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Let's talk sense about drugs

Commentary by Paulding James

Lately we have heard so many speeches on the subject of drugs I feel suffocated by misinformation and appalled at grandiose proposals that will accomplish nothing. The Episcopal Church, which has a long history of being effectively involved with this problem, has the opportunity to provide both a voice of sanity and a much needed sense of direction.

We also have the responsibility to help people understand the mess into which society has gotten itself. I don't claim to be an expert in the field of alcohol and drug abuse, if such there be, but I do have more than a quarter

century of sobriety behind me, and it would be hard for me not to know more than some of those who have

just discovered the problem.

As I read what some are saying about "crack" and other drugs, I find

myself seesawing between two emotions: anger at those who would use the drug problem for their own political advancement and a rather weary feeling of *deja vu*—it's the same speech I've heard more times than I can count, a call to a crusade that won't go as far as the walls of Constantinople. Alcohol and drug abuse have no quick solutions. We need not a crusade, but staying power.

I hope these years of keeping myself sober and trying to help others with alcohol and drug problems have given me enough perspective to look

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The EPISCOPALIAN

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



Bishops discuss Lambeth, jurisdiction

by Janette Pierce

The September weather in San Antonio, Texas, was only slightly warmer than the fellowship of the House of Bishops when it met September 20-25. At a pre-opening dinner 16 new bishops and bishops-elect were welcomed to the gathering attended by a record 176 bishops, the first House of Bishops meeting chaired by Presiding Bishop Edmond Browning. Also new to leadership was Bishop Herbert Donovan of Arkansas, secretary, replacing Bishop Scott Field Bailey who had served in that post since 1967.

The meeting, which has no legislative power, gave the bishops the opportunity to reflect on leadership from various viewpoints and to exercise some of their own on ministry, ecumenical relations, and economic justice and on international affairs in Zimbabwe, South Africa, the Middle East, and Nicaragua. The bishops acknowledged both diocesan jurisdiction and the concern for restraint in not consecrating a female bishop before the 1988 Lambeth Conference (see page 6 for complete resolution).

In a statement on episcopal jurisdiction directed at London's Bishop Graham Leonard's "adoption" of a

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In search of a map of identity for Latin American Anglicanism

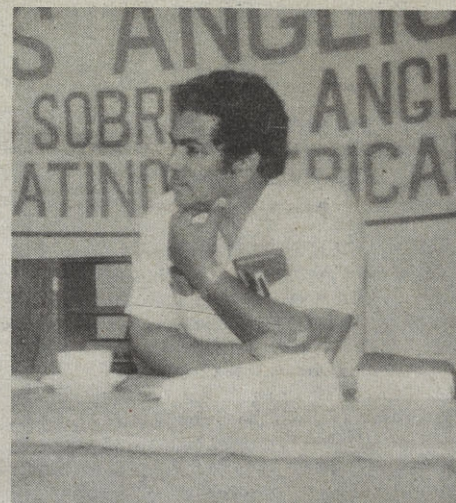
by John Kater

What is it like to be an Anglican in a Latin American setting? What does it mean to participate as Latin Americans in a tradition which was born in the English-speaking world of the North Atlantic? What does the faith experience of Anglicans in Latin America have to contribute to the peoples of the continent and to the Anglican Communion?

These questions were the subject of a symposium on Latin American Anglicanism held in Panama early in September. Ten Anglicans from Province IX, the Diocese of Los Angeles, the Episcopal Church of Brazil, the Anglican Church of the Southern Cone (South America), and two autonomous dioceses raised these questions in sessions, all in Spanish, at the "We Are Anglicans" meeting

hosted by the Diocese of Panama and funded by the grants program of Trinity Church, New York City. Churchpeople from El Salvador, Spain, Cuba, Honduras, Panama, Costa Rica, and the United States attended.

Against the remarkable diversity of the speakers—itsself a reflection of the breadth which marks the Anglicanism of the region—one theme emerged: a common commitment to the mission of the Church. "We are called to participate in building a new community," said Bishop James Otley of Panama, "where laypeople and clergy, missions and dioceses made free by the sacrifice of the Cross and fed by the Body and Blood of Christ, reborn in baptism, in obedience now to the call of the One who was born, suffered, died, rose, and ascended to the Father, respond in



Among the participants in the Latin American symposium in Panama was Edmundo Desueza of Costa Rica.

compassion to the needs of the poor, to preach the Gospel, and to struggle for the dignity of every human being. That is the task we share: God's mission."

If the participants were united in their mission, the framework of positive and negative realities within which that mission takes place is ambiguous—some would say contradictory. The weightiness of a Church of England heritage—of language, music, architecture, customs, spirituality, and governance—impedes the emergence of authentically Latin American traditions and makes more difficult the definition of just what Anglicanism is in such a setting.

The Rev. Jose Vilar of Puerto Rico said he doesn't think a classical definition of Latin American Anglicanism exists. "Many say we are a mosaic; it's difficult to understand how we can live together. Some are leftist liberals, others right-wing reactionaries, rich and poor, oppressed and oppressors, high-church and low-church, fundamentalists and crit-

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Windhoek, Namibia

Three Namibian prelates—Anglican Bishop James Kauluma, Lutheran Bishop Keopas Dumeni, and Roman Catholic Bishop Bonifatius Haushiku—have joined in a suit challenging the dusk-to-dawn curfew which has been in effect in the country for eight years.

Mendham, New Jersey

The national board of the Episcopal Church Women began planning for the Triennial Meeting in 1988 with a new logo and an official hymn. From 50 entries, the Board chose a logo designed by Sylvia Slayton of the Diocese of Massachusetts. Sisters from the Diocese of Arkansas collaborated on the winning hymn: Kay George Snodgrass wrote the words and Bobbilyn George Mitchell wrote the music. Vice-president Evelyn Keddie announced the next Triennial will be held July 1 - 9, 1988, in Detroit, Mich., concurrent with General Convention. President Marcy Walsh missed the meeting to attend Archbishop Desmond Tutu's enthronement. While in South Africa, Walsh presented Leah Tutu with a gift on behalf of the women of the Episcopal Church.

Galveston, Texas

Bishop Roger H. Cilley, retired Suffragan Bishop of Texas, who died on the final night of the House of Bishops' meeting in San Antonio, was buried here September 29. Rector of Trinity Church here for 15 years, Cilley had taught drama before entering seminary. He was a deputy to six General Conventions and consultant to the Prayer Book Revision Committee. He is survived by his wife Louise, a son Richard Clark, and a daughter Barbara Louise.

Reykjavik, Iceland

The executive committee of the Geneva-based World Council of Churches, at its semi-annual meeting here, has chosen Canberra, the capital of Australia, as the site of the Seventh Assembly to be held early in 1991. Previous Assemblies have been held in Canada (1983), Kenya (1975), Sweden (1968), India (1961), the United States (1954), and The Netherlands (1948).

Blacksburg, Virginia

After many years in a small, crowded, leaky cottage, the office of the Appalachian People's Service Organization (APSO) has moved next door to occupy part of Canterbury House, owned by Christ Church here. APSO's phone number and mailing address remain the same, but the new quarters will provide space for a library on Appalachian culture, economy, and heritage.

New York, New York

Dr. Walter Brueggemann and Sen. Thomas Harkin of Iowa are among those who will speak at a major conference on the farm crisis to be held at Riverside Church here November 14-15. Riverside and the National Council of Churches are co-sponsors.

Maseru, Lesotho

The general secretary of the Christian Council of Lesotho, the Rev. Michael Worsnip, a white South African, was deported because in a newspaper interview he suggested that death squads receive cooperation from the Lesotho government against African National Congress members here.

Toronto, Canada

The Rev. Elizabeth Kilbourn, the first Canadian woman to be nominated for bishop, failed to win in an election for Suffragan Bishop of Toronto. Kilbourn placed third on the first ballot, slipped on the second, and withdrew her name before the third which elected the Rev. Terence Finlay. Finlay served a number of congregations in the Diocese of Huron before becoming rector of St. Clement's Church here four years ago. He succeeds retired Bishop Desmond Hunt.



Lilongwe, Malawi—Dr. Charlotte Rappsilber has received a Fulbright grant to teach for the 1986-87 academic year at Kamuzu College of Nursing of the University of Malawi here. A lifelong Episcopalian, Rappsilber is dean of the School of Nursing at West Texas State University and a member of St. George's, Canyon, Texas.

Chicago, Illinois

The National Council of Churches' governing board rescheduled its November meeting after learning that the Hyatt Regency in New Brunswick, N.J., was owned by Johnson and Johnson, which has substantial involvement in South Africa. The board will now meet at McCormick Center Hotel here.

Silang, Cavite, The Philippines

The International Institute of Rural Reconstruction located here has received the 1986 Ramon Magsaysay Award for International Understanding for its work in promoting third-world development and training workers and farmers to organize around common concerns. The award, sometimes called the Nobel Prize of Asia, comes with \$20,000 which the Institute will use to expand its work. In 1985, the Presiding Bishop's Fund for World Relief also recognized the Institute's work with a \$7,500 grant.

Alexandria, Virginia

The faculty of Virginia Seminary, acting in support of a similar request from General Seminary faculty members, has written an open letter to members of the Anglican-Roman Catholic Interna-

tional Commission asking to discuss issues raised by recent Vatican actions against Roman Catholic theologian Charles Curran. Among the topics posed are: In what range of theological questions is diversity legitimate? Where illegitimate? What forms of primate intervention can our two Churches jointly envisage? The faculty members said they believe "the study should begin as soon as possible."

London, England

An English priest, the Rev. Joyce Bennett, ordained in the Diocese of Hong Kong in 1971, celebrated the Eucharist in Church House here during an event sponsored by the Movement for the Ordination of Women (MOW). Church House is a "royal peculiar," the personal property of the Queen and therefore not under the authority of the Bishop of London, an outspoken opponent of female priests. Because of the royal connection, Bennett's service may have violated civil as well as church law. Lecturing in the U.S. when news of the illegal service broke, Archbishop of Canterbury Robert Runcie said he is dismayed by the action and plans a full investigation. Bennett serves London's St. Martin's in the Field as pastoral assistant for Chinese ministry and does not ordinarily function as a priest.

Santiago, Chile

Roman Catholic Bishop Tomas Gonzalez claims to have a videotape showing Chilean soldiers dousing two teenagers with gas and setting them afire during anti-government demonstrations here in July. One youth, Rodrigo Rojas, 19, a resident of Washington, D.C., died, and Carmen Gloria Quintana, 18, remains in critical condition. The incident has embarrassed the military government and heightened the tension between it and the Church. Military officials first denied soldiers were in the area, and when witnesses placed them at the scene said they had given first aid to the victims. A civilian judge charged the commanding officer with negligence. Santiago's Juan Cardinal Fresno called for a thorough investigation of the incident. Bishop Miguel Caviedes, who was shot while at work in his study, believes the shooting is connected to his support of the cardinal.

San Antonio, Texas

During the meeting of the House of Bishops here, Presiding Bishop Edmond Browning announced the appointment of Ellen F. Cooke to be executive for mission support and treasurer of the Episcopal Church Center. Cooke, assistant treasurer of the Diocese of Virginia, will head the administrative support and financial management units, including building management, personnel, administrative services, shipping, information systems, finance, and some communication production functions. Cooke is married to the Rev. Nicholas T. Cooke, III, of Christ Church, Alexandria, Va.

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Leonard controversy stirs debate here and in England

by Janette Pierce

The relationship between a deposed Episcopal priest and his congregation and an English bishop who has "adopted" them is stirring controversy on both sides of the Atlantic. Even Archbishop Robert Runcie of Canterbury has made an unsuccessful attempt to dissuade Bishop Graham Leonard of London from visiting St. Michael's Church, Tulsa, Okla., and its former rector, John Pasco. Leonard is scheduled to confirm several parishioners.

The House of Bishops issued a strong statement on Episcopal jurisdiction (see page 7) which condemns interference by a bishop of one branch of the Anglican Communion in the diocese of another.

Pasco was deposed for violating his ordination vows when he defied Oklahoma's Bishop Gerald McAllister's order to resign from St. Michael's after the congregation reverted to mission status. McAllister told the House of Bishops meeting that he took this and other steps after an auditor found financial irregularities at the parish. At each step McAllister said he had the unanimous backing of the diocesan convention and standing committee. Pasco was tried in a diocesan ecclesiastical court

whose decision was later upheld by a Provincial court of appeals. A civil case is now pending in Tulsa County court on charges that Pasco diverted church property and funds to an independent foundation he established with himself as president.

Bishop Leonard accepted Pasco's contention that he and his congregation have been persecuted for holding "traditional" views: opposing ordination of women and using the 1979 Prayer Book. In June Leonard wrote Pasco to say he recognized Pasco's priesthood despite the deposition and that he considered the members of St. Michael's to be "faithful Anglicans." He said the Oklahomans were in communion with him in his role as a bishop "in the Church of God" rather than as Bishop of London, and he promised them "spiritual and pastoral assistance."

Episcopal bishops at the House of Bishops meeting said the office of bishop is not a "personal possession." After defending the integrity of U.S. diocesan boundaries and canons, their statement throws the present controversy back across the ocean: "We expect the Primate and the House of Bishops of other branches of the Anglican Communion to challenge, correct, and discipline any bishop of that branch of our communion who attempts by his physical presence or his episcopal office to enable a deposed priest of our Church or a removed vestry to circumvent the canons."

Within days after the release of the statement, the English House of Bishops placed the matter on its agenda for a meeting late in October.

Taking Note:

John Coleman, Jr., a board member of the Episcopal Urban Caucus and founder/director of the Peter-Paul Development Center, Richmond, Va., is Bishop **Peter Lee's** assistant for social and urban ministry in the Diocese of Virginia and Richmond city missionary □ **Francis MacNutt**, a former Roman Catholic priest with an international healing ministry, and his wife **Judith** plan to relocate their ministry to Jacksonville in the Diocese of Florida □ **Kristine Dahlberg** is Union Seminary's vice-president for finance and administration □ **Michael Barwell**, former Michigan newspaper editor, is communications officer and editor for the Diocese of Southern Ohio □ **Yu Toong Metsung**, wife of Taiwan's Premier **Yu Kuo-Hwa** and an Episcopalian, has launched a campaign for social improvement in that country □ **Ronald Arnatt**, director of music and organist at St. John's, Beverly Farms, Mass., is

the new president of the American Guild of Organists.

The Rev. **Nathan Baxter**, former St. Paul's College faculty member, is dean of Lancaster (Pa.) Theological Seminary □ Central Florida's diocesan historian, **Beatrice Wilder**, shared an Outstanding Team Award with the public elementary school teacher she has been assisting in Spanish-language teaching □ The Rev. **Charles Preble** and his wife **Jana Preble** recently took life vows in the Order of Agape and Reconciliation in Tajique, N.M. □ Dr. **Margaret Miles**, first tenured female faculty member at Harvard Divinity School, presented this fall's Blandy Lectures at the Episcopal Theological Seminary of the Southwest in Austin, Texas.

Retired business executive **Charles Tichenor** has left early retirement to become executive vice-president of St. Paul's College, Lawrenceville, Va. □ The Rev. **John Buchanan** of Macon, Ga., is the new canon pastor of Holy Trinity Cathedral, often called the American Cathedral, in Paris, France □ The Rev. **Jean Parker Vail**, who serves All Saints', Western Springs, and St. John the Divine, Burlington, Wis., is the first Episcopal woman ordained in that state.

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(Signed) Richard L. Crawford
Publisher

Baby boomers need Christ

I was most interested in [Tex Sample's comments on] baby boomer values (September) since I was born in 1957. [Sample] is quite right that tradition alone will not bring us to church. However, I was dismayed at the lack of resolution of our values and the ethics of the Church. Mainline Churches comfort themselves with [this delusion] as membership continues to decline, as if saying the problem must be with baby boomer values and not within the Church itself. Could it be partially the Church's own fault that a mass exodus continues?

I believe many in leadership positions have misused the privilege of the Lord's pulpit with sermons on vague and juvenile deism, abandoning any specific exhortation about the necessity of a personal relationship with Christ with the result being messages as deep as a driveway mud puddle.

Yes, this generation is unique and does have many problems. We have the same void in our lives that calls out for God as all previous generations have had. Each generation must be evangelized, or the Church will continue to decline. We don't need someone to play on a contrived attribute; we need Christ! We long to hear of the Christ of Scripture—the Servant/King. The Gospel has no need to be soft-sold for Jesus truly is Good News.

Robert Stiles
Indianapolis, Ind.

South Africa: Obvious evils

The September *Episcopalian* had three features on South Africa: articles by [Paul] Moore and about [Terry] Waite and the "Prayer for Light in South Africa."

