before an answer was forthcoming.

I was pleased to find that one of the students knew that Barabbas was



the name of the prisoner the crowd wished released instead of Jesus, only to have him react to my delight by telling me he had seen it once in a movie on television!

The current generation of teenagers is not only mesmerized by television, but also remains the major market for the entertainment industry. They attend movies more frequently than any other group and continue to spend a large amount of money on tapes and records.

According to the 1984 Gallup Report, *Religion in America*, an extraordinarily high proportion of teenagers (95 percent) say they believe in God or a universal spirit, a proportion which closely parallels that for the adult population as a whole. In addition, three out of four teenagers (75 percent) believe in a "personal" God—that is, a God who observes one's actions and then rewards or punishes.

The reasons behind teens' belief in a Supreme Being can be broadly classified into four basic categories: authoritative, empirical, rational, and utilitarian. Teens whose belief in the existence of God is categorized as "authoritative" (41 percent) attribute that belief to some form of authority—the Bible and upbringing or religious training in the home, church, or school. Teenagers who give reasons of the "rational" type (24 percent) cite the wonders of nature, the order and laws of the universe, and the miracle of the human body as proof of the existence of God. Reasons classified under the "empirical" category of 13 percent usually relate to the life or experience of the person, such as deliverance from serious illness or, often in the respondent's mind, death itself. "Utilitarian" responses (5 percent) are just that: Teenagers who hold this point of view believe in God because they need something to look forward to after death.

While 41 percent of today's teens may base their belief in the existence of God on "authoritative sources," only one in eight teenagers reads the Bible daily, and 30 percent never open the book or can't remember when they last did so. Bible-reading demographics shift with geographic regions, with southern teenagers as the highest of regular readers. Eastern teens are the least frequent readers, with only 7 percent claiming to read daily and fully 40 percent saying they never open the Bible. Take a moment to compare the percentage of daily Bible readers with daily newspaper readers (52 percent).

The results of the Gallup Poll re-

resent further evidence of the low state of biblical knowledge among the youth of this country. While 79 percent of teenagers today believe the Ten Commandments are still valid rules for living, only 35 percent can name five or more of them. Only three teens in 10 are correctly able to answer three simple and basic questions from the New Testament that are keystones of the Judeo-Christian heritage. The questions asked respondents to name the four Gospels, the number of Christ's apostles, and to explain the meaning of Easter and the significance of the Resurrection of Jesus Christ.

Are we going to leave our children's Christian education to television, movies, and rock and roll stars? In my classes I have spent an

UTO trust fund helps pay bills

by Fleur L. Fisher

The true mission of the United Thank Offering is to bring all people closer to God through prayer as we drop coins of thanksgiving for our blessings into Blue Boxes and envelopes. These coins of gratitude become a blessing of help for others, and so the cycle of prayer, thanksgiving, and blessing continually begins anew at home and throughout the world.

We have spent 97 years learning about and participating in UTO, and these initials are familiar to most Episcopalians. We know of the wide variety of grants UTO has given—grants to build needed shelter, missions, schools, hospitals; to provide land, machinery, trucks, school buses; to feed and clothe whole islands and encampments of people. We know UTO sends missionary teachers, nurses, and doctors to serve and teach the untrained and poorly educated. Most of us realize the remarkable success of these projects at home and abroad but are not aware of how involved the funding process is.

Last year a total of 244 grant requesters asked for over \$7 million. The UTO Committee made a thorough investigation of each proposed project to be certain it met the published UTO guidelines and criteria for funding. Last year 133 grants were funded in the amount of \$2,802,697.96.

The United Thank Offering, which has become one of the large missionary arms of the Episcopal Church, established a trust fund in 1937 to finance its operations. Beginning in 1951 interest income from the Wright

inordinate amount of time on moral and ethical issues prevalent to the junior high age rather than rehashing what I had assumed were familiar Bible stories. The one Sunday I made biblical references, I spent practically the entire time helping the class find the verses in the Bible. Only two or three students knew that the first number was the chapter and the second number the verse, and even fewer realized that the table of contents in the front could help them find the book they sought.

I vowed I wouldn't put myself through that kind of experience again so I gave the class a sheet with verses already typed on it, or wrote them on the board, or just dropped the references and dealt with the moral issues with a Christian attitude. I, too, had failed them.

What then is a teacher to do? We need to examine the needs of our students and to explore the use of the Bible in our classrooms, fully realizing we may end up with disgruntled students. We have to ask ourselves what we offer our young people that they can't get at the Y, at school, or at the local hang-out. The time has come to bring the Bible out of the closet and dust it off.

Episcopalians believe the Prayer Book and the Bible contain all things necessary to understand our faith. The time has come to return them to our classrooms.

Debra Kissinger, a student majoring in sociology, teaches the junior high class at the Memorial Church of the Holy Nativity in Rockledge, Pa.

Legacy for women's work increased the money available for those operations. Today UTO grants and expenses, such as printing and circulation of material, postage and network support costs, have increased while low interest rates have decreased the interest income. Money available to the UTO is no longer sufficient to cover regular expenses.

In 1982, after prayerful consideration, the UTO Committee established the Memorial and Gift Trust Fund to generate a new source of funds. Gifts to this fund come as memorials to family and friends, in thanksgiving for blessings, as holiday or birthday gifts, or as special remembrances to others. A *Book of Remembrance* holds the names of those honored as well as those who honor them.

The UTO Committee hopes that in three years the trust fund will grow rapidly and the interest derived from it will again be sufficient to cover UTO expenses. Until that time the UTO sets aside \$350,000 from the annual offering to become the body of the trust fund.

Your prayers and thanksgiving coins have built UTO to be a magnificent blessing for needy people around the world. Now your loving help is asked to insure the success of the Memorial and Gift Trust Fund so the UTO can continue the first purpose for which it was conceived—mission.

Fleur L. Fisher, who lives in Midland, Texas, is the Province VII UTO representative. Tax deductible gifts to the Memorial and Gift Fund may be sent to: Treasurer/UTO Fund # 852,815 Second Ave., New York, N.Y. 10017. Make checks payable to The Domestic and Foreign Missionary Society PECUSA.

WINNING WAYS

HOW • TO • DO • IT

To celebrate a birthday

by Samuel F. Pugh

Sooner or later your church is going to have an anniversary. If birthdays are worth celebrating, they are worth some time, effort, and a budget. You might consider the following ideas.

1. Select a committee to invite ideas and return with goals, plans, procedures, and a calendar for the parish to approve.
2. Build up to a final big month for speakers and special events.
3. Appoint a sub-committee to write a church history, using your newsletters, bulletins, clippings, and church historical records.
4. Ask special groups to present highlights and achievements by decades or by pastors.
5. Hold weekly or monthly church-night dinners with program features such as: an old-time sing-along; members' fondest memories; the six major events of your history; what your

church means to you; songs, poems, and stories; a "then and now" session by four older members; three young people to talk about "as I see our future"; readings of greetings and congratulations; and a debate on *The Present Time Is Best of All* versus *The Old Days Were Better*.

6. Make and hang a large banner every month to represent the church's work.
7. Ask members to lend pictures from the past for a bulletin board. (Make sure they're marked and returned promptly.)
8. Ask volunteers to help repair, redecorate, and improve the premises.
9. Present a phase of your history in each week's newsletter.
10. Select a publicity committee to share the good news.
11. Invite dropout members, non-resident members, prospective mem-

bers, and neighbors to attend and participate. Don't forget nursing home members.

12. Arrange special care and programs for small children and include older children in as many events as possible.
13. Give charter members spotlight recognition.
14. Ask the pastor to give a series of sermons appropriate for the occasion.

A DOZEN DON'TS

1. Don't try to do everything.
2. Don't wait too long to begin planning.
3. Don't neglect to budget the money you need.
4. Don't overlook those who are seldom asked to accept responsibility.
5. Don't allow the church's regular

program to suffer.

6. Don't forget to pay former ministers' travel if they are asked to come to speak.
7. Don't let the celebration become a series of individual events; make sure they are understood as part of a coordinated whole.
8. Don't let the anniversary program start with enthusiasm that dwindles out.
9. Don't lose any of the mementos parishioners offer to share.
10. Don't fail to select a historian.
11. Don't lose the momentum gained in persons who accept responsibility.
12. Don't fail to follow the looking-back-proudly successes with looking-back-proudly objectives.

May you have a great time working with the past, present, and future. Happy anniversary!

'Takeoffs' takes off as voice cassettes

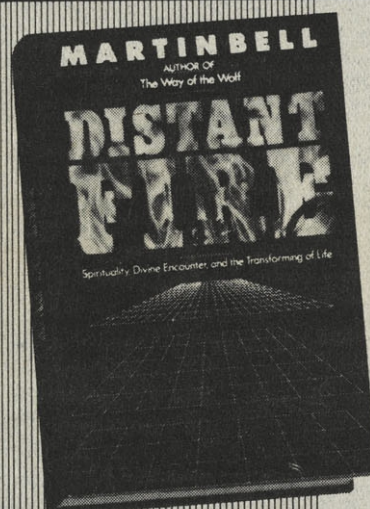


Aviator-author Fred E. Jacob, shown with his wife and flying partner Evelyn, chronicled more than 60 years of flying experiences in *Takeoffs and Touchdowns*. Now the active Glendale, Calif., Episcopalian reports that his book is available on voice cassettes produced by the Braille Institute, and requests are brisk.

Jacob chose actor Peter Hansen, best known for his long stint as Lee Baldwin on *General Hospital*, to record the book. Hansen, himself a pilot, agreed to read the 301-page book without remuneration. Taping took six months. The six cassettes are available free by writing The Braille Institute, 741 N. Vermont Ave., Los Angeles, Calif. 90029, for a form to be filled out and returned. The cassettes can be used only on the slow-speed playback units also available free through the Braille Institute Library.

Jacob also offers the book at cost, \$9.95 plus \$1 for postage, "to pilots and friends" who write him at 3190 Vista Del Mar Dr., Glendale, Calif. 91208. He asks only that the address be clear and readable.