The evils of South Africa's apartheid system are so obvious and the situation is so far from our own borders that it is easy to place ourselves squarely on the side of the angels and against the devils (in this case, the white South Africans). What is not so easy to do is to understand the complex historical, political, and social conditions in South Africa that cause the white South Africans to reform the system of apartheid so slowly.

Even the white South Africans (for the most part) repudiate apartheid. The question for them is how to make change without destroying the country. If we really want to help the whites and blacks in South Africa, we will try to understand what the Afrikaner ruling majority thinks and why even though we will not agree with them. This will require a certain capacity for objectivity which, alas, seems to be in short supply in this country nowadays.

I would like to suggest an addition to the "Prayer for Light in South Africa": the petition that God spare us from self-righteousness.

John A. Sanford
San Diego, Calif.

Statements of witness

How wonderful it was to read and rejoice in the recent "A Statement of Witness" [on an all-male episcopacy] (August) by no less than 11 of our apostolic bishops of the Episcopal Church, U.S.A. It stirred the souls of us who fear for the Church as her mind seems to be bent on being reconstructed in the image of man.

Frank Stephen Walinski, SSC
Omaha, Neb.

Two more bishops have asked that their names be attached to the Statement of Witness. They are E. Paul Haynes, Bishop of Southwest Florida, and John Charles, SSF, Bishop of Polynesia (retired).

William Louis Stevens
Fond du Lac, Wis.

Look for harmony, not division

The October issue [contained a dichotomy] I could not understand. On the one hand we discussed ecumenical relationships with Lutherans and Roman Catholics in positive terms. On the other we see an article that [implies] that because Utah is a state dominated by the "Church of the Latter-Day Saints," a local Episcopal church concluded it needed a parochial school.

I am not an advocate for or a representative of the Church of Jesus Christ

of Latter-Day Saints. I am Anglican Catholic, but I can assure my brothers and sisters these people are followers of Jesus Christ and not a cult which menaces other Christians to the extent that parochial schools are needed as part of a defensive mechanism.

Perhaps if all Christians were to try to find out a little more about the beliefs of other religious groups and how [they are] reflected in everyday life and to look for common ground and areas of agreement, there would be more harmony and love in this world.

James W. Deal
Pitman, N.J.

Dreams' healing power

Congratulations! The Episcopal Church seems to be ready to enter the 21st century with a depth and a perspective equal to the challenge of the times. Barbara Sims' article [on John Sanford] (September) is perceptive, advanced, and to the point. A renaissance [may be] stirring among us Christians that a humble, listening attitude toward one's dreams can result in the higher wholeness called healing, and I agree with Sanford that such receptivity is "all but lost." The problem, however, has always been the arrogance in the character of our shadows that guilefully judges or scapegoats others even as it projects onto one's unsuspecting neighbors, rivals, or enemies. This unconscious time bomb can be defused by taking back these projections—which is precisely what is needed to make us humble about everything, including our willingness to listen receptively to our dreams.

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." (Job 33:14-16)

Ironically, the divine (dream) spirit may break through, ambiguously and terrifyingly, for it is in no degree subject to our choice. Therefore, I would be remiss if I failed to remind my neighbor that, agreeing with Jung, "there can be no guarantee that it may not just as well be the Devil as the God. Even so, a radical healing may be possible.

George T. Eppley
Oceanside, Calif.

EXCHANGE

Altar available

For the price of transportation only, the following items are available: One 68-inch-wide altar, two altar rails (each 7 feet wide), one lectern with light, and 40 cane-bottom chairs. Contact the Church Home of Hartford, 289 Ridge Rd., Wethersfield, Conn. 06109, (203) 529-1803.

Attention: Canterbury Association Alumni

On Nov. 8, 1986, the alumni of the Canterbury Association of the University of Texas at Austin will meet for the sixth annual "Gathering of the Alumni." This homecoming for those who were members of Canterbury while at the University will feature a BBQ at Canterbury House, 209 W. 27th St. Those interested should contact the Rev. Seth Deleery (512-477-6839) or Kathy Mudge (512-255-9298).

Renewal happens in hearts and souls



by Richard Thomas Biernacki

We spend a great deal of time talking about just what religious communities do for and in the Church. This makes us tend to forget that *being* is more important than *doing*. I am here to say they have the distinct role, like it or not, of *being dangerous*. They don't have to be holy or better than anyone else; in fact, they can't be. They do need to be the dangerous conscience of the Church.

To carry out this task, we need to be dangerous to ourselves as well. We need to examine, with no bias, the things we do. We need to remember the work we do is just that—work. And, when that particular work is finished, we need to be dangerous enough to give it up and move on to other ministries.

We need to continue working at transcending the divisions of "traditional" and "non-traditional" and get on with the work of mission and ministry, of contemplation and witness. Without the traditional role models, communities like the Brotherhood of St. Gregory would not exist. At the same time, the Holy Spirit leads us into new avenues of expression, new ways of living, new kinds of groupings—new life! The Church feeds and, at the same time, is fed as a result of that new life.

My prayer for the future of the religious life in the Episcopal Church is we will not be concerned with names and types and categories. I pray we will be more concerned with what we are and what we do. The names and categories are only reflections of the reality. My own community has been in renewal for its whole life, and I hope we will continue to be so.

Renewal is not just something you do once—it is a lifelong process. All religious communities need to do three things now: rediscover the original charisma of their founders, reread the Gospel, and read the signs of the times.

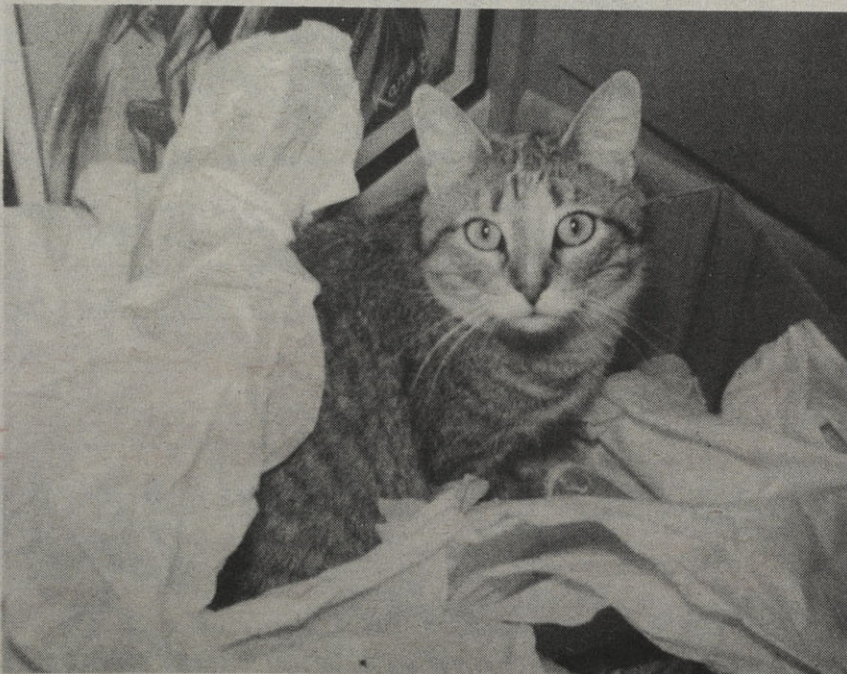
It's easy to feel that one has arrived. It's easy to become stagnant and complacent. It's much harder to find the road back and to renew because renewal is more than changing the habit; it's more than changing the books for our offices; it's more than changing our names. Renewal is in the heart and the soul.

Richard Thomas Biernacki, BSG, founder and superior general of the Brotherhood of St. Gregory, is secretarial assistant to the Executive Office of General Convention at the Episcopal Church Center.

Diocese of Kansas publishes Cycle A

Cycle A of "At Home with the Good News," which includes a synopsis of the Gospel reading, questions for discussion, and suggested activities for Advent, 1986, through Pentecost, 1987, is available from the Diocese of Kansas, Bethany Place, 833-835 SW Polk St., Topeka, Kan. 66612. Price is \$30. Make checks payable to Diocese of Kansas, AHWGNG.

THE EPISCOCATS



Karen Kuykendall

Well, I definitely refuse to be left behind!

Holiness makes the secular sacred

by James C. Fenhagen

The biblical vision of holiness is never something that is disengaged from life. Worldly holiness exists in people who are frail instruments able to remain faithful to a vision of human solidarity even in the midst of violence, people able to promote meaning in life in the midst of confusion, and people able to empower others with solace, courage, and hope. These are not simple tasks, nor are they tasks that can be accomplished apart from a personal sense of relatedness to the redemptive energy of God in the world. Wholeness in God's eyes mirrors human solidarity on a global scale. As Margaret Dewey has writ-

ten, "Christ in the life of the world means to know differently. It also means to live differently." It is in these areas of difference between what God has called the world to be and what we as sinful human beings have made it that holiness can be seen.

We can speak of holy worldliness when referring to those people whose activity in the world has a way of making something we normally think of as secular seem sacred. When Lewis Thomas writes of the life of a cell, or when we read of the heroic efforts of a surgeon to save one human life, we encounter the reality of the sacred. "To teach, heal, engineer, defend at the bar, or make beautiful things in a spirit of justice and helpfulness is to bend work toward the service of Christ's kingdom," writes the educator John Carmody. "To feed,

clothe, repair, or counsel as though people were members of one another, radical equals, is to baptize work and make it whole."

Holiness in everyday life is directly related to worship. Here the mundane is offered to God to be consecrated and given back for our use again. Holiness is the fruit of worship for worship takes us out of ourselves and places our lives in perspective. It opens us to the holy for it allows us to experience and recognize those special moments when the sacred and secular are made one.

In "A Father's Story," a beautiful story by Andre Dubus, a very down-to-earth Luke Ripley apologizes for his lack of interest or ability in the art of meditation, which he hears so many people speak about, and tells what it means for him as a very

secular man to participate week after week in the celebration of the Eucharist in his local church. He does not pretend that "going to church" is necessarily an experience of great fulfillment, but he notes what the habit of familiar patterns means to him. "Ritual," he muses, "allows those who cannot will themselves out of the secular to perform the spiritual as dancing allows the tongue-tied man a ceremony of love."

In a description such as this I find the holiness of God revealed. Not in a special act of superhuman or super-religious piety, but as the fruit of a kind of faithfulness that draws us into this world with an increasing sense of who we are in Christ and who it is He calls us to be.

Excerpted from *Invitation to Holiness*
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IN CONTEXT

Lay ministry gets its due at Church Center



by Dick Crawford

Who are the ministers of the Church? The Ministers of the Church are lay persons, bishops, priests, and deacons. — The Catechism

"The Outline of the Faith" makes clear the role of the laity in the life and governance of the Church, a role that should have been obvious given the fact that lay leadership has been strong in many areas for generations. Yet in many quarters it is not treasured and often it is stifled.

Over the last 15 or so years much has been said and written about lay participation in all areas of church life from functioning in the liturgy to the operation of parish and diocesan business. Venture in Mission, I think, probably did more to hold up lay ministry than almost anything we Episcopalians have undertaken in a long, long time. Venture called on people whose talents and interests had never been identified as useful. Dioceses sought those people out, and nearly every diocese that conducted a VIM program has active leaders who came to light as a result.

In the last several months our new Presiding Bishop has been assembling the team he needs to begin his term, reflecting his own leadership style. The mix of clergy and laity in his choices is markedly strong in lay executives.

Obviously the new Presiding Bishop values the experience of dedicated lay professionals. The significance of those choices in no way detracts from the talent and equal value placed on able ordained leaders. It does say, however, that for a long time the Church has talked a good game about lay ministry and its place, and now we're going to play that game at the highest level of church government.

The model has been in effect in lots of parishes and missions, as well as the Church Center, but never to the extent it is now.

Thanks be to God, and thank you, too, Bishop Browning.

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House of Bishops

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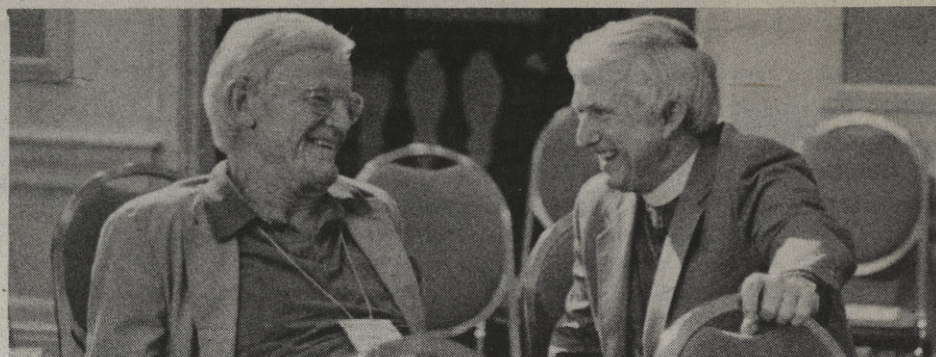
deposed Oklahoma priest and his congregation—though the statement does not name them—the bishops asserted the integrity of diocesan jurisdiction and said that for a bishop in another jurisdiction to contradict that autonomy is inappropriate (see story, page 3, and page 7).

Browning began the leadership discussions by talking about the values and assumptions that shape his own office and have been factors in his reorganization of the Episcopal Church Center and his decision to devote 70 percent of his time to travel. He asked his fellow bishops to discuss his presentation in small groups and report any questions or concerns.

He said collegiality, the need for

trust, the value of dialogue, the affirmation of diversity and its concomitant tensions, the inter-relatedness of his pastoral and prophetic roles, the importance of the relationship between Church and state, and his belief in traditional values are all assumptions that have shaped his ministry. He paid tribute to his wife and family and said he realizes his own spiritual well-being "has to do with the well-being of Patti and our family."

He spoke of the necessity for the Church to bear witness to the Gospel in the public arena but expressed regret that he has not been able to establish dialogue with the leaders of the present Administration who he said do not want to "solicit or value"



Bishop Paul Moore of New York and Presiding Bishop Edmond Browning

the viewpoint of the religious community.

Admitting he has been tagged a liberal, Browning said much of his ministry is based on traditional values of loyalty, patriotism, marriage, and the family and that he feels the Church should put greater emphasis on these values. He hopes "to organize our life together" around such values as trust, collegiality, and dialogue, and while he admitted the risks involved in inclusiveness—loss of identity, vagueness, loss of cohesiveness—he said the Anglican Church is at its best "when it holds together the tension of diversity. . . . Anglicanism has a high tolerance for ambiguity—it is a gift we give our religious partners." But he said it's a gift "we often fail to give to one another."

The bishops questioned Browning but voiced strong support for his approach, style of leadership, and the man himself. Later, at St. Mark's Church, near the bishops' meeting place, Browning spoke of Bishop Desmond Tutu's leadership and said the question is not how we support anti-apartheid forces in South Africa, "but how will we confront the racism that pervades all human society?"

Bishop Arthur Walmsley of Connecticut and Barbara Frey, wife of the Bishop of Colorado, reported on planning for the Lambeth Conference. Bishop James Ottley of Panama has been appointed to the Lambeth Planning Committee, which had not previously included a Spanish-speaking bishop.

Each working day had business meetings. In one Bishop Harry Shippo of Georgia reported on an episcopal visit with Bernard Cardinal Law who administers the "Pastoral Provision" under which the Roman Catholic Church accepts married priests and laypersons who have left the Episcopal Church. The discussions covered the "Anglican Identity Liturgy,"

based on the 1979 Prayer Book, which congregations of former Episcopalians use in their "Personal Parishes of the Pastoral Provision."

Shippo said five such congregations have been organized, and he reviewed the status of 83 Episcopalians in some form of Roman relationship: 26 married priests and three celibate priests have been reordained in the Roman Catholic Church; another four are waiting to be ordained; 17 have applied but not yet been accepted; 16 are in conversation with local Roman Catholic bishops; and 17 additional inquiries have been received.

The Standing Liturgical Commission reported on its work in developing inclusive language liturgies as directed by General Convention, and in a small group exercise the bishops responded to several papers on initiation into the Church, shared experiences with Communion for infants and children, and discussed their policies and procedures concerning reception of Christian adults from Churches without bishops in the apostolic succession.

The bishops asked the Commission to consider an appropriate commemoration for those who died in the holocaust and to work with the Standing Commission on Church Music to prepare a "clear and comprehensive" statement on the use of music in worship.

The bishops also considered a statement on Christian Moral Principles, necessary, said its proponents, because many members feel the Church has abandoned "traditional Christian morality concerning sexual behavior." The House referred the subject to the Commission on Human Affairs and Health, which is presently working in this area.

The bishops commended two papers to the Church for study: "Eco-

Continued on page 8

Bishops ask restraint in consecrating female bishops

In 1985 the House of Bishops underlined the 1976 General Convention action to admit women to the priesthood and episcopacy by saying it would not withhold consent from a woman elected to be bishop "on grounds of gender alone."

Last March Presiding Bishop Edmond Browning met with Anglican Primates, and they agreed to a thorough consultation on the subject, culminating in a discussion by all bishops at Lambeth in 1988. Browning appointed Bishop Edward Jones of Indianapolis to head an Episcopal committee to explore the ecclesial and ecumenical ramifications. Working with Jones are Bishops Arthur Williams, Roger White, and John Coburn; the Ven. Denise Haines and the Rev.

Charles Price; and Patricia Page and David Beers.

At this year's meeting, after hearing from bishops who do not agree with the action taken at Anaheim and taking into account consultation now underway, the bishops modified their previous position. In a 78 to 50 vote, they "acknowledged the concern of the Primates for restraint" in consecrating a female bishop before Lambeth meets in 1988.

Bishop Clarence Pope, who represented those who oppose consecrating women, reported on a meeting he and others had with Browning. Pope said those he represents seek a positive solution "grounded in pastoral principles" that will satisfy "the consciences of all parties."

Bishops' Resolution on Female Bishops

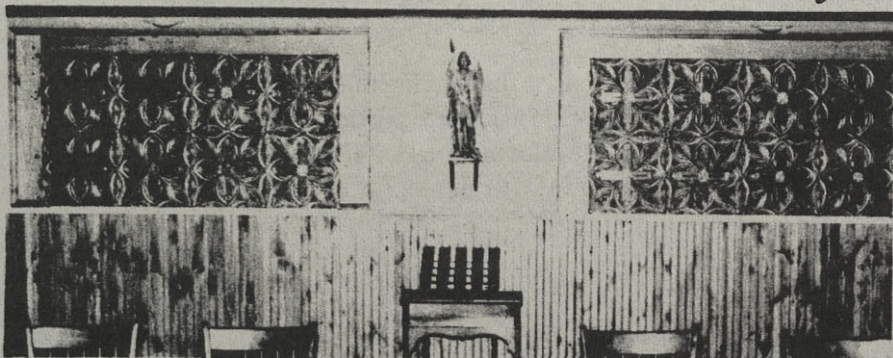
BE IT RESOLVED, that the House of Bishops reaffirms the action taken at the 1985 General Convention of this Church advising that we would not withhold consent to the consecration of any person as a bishop on the grounds of gender alone; and

BE IT FURTHER RESOLVED, that the House of Bishops notes with gratitude that the consultation with the Anglican episcopate throughout the world requested in that resolution is now in progress through the Primates of the Anglican Communion; and

BE IT FURTHER RESOLVED, that while recognizing the right of any diocese to proceed with episcopal elections, the House of Bishops does acknowledge the concern of the Primates for restraint in proceeding to the consecration of a woman as a bishop before the 1988 Lambeth Conference; and

BE IT FURTHER RESOLVED, that this action is in no way intended to imply that any Lambeth Conference could decide such a matter for any autonomous Province.

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A statement on Episcopal jurisdiction

The House of Bishops has been made aware of the circumstances surrounding the deposition of a priest in the Diocese of Oklahoma.

It is clear that the canonical process of the Episcopal Church in the United States of America was followed in specific detail in the charges, trial, and appeal procedure in that case. The Court of Appeals was presided over by the Bishop of West Missouri, and it upheld in every point the decision by the Ecclesiastical Court of the Diocese of Oklahoma.

The deposition was pronounced, and this person is no longer recognized as a priest in good standing of the Episcopal Church or of the Anglican Communion. The members of the Vestry of the parish served by this deposed priest have been placed under discipline by the Bishop of Oklahoma. The ownership of the property of this parish is being litigated in the civil courts of Oklahoma. It is important to note that the Standing Committee, the Diocesan Council, and the Diocesan Convention in Oklahoma have each by unanimous vote supported the process and conclusion of this situation.

As a response to these events, the House of Bishops of the Episcopal Church feels it necessary to make a statement on episcopal jurisdiction.

Following the American Revolution the Episcopal Church was organized in the United States on the basis of state boundaries. With the reception of bishops these units became dioceses. The missionary expansion of the Episcopal Church outside the United States has likewise been organized in geographically defined areas under a bishop. Articles V and VI of the Constitution of the Episcopal Church make the geographical nature of our Church explicit and clear.

In the United States new dioceses have been created by subdividing first a state and later any existing diocese with specific reference to which counties of the state were to be included in the new diocese and which were to remain in the old. Similar procedures have been followed in missionary dioceses. The canons allow each diocese the freedom to establish parochial boundaries within that diocese. In the absence of a diocesan provision to do so, parochial boundaries are to be set according to Canon I.13.

Bishops in the Episcopal Church are required to respect the integrity of diocesan boundaries and are not allowed to perform episcopal functions in a diocese other than their own except at the invitation of the bishop in whose diocese that function is to be performed. This would be the case whether or not such functions take place in an Episcopal church. Indeed, if a bishop is found to be "exercising episcopal acts in and for a religious body other than this Church... without the express consent and commission of the proper authority in this Church," he would be subject to trial and deposition on the grounds of abandoning the communion of this Church. (See Article III, Section 3 of the Constitution, Canon III.15.4(a), and Canon IV.9.)

It is the expectation of this House

of Bishops that the autonomy of the Episcopal Church will be respected by the other branches of the Anglican Communion and all their bishops. It is inappropriate for a bishop in another jurisdiction to assume that he has the authority to judge the competency of our canonical process or to contradict this process. It is equally inappropriate for a bishop to claim the authority which belongs to a Province to establish dialogue, enter into communion, or otherwise recognize schismatic groups that style themselves "Episcopal" or "Anglican." We expect the Primate and House of Bishops of the other branches of the Anglican Communion to challenge, correct, and discipline any bishop of that branch of our communion who attempts by his physical presence or his episcopal office to enable a deposed priest of our Church or a re-

moved vestry to circumvent the canons.

As bishops of the Anglican Communion we are convinced that the episcopal office is not a personal possession. It is the gift of grace recognized by the whole Church to the life of a particular diocese in a particular Province. The separation of Holy Orders and their exercise from jurisdiction strikes at the roots of catholic faith and polity.

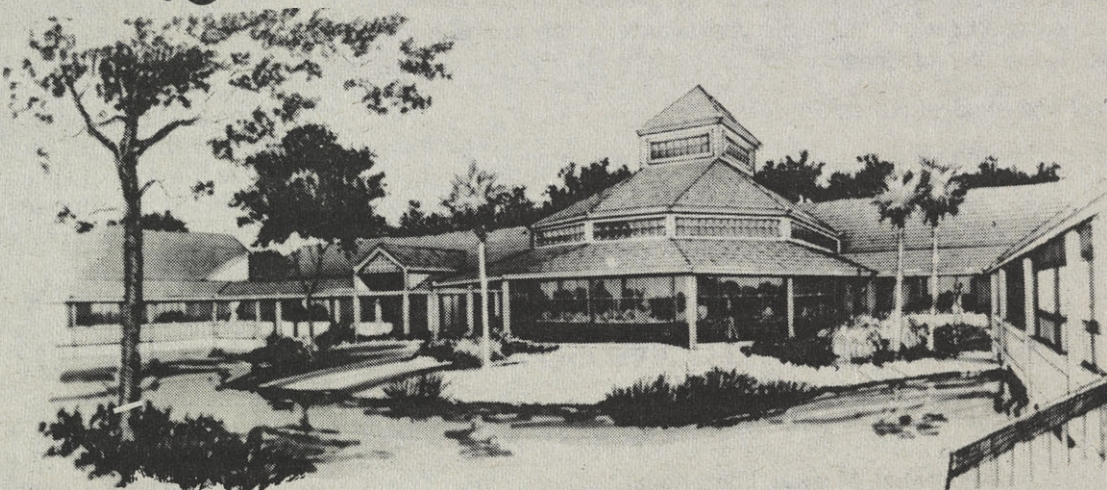
Episcopal trust and collegiality are at the heart of our corporate life. If a bishop of one Province can take under his pastoral and ecclesial care a deposed priest, a dismissed vestry, or a schismatic church, the order of the Church is compromised, trust and collegiality are violated, and the integrity of the decision-making process of every Province is destroyed. We regard these consequences with

gravity and hold these activities to be deplorable, destructive, and irresponsible.

We support the Presiding Bishop of the Episcopal Church in his efforts to communicate these convictions to those who might be predisposed to act contrary to these procedures and to the Primate and House of Bishops of that Province in which the offending bishop is canonically resident. A pastoral concern can be expressed only through acceptance of a common discipline under canonical authority.

Our prayer is that our branch of the Body of Christ may serve God in faithful communion with our Anglican brothers and sisters around the world, recognizing our mutual need of one another and our reliance on the Holy Spirit to lead us into all truth.

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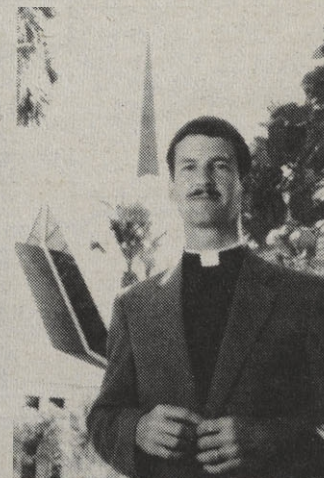
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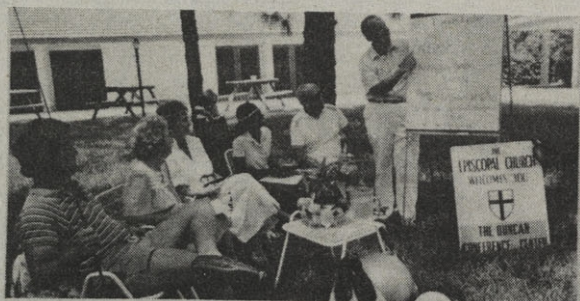
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Thanks for ordinary gifts

by Edward M. Berckman

What I'm thankful for this year is not so much special blessings, but some of the ordinary gifts of creation. We usually take them for granted—maybe we don't even consider them God's gifts—but when you think a little about them, thinking leads to thanking.

Thank God for families, for clumping us together biologically in a natural small group. We may not like everything about our families—or even every member—but how convenient to have parents who look after and nurture children; siblings with whom to grow up, play, and maybe even learn to fight; grandparents, uncles, and aunts who provide us with a sense of our rootedness in the past and in our communities. Most of us learn to love in families—and sometimes how *not* to love. But if we don't learn love in our families, it's hard to learn it anywhere else.

Thank you, God, for sex. It didn't *have* to be the way we mammals procreate—a physical, pleasurable way of expressing love between a man and a woman. What we have done with it—used it and abused it, made it a way of selling products—is another thing. But sex and sexuality are part of your creation and a wonderful gift.

Thank you for tears, O God, and

other physical way of expressing our emotions. Somehow tears give relief and let us show publicly what's happening inside us. Tears can mean different things—joy as well as sadness—but whatever they mean, they give us a way to share our feelings.

Thank you, God, for humor and laughter. We don't have to take everything seriously, even everything religious. Now and then we need the relief and joy of the cleansing power of laughter.

Thank you, God, for prayer. It enables us to stay in touch with you at any time, from wherever we are. And we can say anything at all with total freedom of expression because nothing shocks you. You've seen it all. And prayer is a way of expressing concern for others, even when we can't reach them any other way. Prayer is a gift we can keep learning better how to use as we see how others have used it and as we experiment with it.

To give us all these gifts shows how wise and loving you are. All praise and thanks be to you, O God.

Edward M. Berckman is sure all his thanksgiving is related to his recovery from a near-fatal automobile accident last year. He was editor of *The Church Militant* in the Diocese of Indianapolis and is now slowly returning to work with a half-time job as assistant at St. Paul's, Indianapolis.

House of Bishops meeting

Continued from page 6

economic Justice and the American Economy," which was prepared by the Urban Bishops Coalition, and "The House of Bishops' Pastoral Study on the Church and Its Ministry: Servant Ministry in a World of Power." The bishops asked that bishops, seminaries, standing committees, and commissions on ministry comment on the latter by Apr. 1, 1987, before the bishops' committee begins its final draft. The bishops also amended their rules to allow others to assist in preparing pastorals.

In speaking their mind to the U.S. government, the bishops asked the President to support anti-apartheid legislation and restore U.S. aid to Zimbabwe at "this time of important nation-building." The bishops also approved a modest fund that would underwrite sabbatical leaves for South African clergy, church workers, and families. Several bishops noted, however, that some U.S. clergy cannot afford sabbaticals and that many churchpersons in other nations also work in high-stress situations.

Following a speech by Bishop Sturdie Downs of Nicaragua and amendments by Bishop Leopold Frade of Honduras, the bishops passed a resolution opposing U.S., Soviet, and Cuban intervention—on opposing sides—in Nicaragua. They called on both the U.S. and Nicaragua to abide by international law and to support peace efforts such as those of the Contadora group. The House asked its members from Province IX to investigate and report in 1987 on allegations of religious oppression of Anglicans.

The bishops reaffirmed commitment to a Middle Eastern peace process which would assure the continuing existence of Israel "at peace with

a Palestinian homeland." They sent greetings to Bishop Samir Kafity and the Episcopal Church of Jerusalem and the Middle East and asked the Presiding Bishop and Executive Council to establish a committee to explore the situation of Palestinian Arab Christians, particularly in the Church of the Middle East, and to prepare a report for the next General Convention. They expressed concern at the Israeli government's withdrawal of the passport of the Rev. Riah Abu El-Assal, rector of Christ Church in Nazareth.

In morning sessions the bishops heard family therapist Edwin Friedman, management professional Edward Powers, and Bishop Bennett Sims, who now heads Atlanta's Institute for Servant Leadership, speak on aspects of leadership. Bishops wives joined their husbands for morning devotions by Japanese theologian Kosuke Koyama, who spoke on servant leadership, "The Hand Painfully Open." The wives joined their husbands, too, for a tour and dinner, "A Taste of West Texas," hosted by the Diocese of West Texas.

The bishops, who re-elected James Montgomery of Chicago vice-president, learned that their 1987 meeting will be in Chicago, preceded by a celebration of the centennial of the historic Chicago-Lambeth Quadrilateral.

Louisiana holds Advent event

The Diocese of Louisiana will sponsor "An Advent Event" featuring Bishop William and Barbara Frey along with the singing group, Fisherfolk, on December 4-6 in New Orleans. For information, write Diocese of Louisiana, 1623 Seventh St., New Orleans, La. 70115.

Participants find help for parish development at summer institute

Participants in the 1986 Parish Development Institute were enthusiastic: "I have a new lease on life in my parish." "I found an Anglican framework for parish development tasks." "There was a consistent, broad theoretical/theological overview and clear structure."

The Institute, co-sponsored by General Theological Seminary and the Order of the Ascension, attracted 27 participants—both lay and clerical—from 20 dioceses ranging from Los Angeles to Maine and Arkansas to Milwaukee during its second summer of operation. They represented large urban congregations and small rural missions. People came for a variety of reasons.

The Rev. Nancy Hatch-Wittig, rector of Church of St. John the Divine, Hasbrouck Heights, N.J., came "to find ways to make parish life healthy and whole and faithful. I wanted to sharpen my skills, be with other people who think parish ministry is important, and step back from the frenzy of programming to see the point of it all. I think small, struggling parishes are the new mission field. This program is the only thing I've seen anywhere that addresses my questions."

The Rev. James Lemler, rector of Trinity Church, Indianapolis, Ind., returned for his second session because the Institute "combines a strong theological base with developmental

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Faculty and staff of this year's Parish Development Institute, held at General Theological Seminary, were, back row, left to right, Mary Anne Mann, James Fenhagen; front row, Robert Gallagher, Mary Laney, and Alice Mann.

Halloween Treat

by Evelyn McKay

The bag of assorted candies was ready, and I'd been looking forward to visits from pint-sized goblins. But that Halloween morning my arthritis flared up, and by evening I could barely move. I couldn't possibly answer each knock on the door to distribute the goodies so I decided to fasten the candy bag to the screen door and watch the parade of trick-or-treaters from my darkened living room.

The first to arrive were a ballet dancer and three little ghosts. Each picked out a sweet in turn. When the last tiny hand emerged full-fisted, I heard the ballerina scold, "You're not supposed to take more than one!" I was pleased big sister would play conscience for the little one.