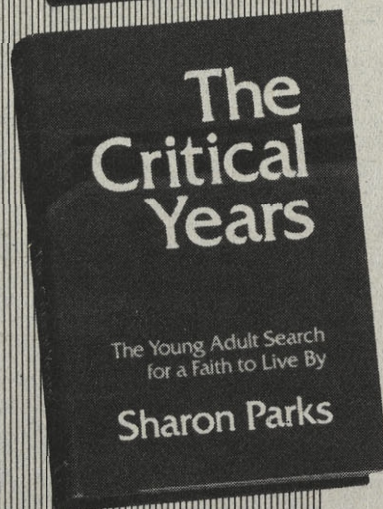
Books to Engage Your Mind and Renew Your Faith



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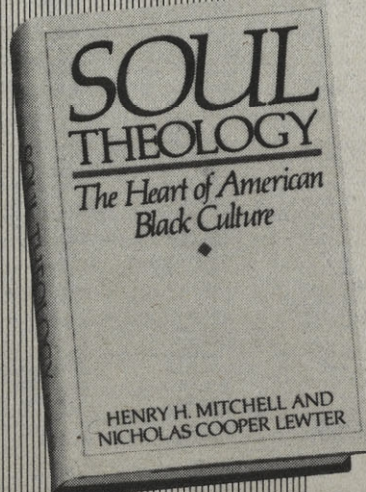
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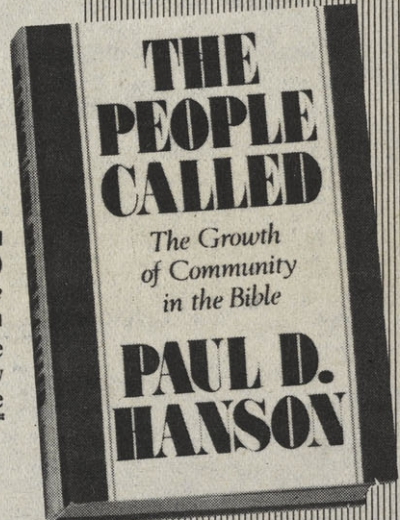
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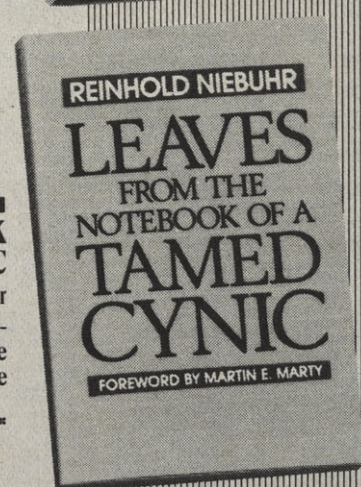
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THE PEOPLE CALLED

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PAUL D. HANSON



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FOREWORD BY MARTIN E. MARTY



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ALDERSON	BANK(ES)	BELKINAP	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
ALDRICH	BANNING	BELL	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
ALDRIDGE	BANNISTER	BELLAMY	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
ALEXANDER	BANTA	BELLINGER	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
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AMBRIDGE	BARKER	BENSEN	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
AMES	BARKLEY	BENT	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
AMMANN	BARLOW	BENTLEY	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
AMMON	BARNE	BENTON	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
ANDERSON	BARNET(T)	BENTON	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
ANGEL(L)	BARNEY	BENTON	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
ANGEL(M)	BARRELL	BENTON	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
ANGLI	BARRETT	BERNARD	BLU	BRIDGE	BUSH	CLEAVE	CULP	DOWLING	FE(A)RNE	GILL	HANCE
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'Offer political, economic system for God to renew,' Filipino says

by David Cox

At the moment they ousted Ferdinand Marcos and installed Corazon Aquino as president, "we were united in reconciliation, peace, and freedom," says the Rev. Ciriaco M. Lagunzad, Jr. Lagunzad welcomes that unity and longs for it to spread further.

Ciriaco Lagunzad practices what he preaches. As general secretary of the Filipino National Council of Churches, he fervently opposed the imposition of martial law by Marcos, and he was heavily involved in the events surrounding February's election. As a teacher of ecumenism, he yearns not just for closer relationships among Churches, but broader reconciliation in his country and beyond.

Lagunzad characterizes the unity that marked February's political transformation as a "non-violent revolution based on Jesus Christ himself, who realized true power by becoming powerless." Mindful too of Ghandi and Martin Luther King, Jr., people "used their bodies as barricades to protect the camps" of defectors from the Marcos regime. Through the strength of that powerlessness "they changed the history of my country."

The Churches played a crucial leadership role in a country where Roman Catholics number 85 percent of the population and cassocks, habits, and rosaries are visible signs of religious involvement. Jaime Cardinal Sin became a spokesman for all Christians in the country, and secular/religious barriers fell as well. Whereas people had thought "being religious meant going up to the mountains to pray, now we realize that the religious and the secular must come together."

Using religious terms to analyze the effects of the liberation, Lagunzad



Photo by Daniel Hyland, The Day, New London, Conn.

The Rev. Ciriaco M. Lagunzad, Jr., addresses a student forum at Connecticut College in New London, Conn., as theologian in residence in April.

says the Eucharist is the Christian sacrament that unites people with God and each other. As a nation, "we never had an event that unites us in this way." He hopes this current unity can become a foundation to meet the challenges the Philippines confront.

Lagunzad, who supports Aquino's decisions and appointments thus far, says, "Even as we have freedom, we hope our stomachs will be filled. People's expectations are high, and there is a fear that unless the govern-

ment acts, there will be disintegration."

As a theologian, Lagunzad also perceives that his country's political and economic systems, as human structures, "must be offered to God for renewal." In that renewal the Christian finds hope.

One help would be for American aid to shift from primarily supporting the military to fostering economic development. Development, however, can bring problems as it alleviates others. Tourists import thousands of dollars into the islands. But they also brought child prostitution, taking "advantage of the hospitality of a poor family, giving gifts to parents and bringing out boys for their own wrong misguided sexual satisfaction." Church and civic leaders unite to combat child prostitution, but the underlying deprivation remains.

"The root of our poverty is colonialism," Lagunzad says. In a land whose history includes centuries as "a convent of the Spanish, then 45 years of Hollywood style under the Americans, and five years as a concentration camp of Japan," nationalism is an important force. Seeking national identity involves "liberation from foreign domination—not just imitating American democracy, but developing forms which are based on the Philippine value system."

This, he believes, is an ecumenical work of the Gospel. "God has incarnated himself in the lives of people so that people can find their own

authentic human identity. What Jesus did was a liberation from injustices and the promotion of peace. The Church must participate in this ministry of Christ."

Second, "the ministry of Christ was the bringing about of the unity of mankind. There can be no manifestation of that unity if there are still continued human injustice and oppression."

Once the Church concerned itself solely with "converting people into the institutionalized Church," and its social obligations were limited mostly to providing schools. "Now the Church is concerned not only for economic improvement, but to make people aware of their political rights

Continued on page 24

Philippine bishop cites problems

Presiding Bishop Manuel Lumpias of the Philippine Episcopal Church reported early in April that a "chaotic situation" exists in his country because of President Aquino's "arbitrary dismissals" and lack of protection for property owned by people connected with the Marcos government. He said the February 7 presidential election has "generated political turmoil and national diversity rather than bringing about political stability and the unity of Filipino people."

"The task of rebuilding the nation is an incredibly difficult one, and the people must continue to be vigilant and to have faith in God for there are those who now sport the wool of lambs to hide their identities as the very 'wolves' who have been preying on the people for a long time."

"In these rumor-filled days there is still a degree of relative peace. Perhaps the people can, with the initiative of the Church, be sufficiently mollified. The Church must try to lead and, by reinvigorating its mission of charity, to put itself in a position to call for fairness, thus resulting in a state of reconciliation and love."

"The past must be forgotten. In the words of the late President Ramon Magsaysay, 'There is no greater and effective means of fighting hatred than Christian love.'"

From the past: Views on Marcos differ

Last spring, during Marcos' reign, Suffragan Bishop Robert Longid of the Episcopal Diocese of the Northern Philippines in Luzon's Mountain Province was named a subversive by the Philippines Constabulary, a quasi-military group. He was accused of harboring communist insurgents in his guest house. Officials raided the house in a hunt for them and for Longid, who was not there at the time.

"What he did was nothing more than give shelter and food to some agricultural workers who were routed from their homes by the military,"

said an Episcopal Church official in Manila. "What else was he supposed to do? They were hungry and homeless."

Not all churchpeople have gone that route. Some, like Bishop Manuel Lumpias of the Central Philippines, are appalled by the sight of clergy on picket lines or in marches.

"I accept the need for change," Lumpias said in an interview, "but this must be done in a Christian way, in a peaceful manner. Our government isn't perfect, but it is the only one we have. And radicalism is not the answer for this country."

Excerpted from reporting by Manuel Escott in the *Canadian Churchman*.

An Armento Columbarium revives an ancient tradition:

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



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 Spread-sheet will illustrate a few of these designs and indicate possible variations.

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Conferees cite need for urban training

"People in the trenches" of urban ministry need affirmation and support, and the Church needs to train people with vision, imagination, and commitment. This was the way one participant in the 31st meeting of the Church and City Conference summed up discussion there. The Rev. Franklin Turner of the Diocese of Pennsylvania said lack of resources for urban ministries is a prime obstacle, and he said he hopes dioceses can band together to begin to provide such training.

Turner was one of 100 people, including Presiding Bishop Edmond Browning, who met late in April in Newark, N.J., as guests of three urban parishes there, reflecting a change in the membership of the group, formerly a by-invitation-only gathering of urban clergy which now includes invited lay and clerical urban leaders and bishops.

The Rev. Barbara Harris, executive director of the Episcopal Church Publishing Company, said, "We need to be intentionally preparing people for

ministry in the city." Asking for a restructuring of field education for seminarians, Harris said, "Clinical pastoral education certainly has its place. The Episcopal Church now has a lot of good listeners. What we need are some good responders."

The Rev. Charles Carter, Church and City president, said he would include recruitment and deployment as areas to look at in assessing training of church professionals for urban ministry. "Another theme that emerged," he said, "was that all we discussed has to be considered in the context of the pervasive violence that affects our entire planet. The Church really hasn't begun to address that."

Church and City has just begun publishing a newsletter. For information, contact Geoff Curtiss, All Saints' Parish, 707 Washington St., Hoboken, N.J. 07030.



In conversation at the New York offices of the National Council of Churches are, center, Metropolitan Filaret of Minsk and Byelorussia, a Russian Orthodox Church leader, and, right, the Rev. William Wipfler, NCC staff member, aided by translator Vassily Makhnev. Filaret headed a once-in-a-decade 17-member official delegation of Russian church leaders, part of the fourth exchange that has taken place since 1956. "Your friendship and affectionate support help us understand the true meaning of your great country," the Metropolitan said in a sermon he gave during his April 10-24 visit.

—NCC photo

'Provocative Preachers' videotape available

by John B. Nicholson

Some of the Church's most controversial and vivid preachers have been captured on videotape in a new *Provocative Preachers* series sponsored by the College of Preachers in Washington and just released by the Episcopal Radio-TV Foundation in Atlanta, Ga.

"God isn't neutral. God is biased!" So proclaims Bishop Desmond Tutu in a stirring address edited to be a discussion starter for adult education forums.

"Sir, I would see Jesus!" Former Archbishop of Canterbury Donald Coggan takes on the quest each one of us takes for a clearer understanding of our Lord's influence in our lives.

"No other should be more passionate than the Church" as an institution working in society on behalf of the downtrodden. That's the role painted by former Presiding Bishop John E. Hines in a thundering sermon excerpted for the series.