Hobos, hippies, gypsies, and skeletons followed. More children showed up than I had expected. Some might be returning for seconds. Perhaps I had offered too much temptation.

The candy was running low, and I was about to turn off the porch light when I noticed four more visitors. I was sure they hadn't been here before. The three oldest ones reached into the bag and pulled out Hershey bars. I held my breath, hoping there would be just one more left for the tiny witch. But when she pulled out her hand, all it held was a single orange jelly bean. Already the others were calling, "C'mon, Brenda, let's go. There's no one home to give you any more."

But Brenda lingered an extra minute. Deliberately she whispered, "Thank you, house. I like the jelly bean."

Words from Ephesians came to my lips: "Make melody in your heart to the Lord. Give thanks always for all things." Brenda had put a song in my heart and taken the arthritis pains from my knees.

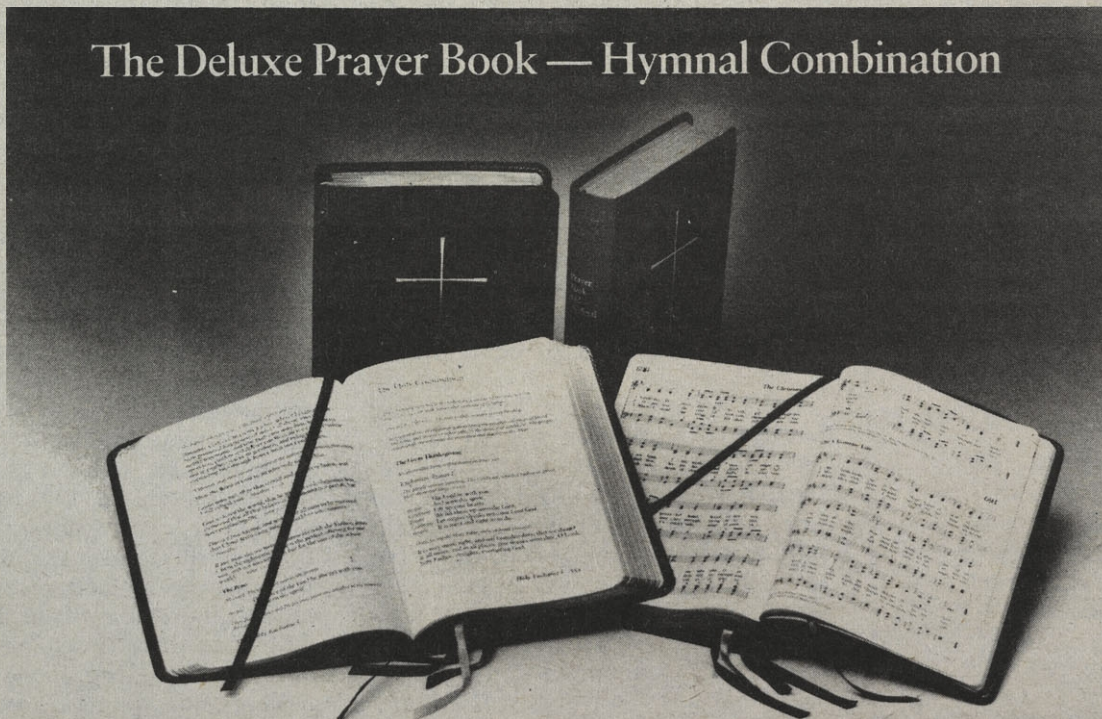
Evangelism event scheduled in Rhode Island

On November 14-15, Lutherans and Episcopalians in New England will hold an evangelism conference at which Bishop George Hunt of Rhode Island will preside.

For information, write Newport Festival, Box 487, Billerica, Mass. 01821.

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Let's talk sense about drugs

Continued from page 1

beyond the panic of the moment. Believe me when I say I don't minimize the problem. Once or twice a month I spend most of a night sitting with some poor slob/soul who is going through withdrawal from alcohol or drugs. When he starts wildly slapping himself at 3 a.m. because he feels cockroaches crawling all over him, I know what he's feeling. I've been there. And I remember with sadness the disintegration and death of too many friends and acquaintances ever to underestimate the devastating effects of drugs on the individual, the family, and society.

The problem has been, is, and will continue to be enormous. The way we will make the most progress, however, is by the "little" things we can do in our own communities.

To be realistic about the problem is to recognize the fundamentals:

- **Legal/Illegal:** The current furor concerns illegal drugs, but in fact the distinction between legal and illegal is blurred. Any use of drugs such as marijuana or cocaine is considered abuse while excessive use of alcohol is perfectly legal—unless it results in a crime such as drunken driving. Of the six most abused drugs in the United States, four are technically legal—alcohol, barbiturates, amphetamines, and tobacco. I'll ignore tobacco even though it is highly addictive.

Those of us who fought in World War II or the Korean War learned to think of the "uppers" and "downers"—dextradrine for night patrols and guard duty, barbiturates so we could sleep without nightmares. Tranquilizers were introduced some 30 years ago and quickly became #3 on the drug abuse list. If all our attention is focused on the "illegal" drugs, only a small fraction of the drug problem in America is being addressed.

- **A new epidemic?** Nobody knows. Estimates emerging from the catacombs of Washington are that anywhere between 10 and 24 percent of the adult population of the U.S. abuse alcohol or drugs. A major National Institutes of Mental Health study in 1984 estimated 5.2 percent alcohol and 2 percent drug abuse among adults. A considerably higher rate would be more accurate (10-12 percent sounds reasonable to me). The best guesses of people I respect are the combined rate of alcohol and drug abuse has remained relatively stable over the past 20 years or has declined somewhat. The "drug of choice" usually depends on the current fad in a particular segment of society.

"Crack" is the drug of the hour, but if cocaine disappeared from the face of the earth people would simply turn to another one of our vast pharmacopoeia of hypnotic, sedative, tranquilizing, hallucinatory, and pain-killing drugs. A large number of Americans now insist the use of mood-altering and mind-bending drugs is part of their imagined "right to happiness."

- **Accurate information:** Although cocaine (#6 on the abuse list) is unquestionably dangerous, marijuana (#2) may be less dangerous than either

alcohol or cigarettes. By exaggerating the dangers of marijuana, we have lost credibility. A young man with whom I discussed the much more dangerous hashish dismissed the subject with an airy, "It's just pot, isn't it?"

- **Mandatory drug testing:** In the short run, testing will catch a few illegal drug users but will not solve anything. I admit I'm sympathetic to the notion of testing air traffic controllers, but the ramifications of a national policy of drug testing are overwhelming: (a) the tests have a considerable margin of error and often give false positives; (b) one can easily deceive the tests; (c) to prevent falsification people conducting the tests must make sure the genital areas are first washed thoroughly (How? Do the washing themselves?) and then must personally watch every moment of the collection of the urine sample (How would you like this?); (d) testing is expensive and will become much more so; (e) if they don't want to bother with falsifying the tests, people who abuse drugs will simply switch either to a legal drug or something less easily detected.

"Legal" drugs are by far our greatest problem. Not even a fleet of AWACS planes will stop the supply of drugs (legal and illegal) coming into our country. Addicts and those who insist on the need for "something to relax me" can always find something even if that something is as foul tasting as aftershave lotion. Since our backwoods entrepreneurs now raise enough marijuana to make the U.S. self-sufficient, I assume they would find some way to produce cocaine if the supply were cut off.

We hear at length of the underground world of drug dealers; what we do not hear much about is the respectable middle class world that gets its highs from some combination of alcohol plus tranquilizers, amphetamines, or barbiturates, a combination more addictive and dangerous than either component by itself. Many public officials insist we focus our attention wholly on eliminating illegal drugs. From a law enforcement point of view this is a reasonable proposition, but it does not come to grips with our society's indiscriminate love affair with drugs.

I remember still the teenagers I knew in the early days of Haight-Ashbury who argued that their use of marijuana was "better" than their parents' use/abuse of alcohol; since adults had already established that some types of drug abuse was permissible, no one had answers that would convince those young people they were asking the wrong questions.

As with any commodity, drugs respond to the forces of supply and demand. We rightly fear pushers who create demand by ensnaring the young, but for the most part, the demand is already there.

I worry about my children with more reason than most: recent studies suggest children with an alcoholic parent may have a greater "genetic susceptibility" to addiction. How do

we help children in our drug-ridden society? Education, counseling, and treatment are among the essentials for a long-run solution.

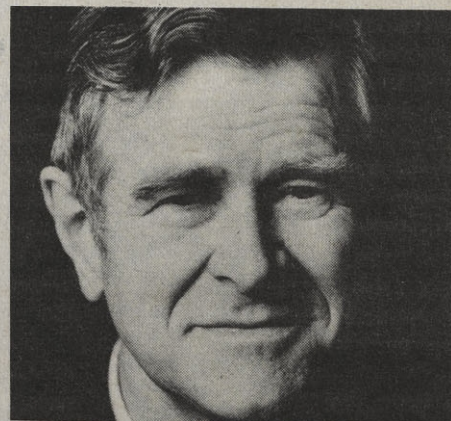
Education about substance abuse does make a difference. We need only look at the smoking habits of high school students today to see proof of how effective these programs can be. Does your school have an adequate program? Is the teaching done by someone who really knows what he or she is talking about? In many states the local community must take responsibility to insure that this happens. And as much as we would like to see the schools devote themselves solely to academic subjects, drug and alcohol awareness courses have unfortunately become a necessity.

Even those who are not deterred from experimenting with drugs are often helped in the long run by education. When I first joined an alcohol prevention support group, I was one of the youngest members in the San Francisco area; 27 years later, metropolitan areas commonly have one or more groups composed solely of teenagers. The change is due to teenagers having learned to recognize the early warning signs of addiction in themselves or their friends. The earlier a person seeks help, the more likely he or she can be helped. With substance abuse one question is always central: "How do I keep from starting again?" Despite D.T.'s and miscellaneous other horrors I managed to quit drinking numerous times; what's hard is staying sober.

Along with education our young people must have some place to which they can turn for help. Often they have what they would call "little" worries about what is happening to them or to their friends. If they have access to trained, non-judgmental counselors, they often discover these misgivings are fully justified. In my innocence I used to think this was part of the job of a school psychologist, but I know now this is not true in most communities. What about yours?

A quarter century ago this country had neither education nor early treatment programs. When the events symbolized by the words "Haight-Ashbury" created national hysteria, the federal government funded prevention and treatment programs. Unfortunately the effectiveness of these

Continued on page 12



Bishop Alexander Stewart will become senior vice-president for pastoral care of the Church Pension Fund, effective January 1. Stewart, former executive for administration at the Episcopal Church Center, will work with disabled and retired clergy and their families and next year will become responsible for the Fund's pre-retirement planning conferences.

For Helen Wray: Cursillo made difference



by Gloria White-Moore

Cursillo, says Helen Wray, carefully choosing each word, is "like dropping a rock into the water and watching the ripples go out, not know-

ing where they are going or if they will ever end."

For Wray, a newly-elected vestry member of St. Paul's Episcopal Church, Shreveport, La., who once became bored during church services, Cursillo's ripples continue to widen.

Formerly a self-described "luke-

Helen Wray looks on as Bishop Willis Henton of Western Louisiana signs her Education for Ministry certificate.

warm Christian" who was "treading water, waiting for something to happen," Wray attended a Cursillo six years ago and found it "a real revelation." A member of St. Paul's for 34 years, she now chairs the adult education committee, is a member of the lay ministry committee, is ECW treasurer, and would like to be a chalice bearer.

At age 61 she decided to enroll in

Education for Ministry (EFM), a four-year extension course in theology. "It has been the most enlightening thing I have been in for many years," says Wray, who received her EFM degree this year.

Not that she's ever lacked for enthusiasm. When her husband Charlie came home with a Comanche 250 airplane, she decided to learn to fly. She took her first lesson at 43 and received her pilot's license in 1966. After logging 1,800 hours of flying, she went on to become a flight instructor. With the license added to her accreditation as a secondary teacher, Wray was in demand as an instructor.

While flying used to take much of her time, these days she has channeled that same energy in other directions. She helped organize a special fund to aid Sarah Hoffman, an 8-

year-old girl born without arms or legs. Money received through memorials and other love offerings helps defray the continuing expenses of her care. Wray handles the paper work and writes acknowledgements to contributors.

Wray tries to do each day something she's never done before, and her zeal for helping others has rubbed off on her daughter and husband, both of whom are lawyers who have given up their practices to attend a missionary school in England.

Today, instead of fidgeting through services as she used to do, Wray feels she is a part of the body of Christ as well as the living Christ. "I no longer ask, 'Lord, why me?' Instead I ask, 'Lord, what would you have me do?'"

Gloria White-Moore often writes profiles of active churchpeople for *The Episcopalian*.

Brotherhood hears Frey on conversion

by William Ferguson

Nationally-known speakers, a full day's discussion of youth work, a clambake, and a private service at Boston's historic Old North Church were among highlights of the triennial convention of the Brotherhood of St. Andrew held in early August.

The 150 delegates, representing the Brotherhood's 4,500 members in chapters across the nation, heard Bishop William Frey of Colorado speak of the need for conversion, without which "the Church will die." Other speakers included the Rev. John Guest of St. Stephen's Church, Sewickley, Pa., and Suffragan Bishop Charles Burgreen of the Armed Forces. The Rev. Robert Golledge, rector of Old North, described his parish's life.

Youth ministry discussions included Boy Scouting, Teens Encounter Christ, and Youth for Christ as well as speeches by the Rev. Gene Robinson, Province I youth coordinator, and Bobbie Bevell, coordinator of youth ministries at the Episcopal Church Center. Steve Brightwell described his work in Honduras with Brotherhood sponsorship.

In legislative sessions delegates voted to raise annual dues from \$20 to \$30; retained the three disciplines of the organization—Prayer, Study, Service; and heard President Jerry Balcom of Nashua, N.H., report on the Brotherhood's growth in the Philippines, Ghana, England, and in a refugee camp in Thailand. The Brotherhood's Farm Project in Uganda suffers because of civil unrest there, he said.

William Ferguson is co-editor of *The New Hampshire Churchman*.

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☐ Please send me more information about sponsoring a child.

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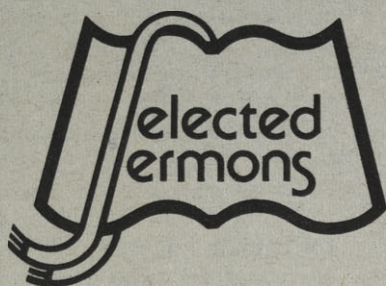
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Midwest youth visit Nigeria

Eleven people—eight young people between the ages of 17 and 19 and three adults—were inducted into the Province of Nigeria's Anglican Youth Fellowship in August. Criteria for membership is based more on a person's relationship with the Church than with age, and the midwestern youth were deepening their relationship with the wider Church in a visit to their Province-to-Province companions.

In three weeks in Nigeria the group attended the National Anglican Youth Fellowship conference; bounced over dirt roads; ate freshly baked bread, bananas, and ground nuts purchased through the car window from street hawkers; awoke in the early morning to horns and exhaust fumes in the seaport city of Lagos; and gave their opinions in answer to their hosts' questions about South Africa, terrorism, and the spread of Islam. And they brought home lasting impressions. Jeanette Girton says she will never again take for granted the luxury of turning on the faucet for fresh water.

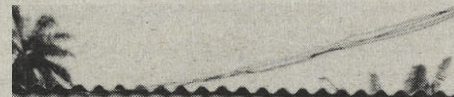
In a short service in his chapel Bishop B. C. Nwankiti of Owerri said he prayed the young people will remember not the problems of the country, but the growing African Church and its life. Indeed, the Episcopalians were impressed by the rich heritage of African music with drums and shakere and the movement of dance in the services, whether in the choirs'

The Province V group poses, at right, with their hosts in Ibadan, Archbishop and Mrs. Timothy Olufosoye of Nigeria, and, below, with Bishop John K. George of Benin.

processing or in the congregations' coming up for thanksgiving.

Members of the group included Girton of Northern Indiana; Cassandra Brower, Michael Clay, and Bill Tarrant of Michigan; Eric Austin of Arkansas; Greg Fleenor of Western Michigan; and Stephanie Foster and Scott Ewing of Indianapolis. Adults in the group were Janet Lewis, chairwoman of the Province V task force on companions in mission, and the Rev. Messrs. Joseph Rider, formerly of Milwaukee, and David Brower of Michigan.

Admission to Nigeria requires a visa, which is not easy to obtain. Thus Americans are not frequent visitors to this country which is predominantly Moslem in the north and west and predominantly Christian in the east.



Let's talk sense about drugs

Continued from page 10

programs is always hard to quantify and thus hard to justify to accountants. The cuts in the five years since 1981 amount to about 50 percent; if adjusted for inflation, cuts are correspondingly deeper. These programs are funded now at about the same level as they were in 1971.

We have to be willing to fund these programs adequately and to say to politicians—and to ourselves since we allowed the cuts—"You were wrong to starve these programs. Our young people must have help when they need it." If necessary we will have to add, "This is no time for debates over whether the states or the federal government pays. Let's do it."

Education and treatment programs lack the glamor of a televised drug bust. The results are usually invisible to all but those closest to the person afflicted. If we're sensible, we'll admit education and treatment programs and counselors range from excellent to hopelessly inadequate. The answer is to work to improve what we have already instead of trying to find some quicker and nonexistent way. No shortcuts exist.

On the local level, we can all do something. Episcopal clergy have received information on recommended parish policies that may sound insignificant but make a difference: Never offer liquor unless you also serve a non-alcoholic drink; always have food when you serve drinks; never allow a social church group to center its activities around booze; emphasize alcohol and drug awareness weeks, among others. These are substantial advances beyond where our Church was 20 years ago.

Beyond this action we can all:

- Support education programs on substance abuse in schools and for adults identified as having a problem;
- Support alcohol and drug awareness programs for the general public;
- Fight to have enough trained counselors in our communities;
- Support police and judges in being tough about any substance abuse, legal or illegal, and especially those involving minors;
- Tell parents over and over not to encourage the young to use alcohol in the mistaken hope their children will then not experiment with other drugs;
- Support funding for state-run treatment centers;
- Support the development of halfway houses, either private or publicly funded; and
- Do the "little" things in our parishes and communities, such as those recommended by the various public and church groups organized to work against alcohol and drug abuse.

In the past more attention and money have become available during a scare about a new drug used by the young only to dry up as it fades from our memory. If a drug scare once again generates sufficient attention and funding, then maybe "crack" will have brought about a positive result.

Paulding James is vicar of Holy Trinity Church, Grangeville, Idaho.

From the Presiding Bishop



If South African youth lose faith, we lose, too

In September I traveled to Cape Town, South Africa, for the enthronement of Bishop Desmond Tutu as Archbishop and Primate of the Church of the Province of Southern Africa. The space available to me in this letter is inadequate to share my experiences of those days spent with our sisters and brothers in South Africa.

I invited a number of Episcopalians to join me in a delegation to the enthronement as a witness to our Church's support and commitment to Bishop Tutu and to those who, through nonviolent means, seek peace and justice in that tortured country. We traveled with the new Primate of Canada and the Primus of Scotland and joined a great company of Anglicans from our worldwide communion. The presence and participation of the Archbishop of Canterbury underscored the significance of the event.

No doubt you have seen and heard a great deal about the service, and I will not try to repeat here what journalists have done so well. However, I do want to share with you one great learning from my visit: The school children have put apartheid on the defensive.

Of South Africa's black population of 20 million, 60 percent are under the age of 18. In an international publication, one white South African wrote, "If he has gone to school at all, the black child has a 70 percent chance of graduating as a functional illiterate, taught by teachers of whom 80 percent are underqualified, in a strictly segregated system of 'Bantu education' designed to keep blacks in servile positions, and financed at a per capita rate one-seventh that for whites."

I read a series of interviews with young black students, and they jolted me to think not only of present troubles, but of the future. One 15-year-old said, "How do we go to school when the army is there arresting us and accusing us of being trouble-makers? If there is a meeting to discuss student grievances like corporal punishment and crowded classrooms and lack of proper facilities, they say we are instigators and take us to jail. . . . Most young people do not believe in the Church because it does not address itself to the problems of the people. . . . If this is a Christian country, why do they send the army to kill babies?" During my visit to the Cross-

roads settlement outside Cape Town, we were always made aware of the army's presence which dramatically illustrated this youngster's statement.

Last year over 200 school-age children were killed by police action. In an internationally-acclaimed documentary film, *Witness to Apartheid*, partly funded by the Episcopal Church, we are witnesses to the brutal treatment meted out to children in the streets, in their schoolrooms, and in detention. As I traveled home from South Africa, over the quiet hum of the airplane's engines the questions kept playing in my ears: What about the children? The children of today? The children of tomorrow?

If the children are kept illiterate, if they are brutalized, if they lose faith in institutions like the Church, if they see no hope for the future, how can we expect them to act? What will become of the dreams and visions and hopes of the 12 million black children in South Africa? And what can we do about it? What can you and I, thousands of miles away, separated by culture and perhaps race, do to help the children and their future?

At the moment, we can do something. I have asked the Presiding Bishop's Fund for World Relief to continue and intensify its assistance, through the Church in South Africa, in providing education and leadership training as well as small business development grants, which give hope to South Africa's youth. Such programs are vital to the future of that country if South Africans of all races are to fulfill their potential as leaders. I am counting on the generosity of Episcopalians to help meet the current and future needs of their sisters and brothers in South Africa.

I promise this is just the beginning. My visit to stand beside my dear friend Desmond Tutu has helped me to look beyond apartheid. I want to be a part of the building of a new South Africa. Let's start with the youth.

Faithfully yours,

Edmond L. Browning

Edmond L. Browning
Presiding Bishop

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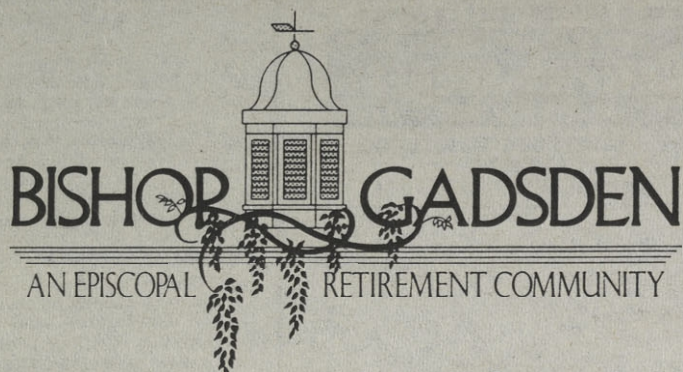
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Ecuadoreans from the country's 175 congregations joined in the consecration of the new Cathedral in Quito, in background.

Ecuador, Connecticut celebrate joint venture

Ecuador has a new cathedral in Quito and 14 other church buildings, thanks to a seven-year giving program by the people of the Diocese of Connecticut.

Early in September, 19 Connecticut churchpeople were in Ecuador to attend the consecration of the Cathedral of the Lord by Bishop Adrian Caceres of Ecuador and Bishop Arthur Walmsley of Connecticut. Begun in 1970, the Ecuadorean Episcopal Church has over 20,000 members in 175 congregations and is one of the fastest-growing dioceses of the Anglican Communion.

The latest Connecticut contribution, which was also consecrated in September, is a building in a barrio in the coastal city of Guayaquil, built with funds from Trinity Church, Southport. Like the other churches, but unlike the Cathedral, the Guayaquil structure is stuccoed cinderblock with a corrugated tin roof.

Six members of the Connecticut delegation stayed in Ecuador as the eighth group of "Ecuador pilgrims," groups that have spent two to three weeks touring the diocese. This group is visiting the Oriente province, home to isolated groups of Indian tribes. Last year the Auca tribe asked Caceres to send them a priest, a Quechua-speaking tribesman.

U.S. not melting pot, but salad bowl, bishop tells world mission meeting

by Richard Kew

"A magnificent missionary opportunity" was the way the Rev. Asa Butterfield, Hispanic missionary for central California's Diocese of El Camino Real, described the Episcopal Church's growing ministry with ethnic communities. Butterfield was a presenter at the eighth annual World Mission Conference held this summer at the University of the South, Sewanee, Tenn.

The United States today, Suffragan Bishop Oliver Garver of Los Angeles told the 90 participants, is no longer a modifying melting pot, but a salad bowl in which ethnic groups retain their distinctiveness. The Church must be sensitive to these cultural differences.

The Rev. Daniel Sullivan, rector, and parishioners of the Church of the Good Samaritan, Paoli, Pa., shared a vision of "four roads from the altar" leading to Jerusalem, Judea, Samaria, and the ends of the earth. Assisted by a multimedia presentation, the

Good Samaritan group described their large suburban parish, for which Jerusalem is their local community, and how through overseas mission efforts they reach the ends of the earth.

The Good Samaritan group interpreted a long-term, reciprocal involvement with a group of inner city congregations as Judea and the parish's 14-year commitment to the Episcopal Church on the Pine Ridge Oglala Sioux reservation in South Dakota as Samaria. Among the presenters were representatives of the inner city parishes and the Rev. Francis and Freda Apple from Pine Ridge.

At the closing Eucharist, Garver told participants, "Our vocation is to be evangelists in the communities in which we live and work and play" because "a world starved for love does respond when it sees love in action."

University of the South, the Episcopal Church Missionary Community, the South American Missionary Society, and the Episcopal Church Center sponsored the conference.

W. Richard Kew is executive director of SPCK/USA in Sewanee, Tenn.

Parsonage representatives meet with Runcie

Archbishop of Canterbury Robert Runcie expressed concern over the worldwide AIDS crisis and plans to meet with Bishop William Swing of California and Presiding Bishop Edmond Browning on the subject, report two representatives of San Francisco's Parsonage, which works with homosexuals.

Tom Tull and Ron Washburn met with Runcie, and Tull addressed the Christian Action on AIDS conference

in London. Tull was also one of 12 people invited by the World Council of Churches to participate in a consultation on ethical issues and AIDS in Geneva, Switzerland. The consultation drafted a position paper which the governing body of the World Council will consider at its next meeting.

Washburn and Tull also met with AIDS organizations in Germany, Switzerland, and the Netherlands to form international links with the Episcopal Church's Hope and Help Center at The Parsonage (1-800-AID-TALK).

Religious orders and Christian communities meet

Some 30 representatives of 18 religious orders and Christian communities in the Anglican Church met at St. Margaret's Convent, Duxbury, Mass., early in September. Sponsored by the Conference on the Religious Life in the Anglican Communion in the Americas (CORL), an association of 21 religious orders for men and women, the meeting began with a presentation by Mother Anne Marie, SSM, superior of the Society of St. Margaret. Her emphasis on the commonality of religious life and mission set the tone for the cooperative venture.

The Rev. Richard Valantis, chaplain to the Sisters of St. Margaret and New Testament professor at Harvard Divinity School, moderated the three-day gathering on "Life in Jesus' Ministry." It was the first time representatives of religious orders and Christian communities have come together for a three-day shared program.

The Rev. Andrew Rank, SSP, CORL president, spoke on the history of the religious life in the Anglican Church from the founding of communities in the 1840's to the present. He quoted Bishop Rutt of Leicester, "We are now living in the fourth period of the revival during which new communities are being formed and each order is being asked to review its mission."

Present at the gathering were representatives of religious orders whose members take the threefold vows of poverty, celibacy, and obedience and who live in community. The second type of community represented was married and single persons who live in community; the third group was married and unmarried men and women who do not live together but who share a common rule of life, such as the Brotherhood of St. Gregory or the Worker Sisters of the Holy Spirit.

Brother Tobias S. Haller, BSG, a member of the Brotherhood of St. Gregory, spoke of canonical changes needed for religious orders and Christian communities and addressed some of the broader issues pertaining to religious groups seeking national church recognition under what is now Canon III-28.

Dennis and Elizabeth Kelley, who head the Community of Christian Family Ministry, an intentional community of married and single people in Vista, Calif., shared their thoughts about Christian love and reconciliation and the need for Jesus Christ to be at the heart of all Christians' lives, especially those in religious community.

In the final session, the following subjects were raised:

- Traditional religious orders have much in common and need to talk about their particular way of life, especially vows, accountability, liturgical prayer, and renewal;
- Christian communities need to explore their relationships together and perhaps form some sort of group to discuss common problems and orientations;
- Traditional orders and the newer communities, which share mutual in-

terests, need to practice better communication skills, perceive the variety and breadth of the Gospel and the history of their type of order of community in light of the mission of the Church, methods of prayer, and healing in community; and

- Individual religious orders and Christian communities might covenant for mutual support and encouragement in prayer of each other. This would provide a spiritual and intellectual cross-fertilization which would respect the differences in the manner of life and yet affirm the unity of vision and mission.

The Rev. James Madden, SSJE, and Sister Catherine Louise, SSM, planned the liturgy for the conference.

A second conference will be held November 17-19 at St. Andrew's Priory, a Roman Catholic Benedictine

monastery and retreat center in Valyermo, Calif. Bishop Frank Griswold, new chairman of the House of Bishops' standing committee for religious communities, will attend. For information, contact Barbara Laffoon, (619) 568-2200.

CPC awards \$17,000 around world

Thirty-three recipients from around the world will share over \$17,000 awarded by the National Books Fund committee of the Church Periodical Club (CPC) in September.

At a meeting in Wisconsin committee members considered 36 requests. Grants include gifts to libraries in Korea and South Africa, the Philippines and Brazil, as well as money to buy Bibles for a prison ministry in

Texas and a deacons' training program in Navajoland.

The Church Periodical Club, which celebrates its 100th birthday in 1988, provides free books and related materials to those engaged in the Church's mission. CPC depends totally on volunteers and donations. In some instances, diocesan CPC funds will partially support specific projects.

The Church Periodical Club's sole purpose is to provide printed materials. Annual letters are sent to Episcopal seminaries, asking for the names of students who qualify for book awards. Requests for money to establish or improve libraries are constantly received at the national CPC office at the Episcopal Church Center in New York City. Gifts provide the money for granting sessions which are held at six-month intervals.

—Helen Ferguson

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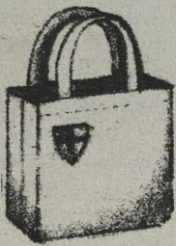
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'The only safe way to mix politics and religion is carefully, in prayer

by Eugene Peterson

Prayer is a political action. Prayer is social energy. Prayer is public good. Far more of our nation's life is shaped by prayer than is formed by legislation. That we have not collapsed into anarchy is more because of prayer than the police. Prayer is a sustained and intricate act of patriotism in the largest sense of that word—far more precise and loving and preserving than any patriotism served up in slogans.

The single most widespread American misunderstanding of prayer is that it is private. Strictly and biblically speaking, there is no private prayer. When we make prayer private, we embezzle the common currency that belongs to all. When we engage in prayer without any desire for or awareness of the comprehensive, inclusive life of the Kingdom that is "at hand" in both space and time, we impoverish the social reality that God is bringing to completion.

We can no more have a private prayer than we can have a private language. A private language is impossible because every word spoken carries with it a long history of development in complex communities of experience. All speech is relational, making a community of speakers and listeners. Likewise prayer.

Prayer is language used in the vast contextual awareness that God speaks and listens. We are involved, whether we will it or not, in a community of the Word, spoken and read, understood and obeyed (or misunderstood and disobeyed!). We can do this in solitude, but we cannot do it in private for of necessity it involves an Other and others.

The self is only *itself*, healthy and whole, when it is in relationship and that relationship is always dual, with God and with other human beings. Relationship implies mutuality, give and take, listening and responding.

"I wonder whether you realize a deep, great fact, that souls, all human souls, are deeply interconnected, that we cannot only pray for each other, but *suffer* for each other," wrote Friederich von Hugel to his niece when she was learning to pray. "Nothing is more real than this interconnection, this gracious power put by God into the very heart of our infirmities."

How do we develop not only as Christians, but as citizens? How else but in prayer? Many things—ideas, people, projects, plans, books, committees—help and assist, but the "one thing needful" is prayer.

The best school for prayer continues to be the Psalms, which also turn out to be an immersion in politics. The people who teach us to pray in the Psalms were remarkably well-integrated in these matters. Prayer was their characteristic society-shaping and soul-nurturing act. They prayed when they were together, and they prayed when they were alone, and it was the same prayer in either setting. These prayers, the Psalms, are terrifically personal; they

are at the same time ardently political.

Politics, although smudged with greasy adjectives, is a word that cannot be abandoned. Derived from the Greek word *polis*, or city, it represents everything people do as they live with some intention in community, as they work toward some common purpose, as they carry out responsibilities for the way society develops. Biblically it is the setting in which God's work with everything and all people comes to completion. He began His work with a couple in a garden; He completes it with vast multitudes in a city.

For Christians, "political" acquires extensive biblical associations and dimensions. Rather than look for another word untainted by corruption and evil, it is important to use "politics" just as it is so we are trained by it to see God in the places that seem intransigent to grace. People who warn "religion and politics don't mix" certainly know what they are talking about. The mix has resulted in no end of ills—crusades, inquisitions, witch-hunts, exploitation. All the same, God says "mix them."