"How does Christ live today?" is the question the Rev. Herbert O'Driscoll explores as he evokes memories of those for whom Christ was and is and will be.

Each of the four 20-minute segments is presented in the same format so as to enable consecutive use. The excerpts are restated by the narrator, Canon Charles J. Minifie, president of the College of Preachers. They appear written on the screen so the viewer can see as well as hear them. Then the sermon excerpt is represented again to spark discussion.

"The four are planned for use in adult education sessions held after the morning service in many parishes," says Minifie, "or as a series of evenings for reflection."

The 60-minute *Provocative Preachers* videotape is available in 1/2-inch VHS or Beta format, for \$15 to rent or \$39.95 to purchase, from Episcopal Radio-TV Foundation, Suite 610, 3379 Peachtree St., NE, Atlanta, Ga. 30326, or call (404) 233-5419 to order by phone.

John Nicholson, who operates a public affairs firm in Washington, D.C., is former editor of *Washington Diocese*.

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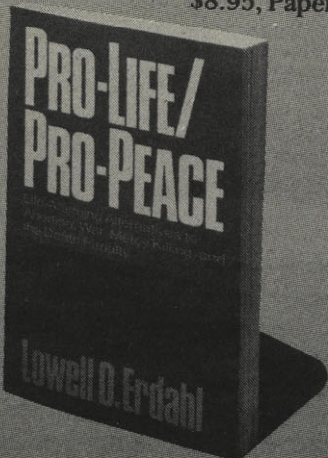


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Michigan group discovers impact video can make

by Donna Allgaier Christian

Members of the Cathedral Church of Christ the King in Kalamazoo, Mich., have discovered the magic of video and its potential for spreading the Good News. "I'm constantly amazed at how many people one can touch in an instant," says Dean George M. Jaeger.

Mike Matthews, a parishioner who is director of public information for Western Michigan University, wanted to explore the medium of television in a religious setting. Out of his idea LOGOS, the word of God, produces the Cathedral Life Series which serves greater Kalamazoo by Cable Access on Channel 7. Trying to produce broadcasting images wider than the Episcopal focus, the programming airs Sunday and Thursday evenings from 8:30 to 9:00 p.m.

LOGOS also produces videotaped productions for diocesan use. One such tape helped The Croft, an educational center, with a capital funds drive, and another production carried interviews with four finalists for diocesan bishop. The tape was then sent to each deanery for viewing by delegates who would elect the new bishop at diocesan convention. When Howard S. Meeks was elected bishop, LOGOS videotaped his consecration and aired it that evening for those who could not attend the service.

"We're a ministry to the diocese, a form of pastoral letter via videos," says Evan Hughes, a LOGOS participant. "This is an opportunity for my imagination to come alive in the medium of the '80's."

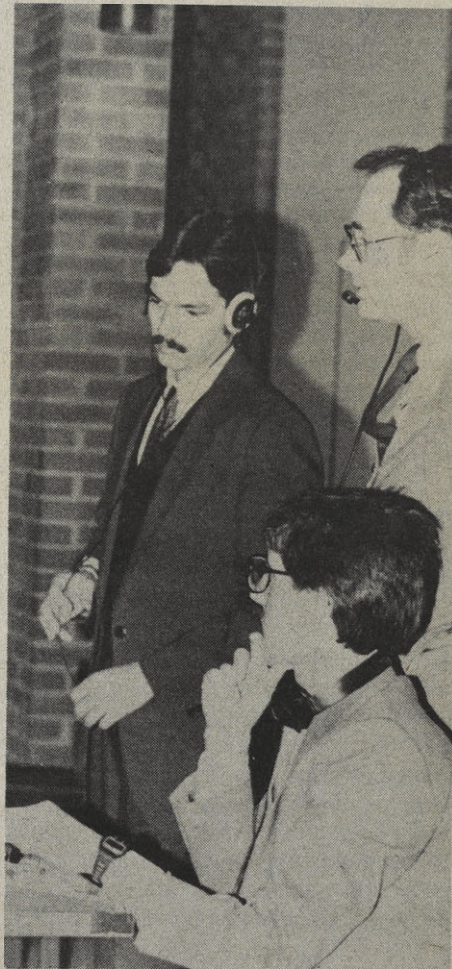
The half dozen people who form the LOGOS production group took a 12-hour training class and volunteer their time. A half-hour program on which six people work can total 18 hours of work.

"We hope that by what we are doing the Word of God is shared and extended to others," says Matthews.

Donna Allgaier Christian, a member of Christ the King, is a writer and photographer who owns Words & Pictures.



During the consecration of Howard Meeks, Jean Herbrandson filmed from the Cathedral's balcony, above, while Access Center staff member Jerry Brown, left below, and LOGOS producers Mike Matthews and George Kirchner, seated, monitored the taping.



The Triennial Committee went out of business in September, 1985, when bylaws were adopted to create a National Board for the Episcopal Church Women. At a meeting in February the new national board posed for a photo. Members are, left to right, front row, Charlotte Green, Marge Burke, Barbara Stebbins, Anne Fulk, Evelyn Keddle, Thelma Blaine, Susan Young, and Marcy Walsh. Left to right, back row, Lillian LaPorte, Joyce Hogg, Thelma Wilson, Barbara Myrick, Eileen Witzky, Doris Attridge, Jeannie Self, Mary Gail Ruark, Sherry Maule, and Ann Smith. Walsh is president.



In procession the Rev. Noreen Mooney, a deacon from Long Island, accompanied the Rev. Florence Li Tim Oi who in 1944 in wartime China became the first woman ordained an Anglican priest.

Celebration

Continued from page 1

Women led the prayers and intercessions, read the lessons, and brought forward the offertory. In the latter group was one male, an infant strapped to his mother's back. The Rev. Deborah Micungwe of Uganda read the Gospel, and Kathleen Burn, an Englishwoman ordained and working in Canada, read a portion of the eucharistic prayer. Thirty-six ordained women, including the senior priest, Florence Li Tim Oi who was ordained in 1944 in wartime China, distributed Communion from 12 stations around the Cathedral.

In her sermon Mary Tanner made special mention of the 80-year-old Chinese priest and her sister priests and referred to the English Church's refusal to allow women to be ordained. "While we wait, our sisters are there in that special ministry, visibly present, imaging and foreshadowing a wholeness we long to be expressed."

The Peace had an international flavor with MOW leaders Margaret Webster and Dame Christian Howard leading off, followed by women from 19 countries, often speaking in their native tongues, affirming, "We are all one in Christ. I bring you peace from..."

The Cathedral exploded with applause during the recessional at the service's end.

MOW is the leading advocate of women's ordination in the Church of England where the General Synod is expected to discuss the subject in July. That meeting is also expected to vote on allowing women ordained in other Anglican Churches to function in England as priests in limited circumstances. Dioceses have endorsed the measure 30 to 9. If passed, the legislation will still need the approval of both Houses of Parliament and of the Queen. Parliament has not yet acted on a measure that would permit English women to be ordained to the diaconate.

MOW members say any legislation will require five years to move through the entire legislative process, providing each step goes smoothly. Opposition, says MOW, is limited to a minority, but it is "active and vociferous," particularly from the Anglo-Catholic and conservative evangelical wings of the Church, and public opinion polls show 80 percent of English churchgoers now favor ordination of women.

Bishop Graham Leonard of London, an outspoken opponent who recently advertised in church newspapers to reach those opposed to such ordination, claims to have a list of 2,000 such persons.

Archbishop of Canterbury Robert Runcie has endeavored to remain neutral. He allowed the Cathedral to be used for the service but did not attend. He met, however, with about a dozen women at Lambeth Palace.

The Rev. Patricia Merchant of Atlanta, Ga., a member of that group, reported the women told him to abandon his neutrality and become an advocate for women's ordination although he had said it was not a top priority for him. She reported, too, that when Runcie showed them Lambeth's chapel, he said someday he expects women to be ordained priests and bishops there.

The Canterbury weekend included a three-hour vigil April 18 which concluded with a litany based on the Good Friday reproaches. The litany ended with: "Renew us, Lord, and renew your Church, that it may truly be a community of women and men, sons and daughters of the Living God."

That same evening a candlelit procession moved from the crypt to the site of the martyrdom of Thomas a Becket and through the cloisters to the chapel of the martyrs of today—including Martin Luther King, Jr.—and to the choir, ending at the baptismal font. Susan Young, writing in *The Church Times*, said, "Those who took part in the liturgy of hope that evening are unlikely ever to forget the experience."

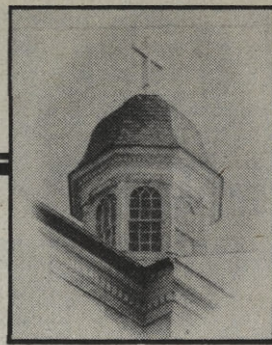
Following the service at the Cathedral, conference sessions at Christ Church College included small group discussions and speakers. The Rev. Carter Heyward, one of the 11 women "irregularly ordained" in the U.S. in 1974, was among women from Canada, Kenya, South India, Brazil, Hong Kong, and Australia who told stories of their lives and work.

A session led by MOW member Monica Furlong showed disagreement over changing the highly traditional and established Church of England's policies regarding ordained women. Some spoke of working "decently and in good order," and others suggested a more pro-active, even confrontational, stance.

In response to a question of what overseas women can do to help the English women, one person suggested trying to discourage male priests from coming to England as long as their sister clergy are barred from doing so. American women said they will work to ensure that women's voices will be heard at the 1988 meeting of Anglican bishops in Canterbury.

The final Eucharist in Christ Church College's chapel revealed the frustration that existed among participants. MOW planners chose as celebrant the Rev. Christopher Hall, a staunch supporter of women's ordination who said he had designed the service to be as inclusive as possible. Despite his efforts, some 40 of the 300 women present left the service after the offertory and stood outside the chapel in silent prayer.

A longtime MOW member said this was not the first time discomfort had been experienced over a male celebrant. "That's always the most difficult part, isn't it?"



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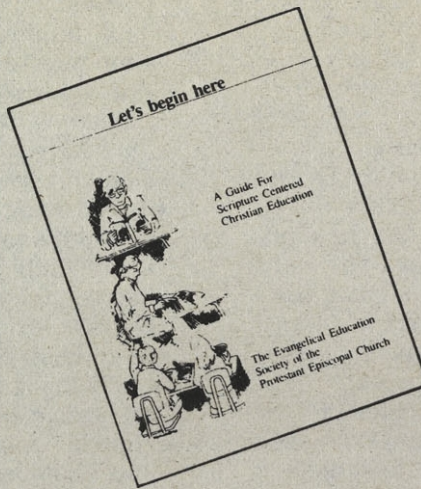
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Here and there

What is so unique about St. Barnabas' Church?