But be very careful how you do it. The only safe way to mix them is in prayer. It is both unbiblical and unreal to divide life into the activities of religion and politics, or into the realms of sacred and profane. But how do we get them together without putting one into the unscrupulous hands of the others—politics using religion or religion using politics—when what we want is a true mixing, politics becoming religious, religion becoming political? The only way it has ever worked is by prayer. Prayer is the only means that is adequate for the great end of getting these polarities in dynamic relation. And the Psalms are our most extensive source documents showing this in action.

Examine two psalms as an example. Psalm 1 is a laser concentration on the person—"Blessed is the man...." Psalm 2 is a wide-angle lens on politics—"Why do the nations rage...?" God deals with us personally; at the same time He has public ways that intersect the lives of nations, rulers, kings, and governments. Psalm 1 presents the person who delights in meditating on the law of God. Psalm 2 presents the government that God uses to deal with the conspiratorial plots of peoples against His rule. All the psalms that follow range between these introductory poles with no division between the personal and the public, between self and society in the life of faith.

Contemporary Americans love Psalm 1 and ignore Psalm 2, but Christians at prayer reunite what everyone seems hell-bent to put asunder. Praying the Psalms—or after their manner—breaks through the barrier of ego and moves aggressively into the Kingdom that Christ is establishing. When so many Christians have reduced prayer to a private act and others bandy it about in political slogans, we must recover the "King-

dom" dimensions of prayer.

People who meet in worship and offer themselves in acts of prayer are doing what needs to be done. Their acts of prayer are not restricted to what they do on their knees or at worship. Even as the prayers move into the society, they also move us into the society. We learn to be obedient to what the Spirit is doing in us and not envy or criticize those whose obedience carries them down different paths. Sometimes what others are doing looks like disobedience, and sometimes it is as they abandon the passion for prayer in the passion for action. But the faithful who continue at prayer enfold the others and sustain them in the petition, "Deliver us from evil."

The motives of these people who pray are both personal and public, ranging from heaven to earth and back again. They do it out of self-preservation, having been told on good authority that only the one who loses his life will save it.

They pray as an act of patriotism, knowing that life is so delicately interdependent that every act of pollution, each miscarriage of justice, any capricious cruelty, even when occurring halfway across the country or halfway around the globe, diminishes the person who isn't immediately hurt as much as the person who is. This insight is not specifically Christian, but the strategy is.

Prayer is a repair and healing of the interconnections that drive to the source of the disastrous divisions between the holy and the world, and it pursues the process of healing to its final and most comprehensive—settling for nothing less than the promised new heaven and new earth. This passion for the unseen in no way detracts from involvement in daily affairs that are emphatically visible: working well and playing fair, signing petitions and paying taxes, rebuking the wicked and encouraging the righteous, getting wet in the rain and smelling the flowers—the tremendous kaleidoscopic assemblage of bits and pieces of touched, smelled, seen, and tasted reality that is received and offered in acts of prayer in obedience to the dominical command, "Render to Caesar the things that are Caesar's and to God the things that are God's."

Eugene H. Peterson is a Presbyterian minister and professor at Towson State University, Baltimore, Md.

Taken from *Earth & Altar* by Eugene H. Peterson © 1985 by Inter-Varsity Christian Fellowship of the USA and used by permission of InterVarsity Press, Downers Grove, Ill. 60515.

Ethics of Aging subject of Atlanta meeting

The American Society on Aging will sponsor a program on Religion, Spirituality, and Aging January 14 in Atlanta, Ga. Questions that will be considered include: Is the religious community ageist? Are secular service providers uncomfortable with their clients' spirituality?

For information, write or call the American Society on Aging, 833 Market St., Suite 516, San Francisco, Calif. 94103, (415) 543-2617.

HAVE YOU HEARD . . .

Still number one

While many churchpeople decry the "state of the Church" in what is often termed post-Christian time, in Great Britain churches and cathedrals remain the top tourist attractions. Figures from the English Tourist Board show that all but one of the 30 top historic buildings with free admission are either churches or cathedrals. Westminster Abbey tops the list with 3.5 million visitors in 1985. St. Paul's, scene of the wedding of Prince Charles and Princess Diana in 1981, has now reached second place with 2.5 million visitors. The third most popular church is York Minster.

Says it all

Paul F. M. Zahl, a priest who writes a regular column for the Diocese of New York's paper, *The Episcopal New Yorker*, writes often of the human condition, noting, "*La plus ca change. . .* Human pain and human aspirations for love and human narcissism and human forgiveness are never not with us." Something in a recent article reminded him of the first baptism he performed in New York. As he tells it, "A smart lady, a college teacher, came to be baptized. When, with her husband and brother-in-law and another friend, she came for instruction, we came to that phrase in the old Prayer Book when the minister asks the candidate, 'Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?' I winced and in my mind's eye covered my ears. Though I believed the words, I assumed this group would find them atrocious. Imagine my shock when one of them nodded his head and said, 'Boy, does that say it all!'"

When less is more

Marian Greene of Sarasota, Fla., shares this remembrance of Mrs. Elizabeth Dobbins who lives in Plymouth Harbor retirement home there. In 1969, while Mrs. Dobbins and her husband were living in Punta Gorda, he was hospitalized in Sarasota with what became a fatal illness. Mrs. Dobbins says, "I had a room in a motel. And nothing else." Brought up a Presbyterian, she could find no church of that denomination but discovered the Episcopal Church of the Redeemer nearby. "I couldn't hang around the hospital all the time, and I knew nobody. I didn't feel like shopping nor seeing a movie. I was so distressed, so lonely, but I couldn't talk to anybody. The Church of the Redeemer was beautiful and peaceful and quiet. I would go in and sit quietly for

an hour nearly every day. A few people began to recognize me and say, 'Good morning.' Sometimes one of the clergy would say a few words of greeting. Nobody bothered me. I just rested and sometimes didn't even think. I love that church. I still love the memory of what it did for me."

Peace Cross returns

For those who fondly remember the Peace Cross of a decade ago with its combined round peace symbol topped by a cross, the fact that the Episcopal Peace Fellowship has found a brass worker who will make them again will come as good news. A two-inch high plain brass peace cross costs \$10. Checks should be made out to Ann McElroy at 1358 S. Stelling Rd., Cupertino, Calif. 95014.

Speaking in many tongues

U.S. readers with English as their second language deserve part of the credit that fully half of the 22 million volumes of the *Good News Bible* distributed in the past 10 years by the American Bible Society stay right here. Even more impressive are figures for the *Good News New Testament*, perhaps more familiar as *Good News for Modern Man*, 20 years old this year, with 75 million in circulation. But simplified English is far from the only language of concern to the over 100 Bible Societies of the world. In the works are Scripture translations in 555 languages. Readers of 348 of those languages will be seeing at least a portion of Scripture in their native language for the first time. Add those new languages to the 1,829 in which at least one book of the Bible is already available and . . . one way ticket to Babel, anyone?

Church School series offered

"Plant a Seed," a church school curriculum written by Canadian Mary Downey, is now in its fourth year. Year 1 concentrates on the Old Testament, the Lord's Prayer, the Creed, and Palestinian life in Jesus' time. Year 2 relates the life of Jesus with special attention to the parables. Year 3 discusses the sacraments, church history, and parts of the church building. And Year 4 deals with Christian heroes.

The Plant a Seed series, adaptable for ages 4 to 12, relates the story to the child. The only necessary purchase is the teacher's book, which is available for \$6.50 postpaid per year from Mary Downey, 171 Martina Blvd., Peterborough, Ont., Canada K9H 6M8.

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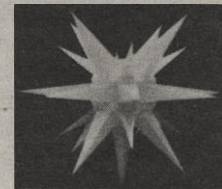
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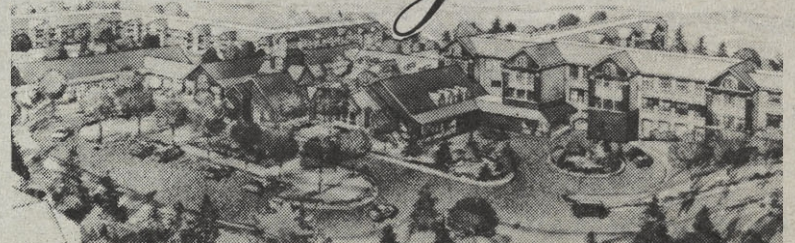
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BTE Annual Seminary Survey 1985-1986

Dear Friends:

The passage by the 1982 General Convention of a resolution calling upon each congregation to contribute 1 percent of its previous year's net disposable budgeted income to one or more of the accredited seminaries marked a milestone for support of theological education in the Episcopal Church. This year for the first time the Board for Theological Education is communicating information about our seminaries to the Church through *The Episcopalian*. We are doing this for two reasons. First, we believe that the partnership between the Church and its seminaries as represented in 1 percent parish giving to theological education is nourished by shared information. Second, this form of communication allows our seminaries to speak to a large number of Episcopalians. Each of the seminaries exists to serve the Gospel of Jesus Christ. In that commitment all schools share. The form and manner, the goals and objectives, the living out of the implications of the Good News takes as many forms as there are theological schools. Each has its own unique contribution to make to our common life. We, as a Board, hope you will read this information. We hope you will ask questions. We encourage you to speak to your clergy and vestries about parish support for one or more of the accredited seminaries. As the 1 percent commitment to theological education grows so should a lively dialogue. The seminaries exist to support and enhance the total ministry of the Church, lay and ordained. Your support and interest are vital and invited.

Faithfully,
The Rev. Wallace A. Frey, Chair

Berkeley Divinity School at Yale, New Haven, Conn.

Distinctive Features: Combination of large, interconfessional university divinity school with smaller Episcopal school insures full program in personal and spiritual formation within Anglican tradition while preserving broad options with over 300 course offerings in ecumenical curriculum • Students who fulfill Anglican Core Curriculum receive both Berkeley diploma and Yale M.Div. • Course work in other university graduate schools, such as Medicine, Law, Management, Music, can be part of the Master's program • Unique lay ministry options, including joint M.S.W. in counseling and clinical social work. **Major Accomplishments in past 3 years:** Individual spiritual direction • Third-World Research Fellow Program • Career counseling, church and institute placements, Hispanic Program, and urban placements • Encouragement and support for lay ministry in gerontology, health care supervision, secondary and higher education ministries • Media communication program begun last year • New chair in communications funded. **Major Needs for next 3 years:** Augment scholarship funds to continue policy of need-blind admission (80 percent of students on scholarships) • Further design and implementation of career placement procedures, especially for lay vocations • Continued growth for program in Hispanic Parish Field Education, Gerontology, and Research Fellowships for Third-World clergy.

Bexley Hall, Rochester, N.Y.

Distinctive Features: Fully ecumenical (American and National Baptist, Lutheran, Methodist, Presbyterian, Quaker, Reformed, Roman Catholic, United Church of Christ, Anglican) with common faculty, budget, and curriculum • Provides practice and enhancement of Anglican identity in theological education and formation for ministry through liturgical life, retreat and quiet days, and courses in canonically-mandated areas • Sixth largest theological library in North America • Extensive, effective, and nationally-recognized Black Church Studies program • Field education opportunities for parochial or specialized agency ministerial experiences in nearby urban, suburban, and rural settings • Nationally-recognized, high quality D.Min. program in Family Ministry. **Major Accomplishments in past 3 years:** Concurrent appointment of Bexley Hall Dean as Provost (chief academic officer and senior vice-president) of entire Divinity School, to supervise all deans, directors, faculty, and staff related to School's educational and formational programs (1985) • Annual retreats and quiet days for Bexley Hall seminarians • Appointed Director of Episcopal Church Relations as Director of Vocations • Established Master of Arts in Pastoral Music degree program in conjunction with Eastman School of Music • Appointed new Assistant Librarian for Public Services, adding another Episcopal priest to staff of Divinity School and Bexley Hall • In 1985-86, all eight continental Episcopal Provinces, one Anglican Church of Canada Province, one Church of England Province, a diocese of Igreja Episcopal do Brasil, the Diocese of Nassau and the Bahamas, and the Diocese of Johannesburg, South Africa, were represented in student body. **Major Needs for next 3 years:** New faculty appointments in American Church History, Historical Theology, Pastoral Theology, Field Education • Continued growth of renewed status as a national seminary of the Episcopal Church while maintaining and fostering traditional ties with Province II and V constituencies • New organ for chapel and renovation of sacristy.

Church Divinity School of the Pacific, Berkeley, Calif.

Distinctive Features: Only accredited (ATS & WASC) Episcopal seminary west of Rockies, located one block from University of California, Berkeley, in midst of diverse ethnic cultures of San Francisco Bay area • Autonomous seminary while member of Graduate Theological Union, an ecumenical consortium of nine schools which grant Ph.D., Th.D., and M.A. degrees • GTU's new 500,000-volume library fully tied to UCB Library system • 135 full-time faculty and nearly 1,400 students in the nine schools • Newly-revised CDSP curriculum requirements may be fulfilled in other GTU schools offering over 275 courses each semester • Continuing Education

program offers intensive summer workshops, ecumenical classes, individual sabbatical study, faculty resources to diocesan and other off-campus programs. **Major Accomplishments in past 3 years:** Faculty appointments include Rebecca Lyman, Early Church History; William Countryman, New Testament; Guy Fitch Lytle, Church History; Arthur Holder, Field Education; and Ann Lammers, Systematic Theology and Theological Ethics • Staff appointment, Rachele Birnbaum, Dean of Students • Annual Fund Drive raised an average of \$705,000 each year, balancing budgets • Board of Trustees enacted new bylaws, formed a committee to expand Continuing Education, named new investment management, adopted Social Responsibility guidelines, and made feasibility study for capital campaign • Did extensive deferred maintenance on campus buildings and grounds • Funded a new faculty chair. **Major Needs for next 3 years:** A Second Century Campaign to raise \$2 million in first year and \$6.6 million additional in next four years for capital improvements to married student housing, faculty chairs, student grants-in-aid, Continuing Education • Settling in and consolidation of faculty after five new appointments • Pilot projects in Continuing Education with diocesan focus and new Director to be employed in three years • Strategy for recruitment, recognizing increased number of part-time commuter students • Further development of cross-cultural programs including black, Hispanic, Asian, and Pacific Island constituencies.

Episcopal Divinity School, Cambridge, Mass.

Distinctive Features: Curriculum requires students to document proficiency in all traditional areas of theological study as well as special competence in one area; allows for individual program development; and aims to teach students to establish goals, identify and utilize resources, work collaboratively, and evaluate and be accountable for results • A 250,000 volume library, among the 12 largest in North America, is operated jointly with Jesuit Weston School of Theology; Harvard University and Boston Theological Institute member libraries are also accessible • Students are expected to do theological study and reflection that is traditional, contemporary, and innovative • Unparalleled range of courses, faculty exchanges, scholarly collections, and ecumenical dialogues because of scholarly resources of Harvard Divinity School, Jesuit Weston, and other schools in the area • Commitment to building a school community reflecting the mixture of women and men, races, ethnic groups, and nationalities in total human community. **Major Accomplishments in past 3 years:** Efforts to recruit more women scholars; now have a woman faculty member in each major field of theological study, including an internationally known biblical scholar • Planned, organized, and hosted a consultation on theological education in response to the 1 percent resolution • Published the proceedings in book form for Church-wide distribution • Completely reorganized governance and administration to allow for wider degree of planning, flexibility, and accountability • Moved married students with children from off-campus, school-owned apartments to campus apartments to allow more participation in worship and community life • Unrestricted support has increased

The Board for Theological Education Annual Seminary Survey

	Berkeley	Bexley	CDSP	EDS	ETSSW
ENROLLMENT (#/FTE)					
M.Div.	96	142/127	83/76	80/69	65/59.28
MTS/MA	22	11/7.5	5/4	8/6.5	9/7.82
STM/Th.D.	5	n/a	0/0	-/-	0/0
D.Min.	4	43/12	0/0	11/3.3	0/0
Other	11	43/14	17/13	30/10.5	16/10.32
Total	138	239/160.5	105/93	129/89.3	90/77.42
Male	65	120	53/49	49	60
Female	73	119	52/44	80	30
Blk/Asian/Hisp/NaAm	6	40	8/7.5	4	14
International	6	3	3/3	4	7
Episcopal	138	42	105/-	99	65
Seeking Ordination	84	34	91/-	69	75
FACULTY					
Full-time	9	21	9	16	10
Part-time	6	13	7	9	6
REVENUE	994,198	2,805,270	2,058,020	2,613,459	2,106,882
Total	-	19	18	17.19	10
Tuition and Fees %	71.6	52	35	36.76	41
Endowment & Income %	10.2	16	17	7.03	8
Parish Giving %	6.5	-	14	6.81	6
Individ. Giving %	1.1	12	10	14.44	7
Aux. Enterprise %	10.6	2	6	17.77	28
Other %					
EXPENSES	909,686	2,805,270	2,033,616	2,804,135	2,029,210
Total	26.6	33	34	36.90	31
Instruction %	-	8	5	6.89*	9
Library %	16.1	13	35	21.36	28
Administration %	6.6	9	6	10.99	17
Oper. of Plant %	35.3	12	8	6.36	3
Scholarship %	4.4	13	12	16.97	8
Aux. Enterprise %	11	11	0	.53	4
Other %					
SURPLUS (DEFICIT)	84,512	0	24,404	(190,676)	77,672
Av. Fac. Sal + Hous	-	32,000	37,015*	34,218	36,815
Av. Fac. Sal - Hous	41,209	n/a	25,488	25,923	29,515
Cost Per Student	14,125	15,660*	17,701	21,737	26,217
Tuition, Rm, Brd	10,950	5,825	5,638	7,250	5,520*
% Grants in Aid	80	59	51	63.64	73

Bexley: *Total expenditures minus student aid plus auxiliary enterprise divided by #FTE students. CDSP: *With benefits included. \$52,175. EDS: *Episcopal Divinity School joint with Weston School of Theology. ETSSW: *Board not provided. Sewanee: 1) Not including Dean, Librarian, or Dir. Field Ed.; 2 & 4) Does not include extension program; 3) Includes indiv. giving; 5) Reflects University

40 percent • Capital improvements project completed; school has no deferred maintenance.
Major Needs for next 3 years: Continued increase in annual, unrestricted support for operations • Coordinated and intensified efforts at strategic planning • A resource and space utilization study • To provide increased financial aid to more students, better remuneration to faculty, and expand programs, a capital campaign must seek significant additional endowment • Expanded offerings within the D.Min. program • Help the Church understand how deeply the School cares about and works toward improving the way men and women are educated for ministry.

Episcopal Theological Seminary of the Southwest, Austin, Texas

Distinctive Features: Primary focus is training for effective parish ministry • Offers Master of Arts in Religion, evening Lay School of Theology • Austin location offers experience in urban and rural ministry • Only seminary with certified Clinical Pastoral Education Center • Pastoral care is high priority • Hispanic Studies program for all students who will minister in southwest's cross-cultural setting • Center for Hispanic Ministry of Province VII on campus • Episcopal Church's national archives located in library • Shared leadership in offices of Dean and Provost.

Major Accomplishments in past 3 years: Revised curriculum with special attention to formation and integration of theory and practice in ministry • Full-time faculty appointments in Hispanic Ministry, Field Education • Diverse student body representative of national Church comes from 25 dioceses.

Major Needs for next 3 years: Capital campaign to provide facilities to enhance community life: dining room and common meeting/lecture hall • Strengthened alumni/ae network • Expanded base of financial support for teaching and student aid.

General Theological Seminary, New York, N.Y.

Distinctive Features: Strong academic program within the context of a tradition emphasizing worship and spiritual life • Urban location in New York City with inter-institutional connections with Union and New York Theological Seminaries • Major research library undergirding four degree programs, including academic doctorate, as resource for Church-at-large • Center for Christian Spirituality offering programs and a degree in spiritual direction.

Major Accomplishments in past 3 years: Completion of "Campaign for General," adding over \$11 million to endowment • Completed campus facilities master plan as part of overall master plan for seminary's future • Linked with Instituto Pastoral Hispano, now located on GTS campus, and inaugurated Center for Jewish-Christian Studies • Completed restructuring Board of Trustees • Received major grant for faculty development and scholarship.

Major Needs for next 3 years: Funds to implement renovation • Ongoing conversation with Church-at-large regarding needs and future of theological education • Continued progress toward more inclusive student body • Increased number of persons committed to seminary support and plans for the future.

Nashotah House, Nashotah, Wis.

Distinctive Features: Offers an opportunity to live in community while preparing for parish ministry • Chapel and classroom are partners in the formation of priestly character • Located in a beautiful setting providing excellent public schools for children of students.

Major Accomplishments in past 3 years: Re-roofing the main buildings • Opening the first phase of a media center • Opening a child care center for student, staff, and faculty children • Curriculum thoroughly reviewed and adjusted as to content and sequence.

Major Needs for next 3 years: Capital fund drive for new married student housing and increased endowment • Beautification of the grounds • Reconditioning of single student housing • Additional faculty housing and a new deanery.

The School of Theology of the University of the South, Sewanee, Tenn.

Distinctive Features: Integrated curriculum which attempts to treat the Christian tradition as a whole throughout the three years rather than isolate various features in individual courses • Curriculum begins with biblical study, moves through historical development of the Church and its theology, and culminates in bringing biblical and historical learnings to inform the practice of ministry today • Approach greatly reduces artificial dichotomy of theory and practice on content and process and enables stress on theological and spiritual formation • Theological Education by Extension, especially the four-year Education for Ministry extension course, one of the most significant lay ministry courses today • Doctor of Ministry program provides clergy the opportunity for continuing education during summers without absenting themselves from pastoral responsibilities.

Major Accomplishments in past 3 years: Outstanding faculty appointments: Philip Cuthbertson, Associate Professor of Pastoral Theology; Charles DuBois, Director of Field Education and Pastor to the School of Theology; Wayne Floyd, Assistant Professor of Theological Foundations; Joseph Monti, Assistant Professor of Christian Ethics and Moral Theology • Reinstated and strengthened Master of Theological Studies • Developed and implemented an Anglican Studies program for persons with M.Div. degrees from non-Episcopal seminaries • Held a Conference on Ministry for 170 people • Major revision of the Education for Ministry programs continued, and enrollment continued to increase for the Doctor of Ministry program.

Major Needs for next 3 years: Professor of Christian Education • More endowments for faculty chairs, student housing, and student aid resources • Increased student body diversity by recruiting blacks, Hispanics, and women • Increased funds for faculty research and development.

Seabury-Western Theological Seminary, Evanston, Ill.

Distinctive Features: Finds its Evangelical-Catholic heritage through merger of Seabury and Western and carries that heritage into contemporary life in worship, spiritual growth, and study • Attractive suburban-university campus community with nearby urban area to provide cultural, academic, and employment opportunities • In addition to M.Div., offers an individually-designed program of Anglican studies for one academic year.

Major Accomplishments in past 3 years: Selected new Dean and President, Mark S. Sisk • With new leadership, worship and community life renewed; student body increased and diversified; and financial support increased and stabilized • Began program for theological education for native Americans • Expanded continuing education programs • Began long-range planning process.

Major Needs for next 3 years: Extensive library renovation • Additional faculty position for Christian Education and ministry development • Increased student aid • Further increase and stability in annual income through parish support and student body enrollment.

Trinity Episcopal School for Ministry, Ambridge, Pa.

Distinctive Features: Stands self-consciously within the historic Anglican Evangelical tradition, understanding "evangelical" to mean "biblical" and "Gospel-centered." All students, staff, and faculty have made an adult profession of faith in the Lord Jesus Christ • Wide diversity in churchmanship • Inner-city environment and simple life style • Intentionally a "school for ministry" to train leaders who are able "to equip the saints for works of ministry" • Endowment income is used for new ministries, not operating expenses • Depends day-by-day upon what God provides for His people.

Major Accomplishments in past 3 years: Full accreditation by the ATS, June, 1985 • Initiated Trinity Extension Ministries directed by Australian Ray G. Smith • Added and approved Master of Arts in Religion degree in 1986 • Donors' income kept pace with expansion; operating budget approximately \$1,240,000.

Major Needs for next 3 years: Additional funding for Department of External Education • Funding for expansion of present school buildings • Expanded financial support • Initiation of new urban, youth, and evangelism ministries • Expansion of Church Planting program.

Virginia Theological Seminary, Alexandria, Va.

Distinctive Features: Emphasis on participation in community as preparation for ministry • Ecumenical and educational opportunities of Washington Theological Consortium • Field Education program drawing on resources of metropolitan Washington • Extensive Continuing Education program • Evening Lay School of Theology.

Major Accomplishments in past 3 years: Special program in teaching ministry through new Center for the Ministry of Teaching established to assist students and parishes to do more effective teaching • New program for international students to help them prepare for leadership in theological education in their own countries • A day care center for children of seminary students, faculty, and staff • New emphasis on spiritual direction for students.

Major Needs for next 3 years: Develop a plan to provide married student housing at reasonable cost • Increase money available for students' growing need for financial aid • Continued computerization in library and other departments.

Survey 1985-1986

SSW	General	Nashotah	Sewanee	Seabury	Trinity	Virginia
9.28	102/99.5	57	74/74	48/46.8	55	140/139.25
.82	8/6.5	-	0/0	1	8	18/16.75
0	8/7.5	4	9/1.9	0	-	-/-
0	-/-	-	56/14.25	0	-	44/14.50
0.32	33/22.0	9	15/6.30	19/12.3	13	27/14.75
7.42	151/135.5	70	154/96.45	68	76	229/185.25
60	83/79.0	65	136/84.14	44	63	160
30	68/56.5	5	18/12.31	24	13	76
14	9/8.5	1	2/0.50	3	-	5
7	8/8.0	2	6/2.20	0	3	11
65	140/125.5	69	138/90.65	67	72	217
75	109/108.5	69	82/75.85	63	61	137
10	14	8	7 ¹	11*	8 ¹	18
6	10	4	6	1	2	14
882	3,974,000	1,710,869	1,760,433 ²	1,280,000	1,110,575	4,562,108
10	17	16.8	27	20	15	17
41	43	23.4	21	36	0	45
8	10	15.1	31 ³	10	73 ²	12
6	4	14.5	-	11	-	5
7	25	24.7	3	22	10	7
28	1	5.5	18	1	2	14
210	3,690,000	1,748,010	2,032,134 ⁴	1,415,500	1,129,770	4,596,887
31	24	23.7	39	27	39	28
9	6	5.8	10	6	7	7
28	21	10.3	16	25	29	19
17	10	18.1	12	14	7	18
3	10	10.9	18	13	8	10
8	21	21.4	2	15	8	12
4	8	9.8	3	-	2	6
672	284,000	(37,141)	(271,701) ⁵	(135,500)	(19,195)	(34,779)
315	38,564	26,800	40,172	34,125	30,347	36,073
515	27,851	20,000	40,172	25,500	21,490	28,858
217	19,708	25,000	21,310 ⁶	20,220	13,131	17,940
20*	7,330	7,155	8,040	6,900	2,232	6,160
73	85	80-85	77.9 ⁷	76	50	56

administrative overhead calculated for the seminary by a formula over which the seminary has no control; 6) Average student budget; 7) Need-based aid. Seabury: *Faculty figures include dean, academic dean, & librarian; also has 5 adjunct professors. Trinity: 1) Plus dean and librarian; 2) Total of parish and individual giving.

Texas neighbors pitch in to bring Christmas in April

Text and photos
by Carolyn Thompson

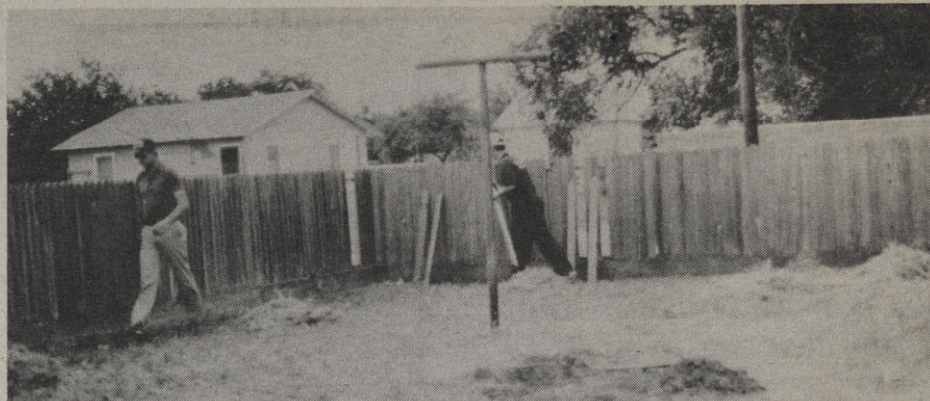
"Good fences make good neighbors," the poet said, and good neighbors is what "Christmas in April" is all about. In Midland, Texas, a clean-up project started by the YMCA ballooned into a community project that this year repaired and rehabilitated 115 homes.

Requests come from homeowners 60 years and older with low incomes and/or handicaps. Each participating organization like Holy Trinity Episcopal Church, whose workers are shown here, choose the house that matches its skills and "man" power for the one-day, all-out effort. Materials come from the Christmas in April warehouse.

Not in church clothes, although they started the day with Eucharist, Holy Trinity's crew goes industriously about the Lord's work: welding and installing an iron railing, digging



postholes, mixing cement, caulking, and nailing. Everyone wins with Christmas in April. Workers leave with a sense of accomplishment, and homeowners enjoy needed improvements.



Parish development

Continued from page 9

skills in a way that's unique in the Church. It gave me time to reflect in a systematic way on the parish and increase my leadership abilities."

Lay leader Lynn Headley Moore came because her parish in Towaco, N.J., a "rural village becoming suburban... needs help for development that doesn't just focus on getting more money and members so we can get off aid. We want to see stewardship and evangelization as part of a broader framework of growing in the Christian life. This program helps me do that."

While most participants will use their new skills in parish leadership, others were seeking to strengthen their dioceses' parish development training and consulting resources.

The full program consists of two weeks in residence at the Seminary for two consecutive summers with reading and field work reports through the year. Some participants take part in one summer session that fits their special interests without planning to register for the second year.

The Institute's work and learning are anchored in a rhythm of worship that includes the daily office and the

Holy Eucharist. Participants and some visiting spouses took advantage of the New York City location to attend local parishes, visit museums, shop, and enjoy the city's restaurants.

This recent session focused on basic understandings of the dynamics of parish life and revitalization, mission strategy, parish-based evangelization, conflict, the internal dynamics of the parish as a system and its relationship to its social and cultural context. General's Dean James Fenhagen, the faculty staff member, shared his current work on power in the local congregation and blocks in the development of the parish church.

Other staff members included the Rev. Mary Anne Mann, OA, vicar of St. John's Church, North Guilford, Conn.; the Rev. Bruce Montgomery, AOA, rector of St. Martin's Church, Bridgewater, N.J.; the Rev. Alice B. Mann, OA, vicar of St. John's Church, Yalesville, Conn.; the Rev. Robert Gallagher, OA, congregational development officer of the Diocese of Connecticut; and the Rev. Mary Laney, OA, assistant, St. Thomas' Church, Whitemarsh, Pa.

The Order of the Ascension and General Theological Seminary co-sponsored workshops in parish development and evangelization in 1984. "I treasure the relationship be-

tween the Parish Development Institute and GTS because it helps to reinforce the seminary's commitment to the parish church," says Fenhagen. "This program works seriously with theological issues and integrates this reflection with practical organizational skills and matters of spiritual formation. We are glad to have a part in making this available."

The Order of the Ascension was founded in January, 1983, as a dispersed Christian community of priests who receive training in parish development and oversight and serve congregations with a special need for development. Their work is espe-

cially concerned with ministry in parishes that tend to be small, sometimes troubled, in need of revitalization, usually urban or rural.

The 1987 program, August 17-28, will give special attention to the parish's role in Christian formation, vocation, gifts and personality, discernment and planning, parish oversight, and images of the Church in the Scriptures, tradition, and modern culture. Dr. Elisabeth Koenig, assistant professor of ascetical theology, will be participating GTS faculty member. For more information, write the Parish Development Institute, 175 Ninth Ave., New York, N.Y. 10011.



Award winners, left to right seated, Jean Weaver, Alice Sea, and the Rev. Deane Kennedy received a crystal salad bowl award from Franciscan Minister Provincial Brother Robert Hugh, left, and Minister General Brother Michael, right. The friars created the Minister General's Award and presented it to the three Californians at Grace Cathedral in August. All three recipients have assisted the Franciscans in California.