Nerice and Robert Cornelison

Continued on page 19

—Dick Anderson

Are our clergy professional? Yes, they are—but they are even more than professional

by James Lowery, Jr.

Churchpeople are an interesting species. They often say one thing but do another. They want first-class, skilled pastors, but they feel they can afford only second- or third-class pay. They complain about their priests, but they will not agree to realistic standards against which their complaints might mean something. And they have a discouraging tendency either to talk about the clergy in the most mawkishly sentimental terms or else in the most terribly crass and utilitarian ways.

The clergy, on their part, certainly have their failings. Too few really trust their lay compatriots. And far too few see their lay constituents as colleagues in ministry.

Now that we have introduced something of the real world into our discussion, let us proceed: Do we want a real "pro" for a priest?

What do we mean by professionals?

One of the marks of the 19th century was the emergence of open recognition of professionals: of doctors from healers and surgeons from barbers, of lawyers from ecclesiastical canonists and clergy from officiants. (From *Office to Profession*, Donald W. Scott, University of Pennsylvania Press, 1973, and *The Clerical Profession*, Anthony Russell, SPCK, 1980.)

New professions, such as engineering and social work, have emerged only during the last 60 to 70 years. The process of professionalization is continuing. The numbers of professionals are growing by leaps and bounds. The Massachusetts Bar Association tells us 625,000 attorneys are at work in the U.S.A. versus 250,000 in 1960. Of the current 375,000 clergy, 250,000 are actively ministering in parishes.

The traditional professionals are doctors, lawyers, and clergy. In more recent years people have come to regard teachers, engineers, and such as professionals. And social workers, therapists, and nurses are now scrapping successfully to be so regarded. By looking at the classic models totally accepted as professionals—doctors, lawyers, and clergy—we may deduce eight marks of professionals. They are:

1. *Full-time and paid.* This sets them off from the gifted, skilled amateur.
2. *Learned.* They have mastered the special area of knowledge necessary for practice in their chosen profession be it medicine, law, or theology.
3. *Skilled.* They have a competent level of skill to be a practitioner—in our case, priestcraft, pastoral care, teaching, preaching, evangelism, administration, and organizing.
4. *Disciplined.* They are organized for clergy service, under discipline in the same, and can be disciplined if they go astray or fall short of the mark.
5. *Responsible.* They use their skills and knowledge ethically, not manipulatively, and for their clients' good before that of themselves. Most professionals are responsible to individual clients, but public health professionals and clergy are responsible to communities.
6. *Dedicated.* The profession is a calling also, not just a profession. Especially is this true of the clergy. They are committed to a set of

norms and behavior which inspire trust and confidence. They have a service orientation, meaning at its most extreme that in a crisis the professional will act for the benefit of the client, even to the practitioner's own detriment.

7. *Collegial.* Professionals treasure the wisdom of other colleagues, and their work is characterized by collaborative, collegial consultation among peers and by accountability to peers in practice. Overall the clergy are not good at this, but not quite as bad as academics. A certain autonomy for professional peers results, and the professional association often arises as a structural entity to enforce the autonomy as well as to better the life of its members and to help them grow professionally.

8. *Institutional.* Clergy serve the Church in general and local congregations, agencies, and special structures in particular. Doctors operate within the hospital setup, or other health care delivery structure, whose assent is necessary to them in many ways.

One additional note is necessary. No one has ever been 100 percent professional. All fall short of the ideal. And every profession has its particular failings. These days the doctors seem to be the ones who play God, the clergy the ones who play lone wolf, and the lawyers the ones who make a god of the adversary system in the English common law tradition.

More than professional

But clergy especially are more than professional. Four different important elements are involved in the identity of the clergy. All are necessary, and where all four overlap lies the special clergy identity.

First, clergy are persons. This is the most basic and important level. It is entered into at birth. The person's mark is the revealing of self to another. That is the celebration of our common humanity which antedates the Fall. To look beyond the clergy at others—while he was in the profession of public service and the office of President of the United States, Harry S. Truman always let his humanity show through, and he goes down in history much enhanced for this characteristic.

Next, clergy are Christians. They are religious persons. They are members of the People of God and participants in God's covenant love in Christ. This status is entered into at baptism. The greatest gap between any of these elements is between baptized and unbaptized, not between laity and clergy.

Third, clergy are professionals, especially with reference to skill and knowledge and dedication. And there are many more professionals around in general in this century than in days of yore. They enter professional life upon accreditation/licensing/certification by the proper authority.

Fourth, clergy are ordained. Theirs is a special calling within the People of God, a calling from both God and Church, to a representative, symbolic, and limiting office of Word, sacrament, and the special characteristics connected with each of the three separate historic offices within the sacrament of holy orders. This means leaving behind some of the freedom of lay ministry. It is entered

into at ordination.

Thus, the clergy are more than professional. They are also human, Christian, and called to ordination.

A historical oddity

Two simultaneous processes are going on with the clergy. The best explication of the process is Alaskan Bishop George Harris' 1970 master's thesis in theology, stored unpublished in the General Theological Seminary library in New York City. Entitled *Ministry and Word*, it identifies this fact.

First, clergy are under continuing pressure for professionalization that they may become more skilled, more learned, more responsible, more competent, and more collegial. At the same time, however, a counter trend exists in the mainline Churches: An increasing number and percentage of the clergy are becoming para-professionals in that they do not spend full time in their church positions and do not receive the majority of their compensation from churchly religious work.

In our Episcopal Church, in recent years, the percentage has evened out at approximately 20 percent of the active clergy. These clerics—known as multi-vocational, bi-vocational, tentmaker, or non-stipendiary clergy—are professional in terms of skill and knowledge and dedication, which may often exceed that of the normal run of parish clergy. But in terms of full-time service and pay, they are para-professionals—or "amateurs," in the British, positive sense of the word.

Summary

What to make of all this? Or, more close at hand, what does one look for in one's own priest?

After a decade as a parish parson, I have been a non-parochial cleric for 16 years. While doing a regular amount of supply and interim work as an agency priest, I have more usually attached myself to a parish as an honorary assistant—a parish I chose because of its people and its priest. What I consciously search for is a priest who has competence, caring, and character. And who is faithful. And, finally, one who knows God personally. Enough said.

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

Two church signs

Continued from page 18

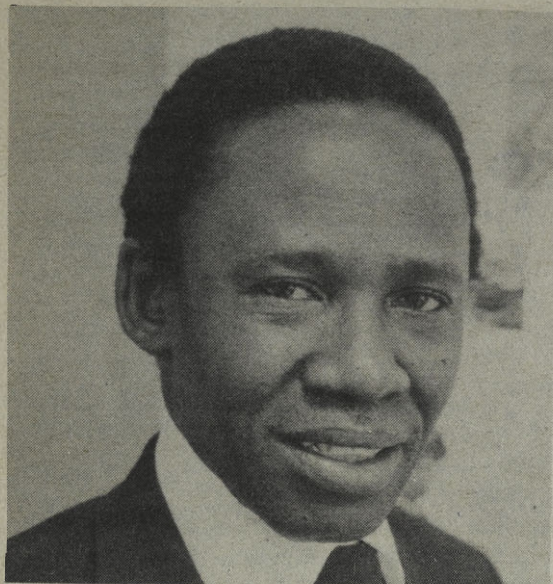
The two churches have few functions which one or the other attends as clergy spouse.

One of their biggest problems is scheduling. "Nerice has more evening meetings than I do," said Bob. "I delegate more while she and her co-pastor attend more things jointly. We have solved this to some extent by making definite appointments to be together—for rest, for recreation. We also have to make a conscious effort to bite our tongues and not give each other advice. Ministers tend to be great fixers. We try not to 'fix things' for each other."

Any other problems?

"We have worked through many of them in our six years of marriage," said Nerice.

"Including when to put up the Christmas tree," chuckled Bob. "Here she was, singing carols in Advent while I was being penitential. But we worked it out."



Canon Martin Mbwana is the ACC's associate secretary for mission and social concerns.

lay leaders working together and not merely by bishops alone" and of the "need to have this worldwide consultation done on an ongoing basis" rather than at the once-a-decade Lambeth Conference.

The ACC staff in London also serves as staff for the Lambeth Conference and for the meetings of Anglican primates [presiding bishops].

Since communication is costly, and since networks are already heavily loaded, most Anglicans around the world do not know much about the ACC, making one of the body's biggest tasks the achievement of better visibility for itself.

That problem, like all ACC problems, eventually falls into the lap of Van Culin, who as secretary general is the Council's chief executive officer. The working relationship between the Archbishop of Canterbury and the ACC's secretary general is a close one, closer than the short geographical distance across the Thames that separates Lambeth Palace from the ACC's office in Great Peter Street, London. Van Culin has held the post since 1983, following Bishop John Howe of Scotland, who served from 1971 to 1982. The current secretary general is quick to pay tribute to the work of his predecessor.

Van Culin is a clear thinker who dresses neatly, who is superbly well-organized, and whose ability to grasp details of all kinds quickly has made him one of the best-informed persons about the Anglican Communion. A native of Hawaii, he is a graduate of Virginia Theological Seminary. Most of his ministry since his ordination in 1955 was spent on the world mission staff at the Episcopal Church Center in New York City. Van Culin sees the ACC "as a model of what the Anglican Communion is to be as we move ahead in the next century.

"Consultative is the word to emphasize in thinking of the Anglican Consultative Council," he says. "We exist so that Anglican Churches can consult with each other about common concerns." He hopes that a good forum for consultation will eliminate possible confrontation.

Martin Mbwana says division of opinion about the ordination of women, for example, would be a much more misunderstood issue among the Churches of the Anglican Communion were the ACC not available as a consultative forum.

In 1984 Archdeacon Chung of Sabah, a diocese on the northeastern tip of Borneo, became chairman of the Anglican Consultative Council. In Sabah his job is to visit isolated mission congregations, mostly located in the interior jungle area. "Anglicanism first came to Sabah when missionaries arrived from England and Australia," says Chung, a quiet person who opens up quickly and easily in conversation.

"Twenty-five years ago we started missionary outreach to the inland part of our diocese. We organized the Anglican Interior

Mission. We started the work by going up one river. Now we have work along four rivers. About 10,000 of our members are native people. We have 15 mission outstations in the jungle and 15 congregations in towns along the coast."

Chung attended his first Anglican Consultative Council meeting in 1979 in Huron, Ont., Canada. In 1984 he was elected chairman. "I think we are learning as we go along," he says of the ACC. "I think there is a lot of good will among the Churches and that the ACC is a forum we can use in discussion and consultation."

One thing that concerns Chung is the part the ACC will play in the 1988 Lambeth Conference of bishops. "This is the first time the Anglican Consultative Council will have met with the Lambeth Conference. We will have to evaluate that."

Archbishop Runcie says ACC members will "be in attendance at the conference but not be members of it." The creation of the ACC seems to have provided more freedom for Lambeth to continue as a meeting of only bishops.

Chung says he has seen a lot of positive changes in the ACC in recent years. "We have become more open in our meetings, more willing to share with the whole Church what we are doing. We have just come through a real financial crisis. There is still some financial uncertainty, but things are much better now."

The chairman agrees that one of the ACC's problems is visibility. "We are known in the hierarchy of the Churches but not at the grass roots."

One criticism of the ACC hinted at during the Toronto meeting is it is run by North American and European Anglicans. When asked to comment on this, Chung admits that "the cultural background of people whose first language is English tends to make them more open and confident in meetings. They can articulate better than those for whom English is a second or third language. This means that sensitivity must be exercised."

"Speaking as a third-world person, I occasionally have felt that those from the North Atlantic Churches tend to dominate things, but for the most part they are very sensitive about this. Westerners conduct meetings differently. I think we have give and take here, and I see that as positive."

The archdeacon says he is "grateful, of course, for the support and generosity of the Church in America. The Episcopal Presiding Bishops have been very supportive, as have the delegates. I hope Americans will keep on learning and come to know more about the ACC so that we can serve the Anglican Communion better."

Episcopal Church support of the ACC "will continue to be a high priority of mine, and I expect it to be a high priority for the



The Rev. Samuel Van Culin is secretary general of the Anglican Consultative Council.

Episcopal Church," says Presiding Bishop Edmond Browning. "The ACC is important to the unity of the Anglican mission and ministry, and it is my hope that Episcopalians will see themselves as essential participants in it. The ACC over the course of the past few years has discovered some very exciting ways that it can support the total mission and ministry of our communion, and I am deeply appreciative of its work. I look forward in the years ahead to being a very active and supportive member of the same."

So the 15-year-old Anglican Consultative Council may have many marks of adolescence, what Colin Craston referred to jokingly as "troublesomeness." But on a more serious note, Martin Mbwana observes that in Tanzania "15 is the age of initiation."

Initiation follows all manner of growing pains, trouble, growth pangs, and various efforts to find the right path and the necessary resources for life. But as such troublesome times pass, initiation is the rite of passage from youthfulness into mature and responsible living.

The ACC will continue to serve its member Churches as a forum for consultation. But do not be surprised if it engages in more initiation of new programs and more aggressive pursuit of mission—more placing of challenges and opportunities before its member Churches.

ACC staff member Deirdre Hoban, for example, is working with youth leaders in planning a worldwide Anglican consultation for January, 1988. Some 312 Anglicans (18 from the U.S.) between the ages of 18 and 28 will discuss the themes planned for the Lambeth Conference of bishops. Hoban says enthusiasm "is tremendous"—and the point here is this is the ACC in an initiating role, putting an opportunity before the Churches rather than merely responding to them.

Another example is the pre-Lambeth Conference video tape produced for the ACC by Trinity Parish, New York City. Archbishop Runcie expressed the desire early on to involve all Anglicans to as great an extent as possible in the 1988 Lambeth Conference. The video tape, which will be available to all dioceses, presents the four themes around which the bishops will meet at Lambeth and is the result of the ACC's hearing a request from the Archbishop of Canterbury and putting together something Anglicans in many places can use.

Perhaps such programs can be seen as the ACC coming of age. If so, you can count on more Anglicans knowing what it is and where it is heading in the years ahead.



Cheryl Hester of Hershey, Pa., has been working as a Volunteer in Mission in the ACC office in London. The peace and justice networks have been her primary concern.

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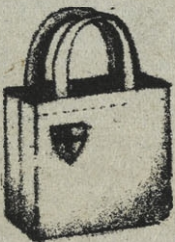
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Servant Leadership

Continued from page 1

and the former President naturally had some things to say about that. Because the raid killed innocent people, Carter called it "an immoral act," and he felt it failed because, among other things, "we have made a hero" of Muammar el-Qaddafi. But these comments were merely asides in answer to questions and not the centerpiece of the message he brought to the meeting.

The main burden of the President's informal address, as well as the later questions and answers, centered on his thoughts about the meaning of servanthood in one's life and how he sees his own active and fulfilled life back in Plains, Ga., today as reflecting the concept of the servant as leader. He also dwelt on his role as peacemaker both during his Presidency and since then through the Carter Center. He spent even more time telling of his involvement in Sunday school teaching, the books he is writing with his wife, his work with Habitat to provide affordable living places for the homeless both here and abroad, his jogging, wood-working, and his other activities in Plains.

The some 100 people present, mainly participants in past Institute sessions, together with their spouses, had returned to Atlanta for a two-day refresher course on servant leadership. They were there for several purposes.

One purpose was to consider some of the pressing threats to universal peace and justice: housing shortages, hunger, and nuclear destruction. Professor Jon P. Gunneman, who teaches ethics at both the theology and business schools at Emory, took the platform to discuss "thinking about war and other problems."

Another purpose of the seminar was to examine the content of Jimmy Carter's life as one possible paradigm of the servant leader and to use this as a model against which to measure one's own thinking.

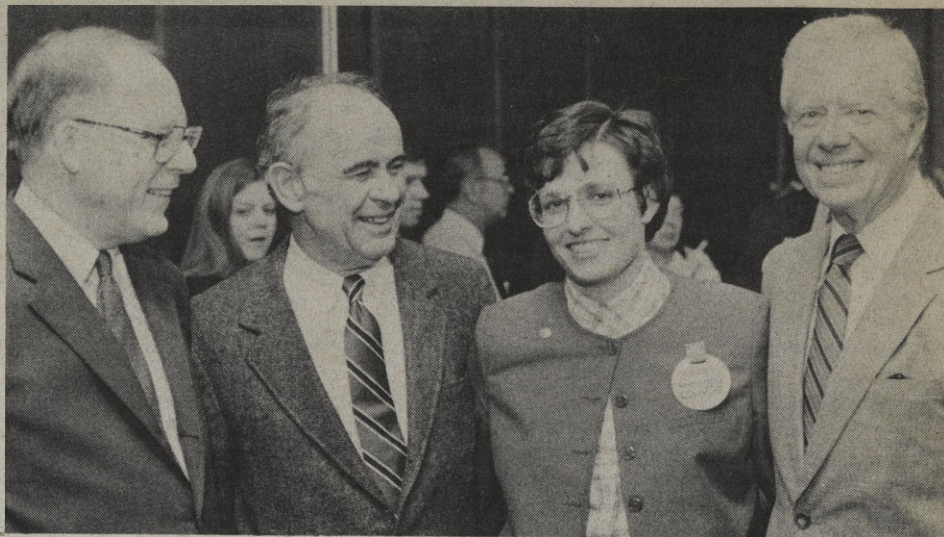
Still a third purpose, and by no means least important of the three, was for each of the participants to check his or her progress in developing an authentic personhood through the servant concept.

The unseen guest at the mid-April sessions was Robert K. Greenleaf (see separate story), a Quaker philosopher and student of leadership whose highly original and intuitive grasp of the meaning of servanthood in our time is the source of inspiration for Sims' Institute as well as for other efforts to put servant leadership into practice.

Businesses, colleges, and other institutions put servant leadership to work in various ways. But as of the present moment, the Institute at Emory offers the only regularly scheduled seminars on the subject.

Greenleaf, who will be 82 years old in July, no longer travels, but his presence was much with the group at the meetings as Sims offered a description of the basic attributes of the servant leader as he derives them from Greenleaf. Sims' extrapolation contains seven attributes:

- "Feeling for the other side."



At the Institute's conference Jimmy Carter, right, is shown with, left to right, Jim L. Waits, dean of Candler School of Theology, and Bishop Bennett Sims and Georgia Carroll, administrator and administrative assistant respectively of the Institute.

This is another way of saying the leader must have the ability to listen to others.

- "Holding the other side to account." Each side must bear responsibility.

- "Refusal to blame." The leader's acceptance of others and of empathizing is of critical importance in creating trust.

- "Facing the flow of history." This is shorthand for pointing out the need for intuitive foresight.

- "Risking the unknowable." The leader has to take action in the face of imponderables that can never be known beforehand.

- "Suffering." The leader must be willing to accept the burden and the blame of others. "The inescapability of suffering," to use Sims' words, "is the entrance upon the process of becoming an authentic person and advancing in the power to lead."

- "Anonymity." The leader's job is not to give play to his or her own ego, but to encourage confidence and growth in others.

The servant leadership message embedded in the intense, intimate setting Sims has created has a powerful effect on the participants, many of whom report marked changes in their lives as a result of attending the seminars. In general, they report the greatest changes come in decision-making processes and in handling conflict. Individually, they report striking alterations of various kinds in their attitudes toward themselves and others.

"I think this is changing all of us," says Lawrence J. Agan, director of systems and programming for the Grand Trunk Western Railroad Company. "I feel more at peace. I am attempting more, but I am more willing to accept myself and the results."

Another seminar participant says, "The thing I've tried to take out of it is not to be so confrontational." Others say they listen more to people, are less prone to be judgmental.

Michael S. White, senior vice-president of an advertising agency, says servant leadership "is a way to get a grasp on the things you believe, your values. It gave me the courage to do something about that."

At the seminars people learn connectedness—that they are not alone in holding the ethical, spiritual, and religious values they cherish. They become part of a supporting network of people who feel as they do.

"I was wrestling with the problem so long that I felt isolated," says Virginia H. Monroe, assistant vice-

president and director of marketing for an Alabama bank. "I now know you can reach out to strangers in business and say, 'Let me see if I can help you with your problem.'"

Perhaps Carolyn Boyd Hatcher, commissioner of Atlanta's Department of Parks, Recreation, and Cultural Affairs, best sums up the seminar experience: "I knew I'd like it, but I didn't know I'd need it."

Apparently the Greenleaf message powerfully evokes a need that lies dormant in our psyches. This servant within, as it were, has been suppressed in our society through the specialization of functions—caring tends to be left to "caring" professions and serving to functionaries—and through the inferior social role assigned to the "servant." The Rev. Peter G. Thomas, rector of St. Paul's Church, Augusta, who serves on the seminar staff, says, "The great power of the servant leader idea is it releases us by giving us permission to serve others."

The servanthood concept as an interior experience introduces an explicit spiritual element into human relationships in the workplace where formerly they have been treated entirely in utilitarian terms. "Classical management theorists speak of servant leadership [without these words] when they advocate the priority of people over output," Sims has written. "What we are doing is taking the best of management theory and giving it a theological and philosophical grounding so that it is not just pragmatic and a good idea."

The servant leadership concept involves developing a whole new vocabulary with which management people can handle the emerging idea of a spiritual and religious grounding for the relational side of the workplace. This new vocabulary would have to include such old and emotion-laden words as love, pain, needs, care, vulnerability, and serving. It would have to include some of the new words Jimmy Carter used: heart, sacrifice, faith, gratitude, friendship, fulfillment, reaching out.

In summing up the message Carter brought to the seminar, Caroline Hughes of the Alban Institute said, "The President warned us not to avoid self-imposed limits." He also urged us to "expand the one life we have been given" and challenged us "to seek discomfort" for if we feel no discomfort, we are not likely to be doing as much as we can for others.

Hughes quoted Carter as saying,

"Love is the root of it all," and noted that Sims had broadened this to embrace the Teilhardian concept of love as the universal driving force. She cited Carter's remark, "our biggest danger is not to do something for fear we will fail." To Jimmy Carter that spells lack of faith and indicates the job was not worth doing in the first place.

Hughes' one question to Carter was, considering the incredible array of things he does, how does he avoid fragmentation? Carter said he finds his "core" in community, family, and church. But the President's busy

model of servant leadership would cause her and others at the seminar to become uncentered, Hughes said.

That perception notwithstanding, Hughes said Carter presented a picture of a whole, fully-engaged person who is likely now coming into the most productive and rewarding period of his life.

Carl Rieser, a New York free-lance writer, was senior editor of *Business Week* and associate editor of *Fortune*. His article on Robert K. Greenleaf and servant leadership will appear in a future issue of *Success!* magazine.

Greenleaf's Grounding

"The Servant as Leader" is the title of a pamphlet Robert K. Greenleaf wrote in 1969 to urge college students of that turbulent era to work for reform within the system—as an alternative to burning it down—by undertaking a new kind of leadership role dedicated to the service of others.

Greenleaf, who worked for 35 years in the then-giant AT&T, was described by a company executive as its "kept revolutionary." An outside observer of those years described him as "conscience of AT&T," a man who would "tell it like it was" regardless of the listener's rank or status. Greenleaf's own description of himself was an "institution watcher" who was near the center of power but who never sought line authority.

As director of management training in his latter years at the company, Greenleaf established the renowned AT&T resident humanities program for managers on Ivy League campuses. He took early retirement in 1962 to devote himself to teaching, writing, consulting, and meditating on the crucial questions with which, as a Quaker and institution watcher,

he had increasingly become preoccupied.

One was the inability of institutions—businesses, Churches, universities, foundations—to respond adequately to human needs. Another was simply the signal failure of leaders of these institutions to lead. Still a third was the radically altering interrelationship of power, persuasion, and leadership in our time. The campus riots of the 1960's and the consequent near-disintegration of institutions galvanized and focused his thinking.

Although, as Greenleaf himself has pointed out, the word "servant" occurs some 1,300 times in the Bible, he did not derive his servant leadership paradigm directly from Scripture. Rather, he found it in Hermann Hesse's novel, *Journey to the East*, which college students were then reading. The results of this insight, as it passed through Greenleaf's ranging mind, are to be found in two books, the better-known of which is *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, and a number of pamphlets, papers, and speeches.

Briefly, the core of Greenleaf's message is that only leaders who are trusted will gain followers in our time, and only leaders who demonstrably have *others'* interests at heart will be trusted. The servant leader's central purpose is to encourage the growth of people as individuals, the one and only valid test of leadership. Likewise, if flaws in society are to be remedied, "the process of changes starts *in here*, in the servant, not *out there*."

Even more radical are Greenleaf's institutional prescriptions. Work, he says, exists as much for the person as the person does for the work. The test is not whether a corporation or any other institution provides a needed product or service, but whether it provides meaningful work.

Greenleaf's insights have worked quietly but powerfully within American society for the past 15 years, influencing one individual or group here, another there, until finally extensive networks are forming to carry his message. Although Greenleaf himself is a deeply religious man who might even be described as a mystic, he has been careful to cast his message in secular terms. Each business or institution that picks up the servant leader message—including large public corporations, small employee-owned companies, nonprofit nursing homes, and Roman Catholic women's colleges—adapts the message as the spirit moves or the clientele desires.

The Institute for Servant Leadership's rendering is, "We define servant leadership as a management style grounded in the character of God as Servant Sovereign. Such a style flourishes in all institutions from a commitment to care for persons while insisting on productivity."

Sims' quest

Bishop Bennett J. Sims delights in telling the story of visiting a highly successful CEO (chief executive officer) who was a good churchgoer and citizen when Sims was seeking support to launch his cherished idea for an Institute for Servant Leadership. "I don't mean to be offensive, bishop," the man said, "but what makes you think I have to go to Sunday school to run this corporation?"

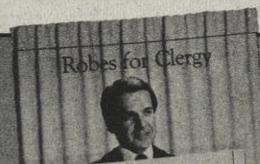
Early in his career as bishop, Sims read Robert K. Greenleaf's seminal essay, "The Servant as Leader," and immediately invited the author to lead a clergy conference. "He had a luminous simplicity," says Sims in retrospect.

This began a long friendship between the two men. Sims' own decision to center his life on a special kind of servant leadership grew upon him during his 11 years as Bishop of Atlanta. "I became increasingly aware of the loneliness of the office and the impossibility of meeting the wide range of heavy expectations imposed by well-meaning clergy and laity," Sims has written. "I also came to realize that institutions—whether profit-making or nonprofit—were well run or poorly run for about the same reasons."

Sims is the author of two books, *Invitation to Hope* and *Purple Ink*. Among the thinkers who have influenced him are Teilhard de Chardin. On two occasions (1962 and 1969) he returned to Japan as special priest at St. Alban's, Tokyo, which gave him the opportunity to pursue the study of Teilhard's works with scholars in Japan. Another of his favorites is Carl Jung, whom he frequently quotes, inspiring one wit to dub the seminars, "Ying, Yang, and Jung."



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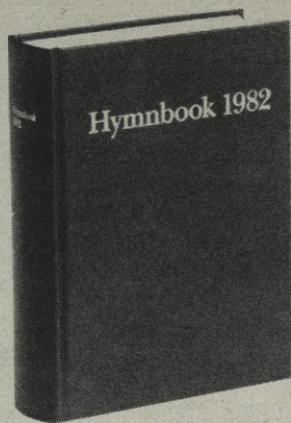
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Pension Fund takes divestment action

The Church Pension Fund's board of trustees voted on April 24 to "divest immediately from those companies whose actions work to support the government, its military, and police in South Africa and Namibia."

After the vote the trustees directed the Fund's financial advisors to sell its "substantial investment" in U.S. Steel, according to senior vice-president Craig Casey, because that company has not agreed to abide by the Sullivan Principles in its South African operations. The Fund's marketable assets of just over \$1 billion now include stock in eight companies which are new Sullivan Principles signatories and have not yet been evaluated, said Casey, who added that the new policy will have more of an effect on stock the Fund's money managers would not buy in the future than on stock the Fund now owns.

No audible opposition was heard at the meeting as the trustees approved the policy statement offered by Canon Yung Hsuan Chou. Chou heads the Fund's social and fiduciary responsibility committee which has been working with the Fund's finance committee over the last six months to draft a policy statement.

The Diocese of Newark had challenged the Fund to respond to General Convention's resolution urging divestment in companies doing business in South Africa (see May issue). The diocese authorized an escrow fund into which clergy could deposit their pension payments that would normally go to the Fund. On April 15 the bishops of Province II passed a resolution asking the Fund to "take immediate positive action" on the General Convention resolution.

Representatives of the sponsors of Newark's legislation who attended the meeting said the Fund's response "appears to be one we can live with, and we will probably recommend that the diocese accept it. But we will be looking very closely at the way the Fund applies this policy and will be in weekly telephone contact with Fund officers."

The Fund's policy statement reviews its fiduciary responsibility from which it said "not even... the worthiest of causes" could divert it. The trustees, the statement says, "have not been intransigent on the question of using the power of our investments for social and moral suasion." For 12 years the committee on social and fiduciary responsibility has regularly considered church-sponsored resolutions and the trustees "believe our communication with Xerox was a factor in their decision to cease sales to South African military and police; and our many discussions with Morgan Guaranty were instrumental in their decision to discontinue loans to South Africa."

The Fund's new seven-point policy statement includes the reaffirmation of the Fund's policy not to invest for any purpose which would decrease pensions; to continue to monitor the companies in which it invests; to commend companies which take positive action for the dismantling of apartheid; not to invest in any company which has not signed the Sullivan Principles; not to invest directly or indirectly in South African government securities; not to invest in securities of financial institutions which make loans to or buy bonds from the South African government; and to divest immediately from companies which support the government, military, and police in South Africa and Namibia.

At the trustees' meeting, which was open to press and to representatives from Newark, Bishop John Walker of Washington said "apartheid is coming to an end" and U.S. church leaders should "use their influence to get some of these American corporations" to help blacks assume corporate leadership in South Africa. He said he is working for Bishop Desmond Tutu to meet in June with "five or six corporations" that do business in South Africa to discuss that possibility.

Black liberation critics would "like to see blacks take over and fall on their faces," Walker said and added he wants to make sure South African President P.W. Botha will not be able to say "I told you so."

Philippines

Continued from page 14
and responsibilities as citizens of their country." That is a large task for one of the smallest non-Roman denominations in the Philippines—a minority of a minority. Only 70,000 count themselves as Episcopalians.

Lagunzad chose the Episcopal Church precisely because it was small. Prominent as a clergyman of the United Church of Christ—an amalgamation of Presbyterians, Congregationalists, and other Protestants—he led the Filipino National Council of Churches.

St. Andrew's Seminary in Manila, where he is professor of Church and society, is itself an ecumenical endeavor as it includes postulants from the much larger (3 million-member) Philippine Independent Church. Lagunzad's search for reconciliation among his people extends beyond the 7,000 islands of the Philippine archipelago. During a U.S. sabbatical first at Berkeley Divinity School, then in New Jersey—with a trip home

which coincided with the election—Lagunzad visited Filipinos around the United States whenever he could. To them, to church groups, to college students, his message was the same: understanding, partnership, liberation, unity, and the salvation of God.

Lagunzad's message for American Episcopalians who are part of the same Church as Filipino Episcopalians is to become "partners in mission with this kind of developing national identity, fostering their maturity and responsibility for the development of their own country." City-to-city or parish-to-parish relationships, for example, can nurture this mutual kind of support.

"My only hope is that the Church in the Philippines will be the instrument of uniting the Filipino people in this time of crisis and that the churches can make alive the whole liturgy and worship life which is the very sign of the unity of God's people."

David Cox is rector of St. David's Episcopal Church, Gales Ferry, Conn.

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At a Jubilee Center

Volunteers here learn the 'humanity of Christ'

by Marcy Darin

When Kathleen Murray poked her head through the door of the parish hall, she had to catch her breath. In one corner two scowling toddlers, their hair in snug cornrows, were jousting with their thumbs. Within a few minutes a dozen children were poking at each others' ribs, jabbing with their fists and threatening each other with rusty paintbrushes.

When she'd finally quieted them, the startled Murray asked why they were so jumpy. "One little girl talked about how her father had seen someone shot in the street the day before," Murray recalls. "An 8-year-old boy described how he had seen a policeman shoot a man down on the sidewalk. It was all so matter-of-fact, I realized that violence was just a way of life for these kids."

It was the toughest Sunday school lesson the 22-year-old West Virginia native ever taught.

Murray and Chris Coppen, a 26-year-old Episcopal Divinity School student, are members of the Volunteer Service Community at Grace Church in Elizabeth, N.J. Initiated last year by the national Church as part of its Volunteer in Mission program, the fledgling project now sponsors this community in Elizabeth and one at Washington Cathedral. At Grace Church volunteers receive room, board, and \$20 a week. Five neighboring parishes help underwrite the cost of the community, and the national Church picks up the tab for health insurance.

As part of a community life style volunteers share a common prayer life and household duties as well as the joys and struggles of ministry with the parish and surrounding community. Adjustment to such a life in the heart of a gritty inner-city neighborhood along New Jersey's Chemical Corridor can be traumatic, however. Part of the orientation includes instruction on operating the security system in the rectory, which houses the volunteers as well as the parish offices.

The small stucco church was virtually abandoned until 1981 when it reopened its doors with a community outreach program that included a crisis center and soup kitchen. Supported by Diocese of New Jersey Venture in Mission funds, the "ministry from scratch" now boasts a small but growing English- and Spanish-speaking congregation from the neighborhood. In 1983 the parish was designated a Jubilee center.

Murray and Coppen, who arrived last September, are among the latest to join the Grace ministry team. Murray, a recent graduate of Marshall University in Huntington, W.Va., is active in the crisis center and in creating a jobs bank and a support group for women in a nearby housing project. "As my suffragan bishop put it, 'This is hazard duty,'" says Murray, who spent two years at West Point.

Diocesan Bishop Robert P. Atkinson of West Virginia called it a "real seasoning experience" and "demonstration of commitment" on Mur-



ray's part. The commitment is often tested.

"One of the hardest things I'm learning here is how to draw the line between meeting my own needs and responding to the demands of the Gospel," explains the prospective seminarian with just a hint of a southern lilt. "My car's been broken into, and I've been harassed by some guys on the street. I really do get homesick sometimes."

For Chris Coppen, a candidate for holy orders from the Diocese of Arizona, the volunteer experience is a chance to rethink his vocation. An avowed vegetarian and self-styled nutritionist, Coppen is the community cook who coordinates the Mustard Seed Soup Kitchen, a lunch program that feeds more than 150 men, women, and children each week.

"Ministry here is really caring for people's basic needs—food and housing," says Coppen. He recalls a pastoral visit he made to a parishioner and her two children in a low-income housing project. "Her Social Security had just been cut, and she had problems with her teenager on drugs. She thought God was punishing her. When I saw the marks on her arms where she had tried to cut herself, it struck me that I had a real chance to put my theology in action."

Last year when 27-year-old John Gibson moved his suitcase and exercise bicycle into the rambling Victorian rectory, he became the parish's first volunteer. For nine months he supervised the soup kitchen, counseled crisis center volunteers, and converted the musty rectory attic into an apartment. Gibson, an applicant for postulancy from the Diocese of North Carolina, also played Santa Claus to 70 eager children.

Beverly Anderson, associate for Volunteers for Mission at the Episcopal Church Center, says she would like to see the program expand but her office lacks the resources.

Perhaps the best tribute to the program came at Gibson's going-away party organized last spring by Grace Church parishioners and soup kitchen volunteers. Before leaving the smokestacks of Elizabeth for the hills of North Carolina, Gibson packed a jogging headband and a T-shirt emblazoned with the words "Graduate of Grace Church."

But the real gifts he took away from the experience weren't tied with ribbons. "I left with so many insights about people's faith—their ability to live in that forgotten neighborhood and endure hardships without any real hope of ever getting out," he says quietly. "I saw the real humanity of Christ."

Marcy Darin is a free-lance writer who works for the Episcopal Church's department of communications.

Soup kitchen volunteers assist the Rev. Glenn Chalmers, center above, as do Chris Coppen, second from left, and Kathleen Murray, right. At right, Coppen and Beulah Watts cook at the soup kitchen. Below, Murray consults with crisis center director Irene Walker.



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The Chicago-Lambeth Quadrilateral: A Century of Search

by Bob Libby

What well may be the most important single document ever produced by the Anglican Communion will celebrate its centennial this year.

In 1886 the House of Bishops, at the General Convention of the Protestant Episcopal Church in the United States of America meeting in Chicago, issued an appeal for Christian unity which contained four essential points relating to Scripture, creeds, sacraments, and ministry. The document was then taken to the worldwide conference of Anglican bishops meeting at the invitation of the Archbishop of Canterbury at Lambeth Palace, London, in 1888.

The final product became known as the Lambeth Quadrilateral although Chicago-Lambeth Quadrilateral is more accurate. When the Christian unity document was under consideration at the 1968 Lambeth Conference, Archbishop of Canterbury Michael Ramsey corrected a speaker, "I like to call it the Chicago-Lambeth Quadrilateral in honor of our friends over there."

Its prominence is attested to by the fact that it is to be found in the Historical Documents section of *The Book of Common Prayer*, pages 876-77, along with the 39 Articles of Religion, the preface to the 1549 Prayer Book, the Athanasian Creed, and the findings of the Council of Chalcedon regarding the divine and human natures of Christ. Study during a dull sermon or long anthem is recommended—that is, after the reader has fully memorized the dates of Easter through the year 2001.

Precedents for the Quadrilateral are to be found in the writings of William Augustus Muhlenberg, Bishop Thomas Vail, and especially William Reed Huntington's *The Church Idea*, first published in 1870.

The Quadrilateral as adopted in Chicago in 1886 accounted the following as essential "to the restoration of unity among the divided branches of Christendom":

1) The Holy Scriptures as the Word of God;

2) The Primitive Creeds (i.e., the Apostles' and Nicene Creeds) as the Rule of Faith;

3) The two sacraments ordained by Christ himself; and

4) The episcopate as the keystone of governmental unity.

The document was modified at Lambeth in 1886, and almost every subsequent Lambeth gathering has made some comment on the original, which states:

1) The Holy Scriptures of the Old and New Testaments contain "all things necessary to salvation" and are the rule and ultimate standard of faith;

2) The Apostles' Creed, as the baptismal symbol, and the Nicene Creed are sufficient statement of the Christian faith;

3) The two sacraments ordained by Christ himself—Baptism and the Supper of the Lord—are ministered with unvarying use of Christ's words of institution and of the elements ordained by Him; and

4) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Scholars have noted that it was a long time before Anglicans realized that we were talking about the unity of all Christians. Bishops in 1886 had in mind an American national Church. The 1888 Quadrilateral had an imperial flavor with "home reunion in the British Isles" and greater organic unity with "other Christian communions in the English races" as its stated goals. European Protestant and Old Catholic Churches were marked for "possible intercommunion, brotherly intercourse, and friendly relations."

Not until 20 years later, in 1908, did Lambeth acknowledge that the unity process would not be complete until it included "the great Latin Church of the West." The Roman Catholics had not helped the process any with the declaration of Papal infallibility in 1870 and the 1897 Papal Bull *Apostolicae Curae* which declared

Anglican orders invalid.

Nonetheless, 100 years ago the Episcopal Church and the Anglican Communion were officially committed to a quest for Christian unity.

The formation of the Church of South India in 1947 and the United Church of North India in 1970 from Anglican, Presbyterian, Methodist, and Congregational bodies are examples of success, as is intercommunion with Old Catholics and the Philippine Independent Church. But proposed mergers between northern Presbyterians and Episcopalians in the U.S.; Anglicans, Presbyterians, Methodists, and Congregationalists in Canada; and Methodists and Anglicans in Britain all failed.

A new relationship with the Lutherans is emerging, and the controversial proposal of the Consultation on Church Union for a Church of Christ Uniting will be judged in large measure by the Chicago-Lambeth Quadrilateral.

While the Quadrilateral originally provided a structure for unity talks and came into being as a way to think about ourselves in relation to other Churches, its most significant contribution may well be providing Anglicans with a basic definition of who and what we are as a Christian community. The New Orleans General Convention called for the affirmation of the Quadrilateral as embodying "the principles on which our own unity is established and as principles for unity with other Christians."

I don't know how other priests conduct their inquirers' classes, but I use the Quadrilateral along with Acts 2:42 (They continued in the Apostles' teaching and fellowship, in the breaking of the bread, and of the prayers) as starting points for who and what we are.

More than one Lambeth Conference has noted, "the process of moving toward unity is inseparable from the process of renewal." And what a beautiful structure for renewal the Quadrilateral provides.

The historic episcopate of the Church not only places us in relation to Christ through 19 centuries of apostolic ministry, but it also connects us in mission with our Christian brothers and sisters in South Africa, Central America, the Philip-

pines, and Ireland, to name just a few.

One hundred years ago, Holy Communion was a once-a-month or a once-a-quarter experience. Very few parishes had the Eucharist as the main liturgy at the main service. Now the Lord's people around the Lord's table on the Lord's day is more often than not the norm—or at least the ideal. And Baptism is being rediscovered not as a private family rite, but as full initiation into the Body of Christ and full commissioning for ministry and service.

But what about the Scriptures and creeds?

Most discussions of the Quadrilateral have tended to concentrate their efforts on ministry and sacraments, glossing over the first two points as being beyond debate or discussion. Of course, we affirm the Bible and the Creeds! Or do we?

Only since our relations with the Lutherans became serious in 1982 are we being challenged in this area. "Of course, you have preserved Apostolic orders," they say, "but have you kept the Apostolic faith?"

As the Quadrilateral suggests, we need to renew our commitment to the authority of "the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as being the rule and ultimate standard of faith" as well as to "the Apostles' Creed as the baptismal symbol and the Nicene Creed as the sufficient statement of the Christian faith."

The centennial of the Chicago-Lambeth Quadrilateral is cause for celebration. Through it the Lord began a process to bring His Church together. That process is only just beginning. A recent conference, representing Anglo-Catholic, evangelical, and charismatic expressions in the renewal movement pointed us in this direction (see *The Episcopalian*, March).

But this centennial is also a call to renewal—"to continue in the Apostles' teaching and fellowship, in the breaking of bread, and prayers." And thanks to the Quadrilateral, that process is underway, too.

Bob Libby is rector of Good Samaritan, Orange Park, Fla. Material for the above article comes from an S.T.M. thesis Libby completed at St. Luke's School of Theology, University of the South.



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Seven steps to stop even the most stalwart

Some people think change is almost impossible to stop—until they become involved with the average Episcopal parish. Not *your* parish, to be sure, but some exist where change, if it happens at all, is slow and painful. The *Newsletter* of St. John's Church, Tulsa, Okla., collected the magic phrases that can maintain the status quo against even the most determined "change agent." They are: "We've never done it that way before." "We're not ready for that yet." "We're doing all right without it." "We tried it once, and it didn't work." "It costs too much." "That's not our responsibility." "It won't work."

True love gets its due

In an era in which marriage sometimes seems as changeable as hair styles—and no more durable—let's give a cheer for the "I Love You Truly Club" of St. Dunstan's, Largo, Fla. The only requirement for membership is that you and your spouse have been married for at least 50 years. At last report the 32 couples in the club represented 1,572 years of marriage. The record-holders, Mr. and Mrs. Tom Gilbride, have celebrated their 65th anniversary.

Dem Dat Don't Do

Annette Lingelbach of Waterloo, Iowa, shares a story told by the Rev. Joe Morrow, Anglican rector from Dundee, Scotland, about the joylessness of Scotland's Presbyterian Church. "They preach only one thing," he said. "If you do the dos as you should, you go to Heaven. If you do the don'ts as you shouldn't, you go to Hell. It's strictly a Do-or-Don't religion."

Grandmas are special

Reader Mary Westin of All Saints', Bay Head, N.J., offers a clue to the origins of the poem, "P.S. (Past Seventy)," which appeared in our May issue. In a book her grandchildren gave her, *Grand-*

mothers Are Very Special People (C. R. Gibson Co., Norwalk, Conn.), Westin found the poem, *Grandma Updated* by Elizabeth Gibson. Gibson's poem contains only two verses which are similar to, but not word-for-word, the last two of the five verses of "P.S." Obviously our elusive author owes some credit to Gibson but had more to say in praise of grandmothers.

Worth noting

Samuel Carabetta is currently serving as organist and choirmaster of St. John's Church, Lafayette Square, Washington, D.C. □ Funds are accumulating at Seabury-Western Theological Seminary for renovation of the library's reading room to honor the late Bishop **William A. Dimmick** who served as interim dean and president there. □ The Rev. **Stanley Woolley** was honored for a decade of service to St. Helena's in Lenox, Mass. □ The Rev. **John Clarke Sanders** of Shaker Heights, Ohio, will be installed as dean of St. Philip's Cathedral in Atlanta, Ga., on June 29. □ Board president **C. Walter Dobie** and his wife **Ann** hosted a party to honor founders and benefactors of the 10-year-old Episcopal School of Acadiana, La. □ **George Kapelemera** from Lilongwe, Malawi, Diocese of Lake Malawi, is in Japan to study agriculture for two years in the Bishop Williams Memorial Fund program of the Nippon Sei Ko Kai.

Gertrude A. Strout, for many years secretary at Episcopal Theological School (now Episcopal Divinity School) in Cambridge, Mass., until her retirement in 1953, celebrates her 105th birthday in May. Friends may reach her at Stone Institute Retirement Home, 277 Eliot St., Newton Upper Falls, Mass. 02164. □ **Anne Chenoweth-Owens** is new director of development of the Episcopal Radio-TV Foundation. □ Bishop **Harry Moore** of Cyprus and the Gulf has become general secretary of the Church Missionary Society.

Friends, families, and former associates of the following noted Episcopalians are mourning their recent deaths: Canon **Samuel Steinmetz, Jr.**, in Moorestown, N.J.; **Katherine Ockenden** in Redlands, Calif.; and Anglican Bishop **Basil Tonks**, Suffragan of Toronto.

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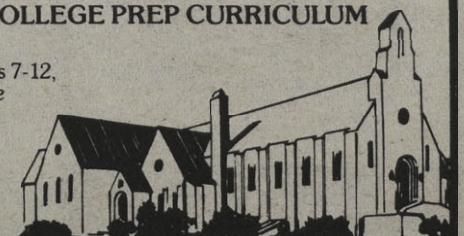
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Pets are latest part of history here

by Linda W. Keister

A beautiful red dachshund is greeted and blessed every Sunday at All Hallows by the Tower in London, England. A black mongrel sleeps on her tartan rug on the pew during the sermon but never misses her walk to the communion rail where the priest pats her on the head. A white Scottie, with her plaid collar and leash, prefers to sit on her owner's lap.

The dogs (and sometimes cats and gerbils) attend services at a historic church that dates back to the first century when a Roman structure stood on the site. Vicar Peter Delaney says dogs are as welcome as their owners in his church. "Many people who bring their dogs live in situations where it would be difficult to leave the animals at home while they attend church. So we encourage these people to bring their pets, cats as well as dogs, to services."

Historically, All Hallows is linked with the U.S. and the Episcopal Church in several ways. William Penn, who carried settlers aboard his ships to the New World in the late 1600's, was baptized here in 1644. The font used for Penn's baptism is housed in Christ Church, Philadelphia, Pa.

His father, Admiral Sir William Penn, in whose honor King Charles

II named the colony of Pennsylvania, is reputed to have saved the same church from the Great Fire of 1666 when he ordered his sailors to make a fire-break by blowing up houses near the church.

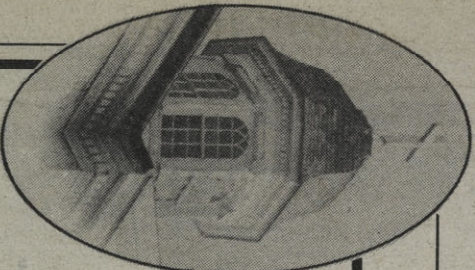
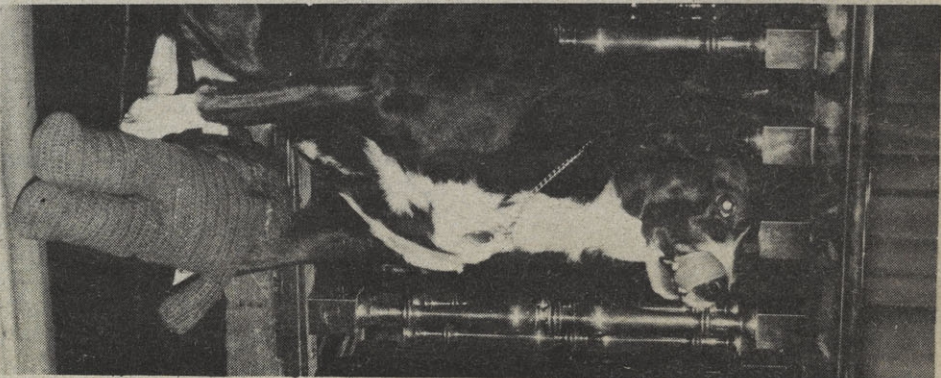
Sally sits by the communion rail at All Hallows by the Tower in London where she waits to be blessed by the priest who will pat her on the head even though she sleeps through his sermons.

Linda Keister photo © 1986

Today, St. Bartholomew's Episcopal Church in New York City and All Hallows by the Tower in London hold onto the ties in the shared ministry of the Winant-Clayton Volunteers, a program begun shortly after World War II when the Rev. "Tubby" Clayton, then All Hallows' vicar, and John Winant, the American ambassador to Great Britain, developed the idea of sending young people from America to Britain to work in various community projects in England's devastated, post-war cities.

In 1960, the program became reciprocal with British volunteers working in the States. Today young people from both countries work with people in rehabilitation centers, residential homes for emotionally disturbed children, play groups for inner-city children, and care for the elderly.

Linda Keister is a London-based free-lance writer.



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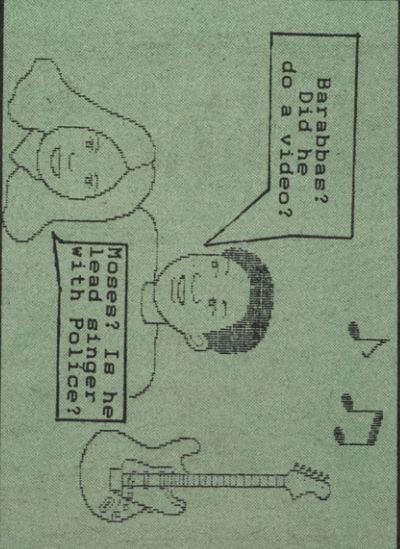
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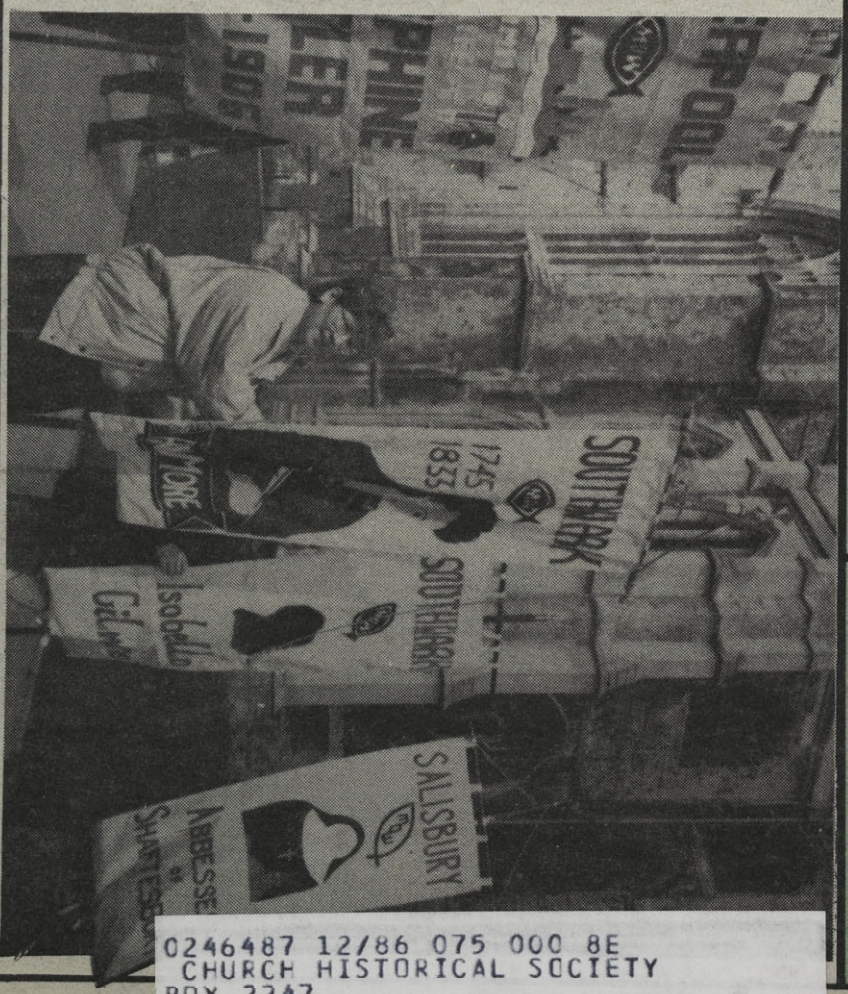
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