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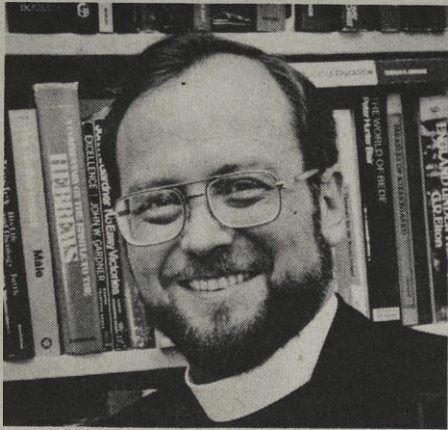
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Wanted: A full-time person to administer a new program funded by a permanent endowment to provide supplementary services to elderly Episcopalians in Schuylkill County, Pennsylvania. Experience, initiative, and administrative ability most important. Salary commensurate with training and experience.

Address inquiries before November 30th to: The Rector, **Trinity Episcopal Church**, 2nd St. @ Howard Ave., Pottsville, Pa. 17901.



by David L. James, Editor

A seminary student serving in a country parish on Sundays asked his

homiletics professor, "Why do people watch the cows outside the church when I preach? I work hard on my sermons, my exegesis is sound, my theology orthodox; they can watch cows all week long. Why do they look out the window when I preach?"

Most preachers have known this young man's pain. Whether the people watch cows out the window or make grocery lists on the back of the bulletin, most preachers are painfully aware that the congregation does other things than listen to the sermon.

Why? We've stuck the pulpit up in the air so nobody can miss it and provided the preacher with a micro-

phone, lighting, and distinctive clothing. And yet people continue to count the number of bricks between the windows or plan menus while we preach. Why does this happen in this age of such sophisticated communication?

"The preacher pulls the little cord that turns on the lectern light and deals out his note cards like a riverboat gambler. The stakes have never been higher. Two minutes from now he may have lost his listeners completely to their own thoughts, but at this minute he has them in the palm of his hand."

This passage in *Telling the Truth* is Frederick Buechner's insight into one

of the dilemmas that all preachers have faced. Our lighting and liturgy can direct people's attention to the sermon time and place, but whether we can keep it longer than a minute or two is up to the preacher.

"The silence in the shabby church is deafening because everybody is listening to it. Everybody is listening, including even himself. Everybody knows the kind of things he has told them before and not told them, but who knows what this time, out of the silence, he will tell them?"

"Let him tell them the truth."

This issue of *Professional Pages* deals with how we can honestly help people listen.

Professional Pages

November, 1986

Is the homily a lost art?

by Joseph P. Bishop

The homily is almost a lost art. Everyone knows the day of the stellar pulpit is over. Yet American Episcopalians still cherish the memory of Phillips Brooks' rush of language, rich in metaphor and depth, standing in his pulpit at Trinity Church, Boston, proclaiming the glad good news of eternal hope. Nor in our generation will we forget the quiet-toned, reasonable, person-to-person pleading of Ted Ferris from the same pulpit, calling us to walk with Christ in the upward way of trust and magnanimity.

Is greatness still an option in the pulpit? In our tradition of maintaining a genuine balance of word and sacrament, has the ministry of the word been diminished by our preoccupation with liturgical renewal and the place of the Eucharist in the journey of the soul? In a culture which is saturated with verbiage, perhaps we no longer recognize the difference between listening to the tumultuous voices of the mass media and the voice of the preacher.

The preacher quite possibly sees no difference. When that happens, the homily becomes an exercise in pedagogy. The congregation then finds itself in a classroom atmosphere, or the sermon becomes a commentary of a biblical, theological, social, or personal character which would be better read in the comfort of an armchair than heard in a pew.

People remembered Phillips Brooks not only because of his proclamation of the Christian faith, but because of something they felt about the man. They knew he was what he appeared to be. "His face shone and he knew it not." Ted Ferris is remembered not only for his genius in exposition of Scripture, but because the extraordinary humanity of the person he was permeates every sermon he preached. The preacher is not a teacher or a commentator though both roles may be involved in the sermon. Behind the grainy gray complexities

of life which we address in sermons, there is always the person who speaks. Without anguished authenticity in Christ, mounting a VCR on a pulpit might be more effective.

Alas, we have no escape. If the homily is to fulfill its uniqueness, we have no way around the harsh reality: The effectiveness of the homily depends upon what we preachers bring to it from our own depths. Integrity is the health of the sermon as it is the health of the preacher. No matter how hard we may try to hide behind facades of teachyness, humor, memorable phrases, and scholarship, we always preach from where we are in life. How can we speak of ultimate issues of death and suffering, of birth and change, of growth and grace, of hope and eternity, of forgiveness and sanctity, of justice and peace without revealing our woundedness? The sermon will ring true only if we are true to ourselves. When the spirit of condescension or finger-wagging rebuke comes into the sermon, we have lost the game because we have lost touch with our humanity.

There is an over-present temptation to misuse the pulpit as an engine of power. We can even violate the privacy and the dignity of the worshiper by excessive zeal for the faith. Sometimes we preach as though the listener has no choice but agreement with our words. When that happens,

Continued on page E



"... And in the beginning—wake up, Mr. Peabody—there was a void—pay attention, Mrs. Willis—and the Lord spake unto—head up, Mr. Harper—Adam and He..."

Narrative preaching: What is it?

by Thomas G. Long

No development in preaching has created more interest than has the recent focus upon "narrative preaching." Preachers long-accustomed to producing analytical, deductive, logic-centered sermons are now, by virtue of conviction, curiosity, or fear of obsolescence, experimenting with fluid, image-rich, narrative-controlled sermons. The sum of all this constitutes a major shift in American preaching style.

The only problem is the people who are writing and talking about narrative preaching are often not clear, and certainly not in agreement, about what the phrase means. This sense of excitement, combined with a lack of clarity about what is causing it, is characteristic of many movements in their infancy, but the result for the parish minister attempting to understand and perhaps incorporate narrative preaching is a vague feeling of disorientation. What's the story here? What is "narrative preaching"?

In reviewing the homiletical literature of the last few years, I identify at least four types or styles of preaching which are being discussed under the rubric of "narrative preaching."

Story as Sermon

In this approach to preaching, the preacher recounts a story which itself constitutes the sermon. The story may be interrupted at various points for the preacher to aim the story by making connections to the situation of the hearers, but the general wisdom is these violations of the pure narrative form should be minimized in favor of allowing the story to stand on its own.

The story may be a retelling of a biblical incident, an episode from the life of Luther, an Hasidic tale, the children's story *The Velveteen Rabbit*, an autobiographical incident from the experience of the preacher, or other narrative, but in all cases the theory is the telling of the story creates a special acoustical and experiential environment—"story world"—in which and through which the hearers potentially have religious experiences.

Sermons with Stories

Including stories in sermons is not new. Illustrations, after all, are usually in narrative form. What is new is the way homileticians are beginning to talk about illustrations.

Some of the older preaching textbooks spoke of illustrations as "windows on the word." That meant "the word" was basically conceptual in character, but those concepts occasionally became dark, obscure, or boring. It was necessary, then, from time to time to throw open an illustrative "window" to provide some light, fresh air, clarity, and interest. Illustrations did, in short, three things: (a) they made abstract concepts concrete, (b) they made hard concepts easier to understand, and (c) they provided a boredom-alleviating change of pace. The "word" was the main track, and illustrations, as important as they were, were still the side track.

The more recent homiletical theory, however,

places narrative, illustrative material squarely on the main track. There is, in fact, a tendency to avoid the term "illustration" altogether since it tends to convey the notion of an idea in picture form.

The purpose of telling stories and experiences in sermons is not so much to make something clever or more interesting, but to provide an arena in which some theological truth can be experienced. If the preacher is talking about grace, for example, he or she would not search for some illustrative quotation from Augustine or some analogy from the world of nature, but would tell an experience in which some contemporary person encountered grace. This would not have to be one of those power-packed preacher stories; indeed, the closer to ordinary life the better. If the experience were honestly and simply told, it would not, of course, embody everything which could be said about grace (nor, by the way, would grace embody everything in the experience), but it would provide a moment of grace which the hearer could enter into and experience.

Plotted Sermons

The third kind of narrative preaching includes sermons which, strangely enough, may not contain a single story themselves. These sermons are called narrative not because they necessarily include stories, but because they are shaped like stories. In other words, they have plots.

One can see this notion of sermon design at



Thomas G. Long

work in Fred B. Craddock's important book, *As One Without Authority* (Abingdon Press). Craddock advocates replacing the traditional deductive sermon structure, with its series of points, with an inductive structure, a more fluid, journey-like design which in essence recapitulates a preacher's own process of discovery which went on in the study. In short, the preacher tells the story of how he or she discovered the claim of the biblical text. This is, of course, done in a stylized manner.

A more methodical approach, based upon the same vision of narrative preaching, can be found

in two books by Eugene L. Lowry, *The Homiletical Plot* (John Knox Press) and *Doing Time in the Pulpit* (Abingdon). Lowry not only wants to create sermons which move like literary plots, he also provides a "one size fits all" plot structure into which all sermons can be arranged. Lowry's plotted sermons (1) begin by "upsetting the equilibrium," creating some conflict or ambiguity which demands resolution; (2) "analyzes the discrepancy" by exploring why the conflict or ambiguity presented in step #1 exists; (3) "discloses the clue to resolution" by presenting the Gospel's way of resolving the ambiguity or conflict; (4) "experiences the Gospel" by savoring the clue or resolution presented in step #3; and, finally, (5) "anticipates the consequences" for the Christian life.

What Lowry has proposed here is, to be sure, a plot of sorts, and one can without too much difficulty think of stories, plays, and other narratives which possess such a plot structure. On the other hand, one can also think of narratives which are plotted in an altogether different fashion, and the question arises, "Why this plot structure and not another?" The answer lies, I think, in the observation that Lowry's plot frame is not only a literary device, it is also a description of a psychological process, namely the movement of human creativity. Lowry wants sermons not only to progress like literary narratives, but also to replicate the human experience of "Eureka!"

Poetic Sermons

The final way sermons are discussed under the label of "narrative preaching" is actually rather far removed from the formal properties of narrative, per se. The terminology of narrative is sometimes loosely applied to all attempts to bring the concerns of poetic language and images to bear upon preaching. The preaching of Frederick Buechner, for example, often advanced as a superior expression of narrative preaching even though Buechner employs stories no more nor less than the typical preacher. What sets Buechner (and others, like John Vannorsdall and B. David Napier) apart is not narrative in a strict sense, but a graphic and emphatic use of language which evokes a strong emotional response and creates new angles of vision.

What Unites the Types

Perhaps it is now apparent that what unites these diverse ways in which the term "narrative preaching" is applied is a view of human experience as the primary medium for theological communication. It is not an accident of history that the last time storytelling became fashionable in American preaching—during the Great Awakening—"experiential theology" was also a critical and controversial category. As a response and an alternative to arid dogmatism and sterile secularism, narrative preaching promises to help reawaken the capacity for religious experience.

Two things, though, should be kept in mind. First, the Christian faith has always lived in a rhythm between *story* and *reflection*. A tension between these two must be maintained. To fall off on the side of reflection reduces the faith to a system of ideas, but to fall off on the side of story produces a faith devoid of systematic intellectual content. Second, in a time of hunger for religious experience, we must remember that, among the gods, Baal is the one who is always promising a new religious experience whenever one is desired. Yahweh sometimes "hides His face." Those of us hungering for God's presence must be content to worship and serve and wait to "complete the story" on another day.

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Thomas G. Long, a Presbyterian minister, is homiletics professor at Princeton Theological Seminary. He frequently contributes articles on preaching to professional journals.

Pontius' Puddle



Letters to the Editors

Clergy spouses:

Cheers for humanity expressed, questions on how to resolve problems

My wife and I read the article, "You put the kids to bed, go to the basement and scream," with great interest because it reflected our own experiences in a parish and that of many of our friends. Some friends who are clergy spouses do very well in the "role"; others have obviously suffered. I wish the Church could be more candid about expectations and the strain on the family.

For seven years I worked in a parish. For the past five I have been on a university staff though 90 percent of my work is still linked to Churches, most often the Episcopal Church. The work here has taken me to Africa five times, [yet] with all that travel, there is still less stress in my home life because when I go home, there is a privacy not available in the parish.

What can be done about the 75+ hour weeks and the expectations that affect not only the priest, but also the entire family? The candor that has been a constant part of *Professional Pages* is a good beginning. I read that section with more interest and intent than any other part of *The Episcopalian*. I hope others do as well because it consistently raises up the life issues that are too often avoided in seminary.

Stephen Commins
Los Angeles, Calif.

I was deeply moved by "You put the kids to bed, go to the basement and scream." It was clear in the article that some of the reasons for the marital breakup were directly related to [the author's] husband's priesthood—long hours, concern over lack of money, and inadequate housing.

I cannot help but wonder why many articles that are critical of the Church end up in *Professional*

Pages. This article, one of many, should have been read by the laity of our Church as well as the clergy. Members of vestries should see the pain they cause by delaying year after year work on rectories. Church members should know the true cost of working a priest 70 hours a week. I really wish you would give the laity of the Church articles that help them understand their role in their parish church.

Gene Geromel
Swartz Creek, Mich.

This last issue with the clergy wives stories, especially the one by a divorced clergy wife, is very much appreciated. When you published Robert Capon's article (*The Episcopalian*, February), I wondered why you didn't have at the same time his divorced wife's story. Fair is fair! The September *Professional Pages* helps, but I would still like to hear from Margaret Capon.

May God bless all clergy wives—married and divorced! Special blessings for the latter.

Robert Griswold
Lakeview, Ore.

Introducing David James

David Livingstone James was born in Louisiana and grew up in a small midwestern farm town. On Saturdays he loved to go to the town square and listen to the old men tell stories as they sat on the bench near the cannon.

James attended college in Seattle, Wash., and was graduated from both Gordon Conwell and General Theological Seminaries. Currently the associate rector of St. Paul's, Westfield, N.J., he also serves as a tutor at General Seminary and as a leader of retreats for men. On December 28 James leaves for Calcutta where for a month he will join a missionary team working with Mother Teresa and her Sisters of Charity.

James says of his own preaching, "I've never entered the pulpit without a dry mouth, a nervous stomach, and an overwhelming fear about what I'm doing. There has never been a Saturday night before I preach in which I've slept well. The most powerful proof of God's grace is me in the pulpit."

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are welcome.

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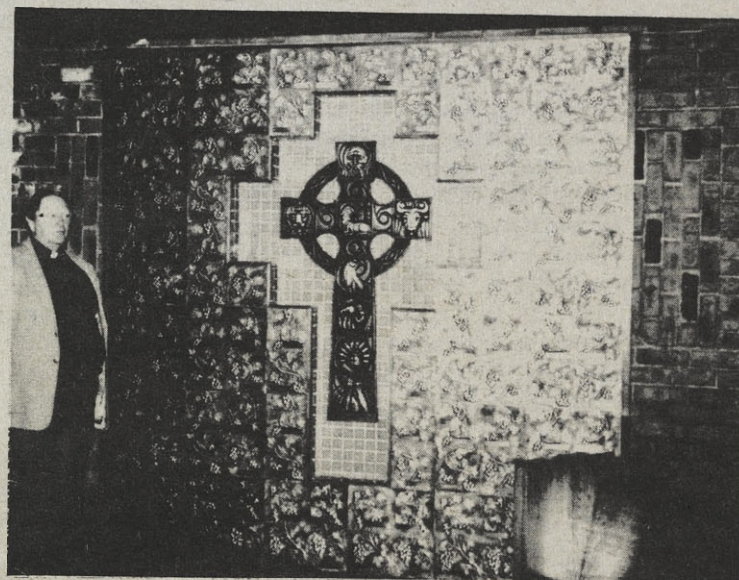
An Armento Columbarium revives an ancient tradition:

"BURIAL in THE CHURCH not from THE CHURCH"

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



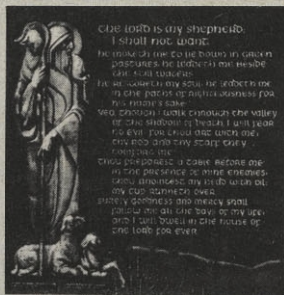
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Inductive preaching draws listeners into the story

by David L. James

"I was sitting under an old cypress tree at the edge of a bayou with a wise old preacher from the backwoods of Louisiana. We were watching the foxfire burn over the swamp as we sat in cane-backed rockers, listening to the bullfrogs croak.

"He never went to seminary. In fact, he never left the state of Louisiana until he was 54 years old. But every Sunday morning he preached to over 900 people. Some of his parishioners drove 75 miles from surrounding cities and towns, and more than a few people from the State University would drive out early Sunday morning to hear this man weave the Gospel through their lives.

"As the faint sweetness of a green log cookstove wafted across the lawn, suggesting supper had begun, we talked about family, preaching, and storytelling.

"Following the death of my father, I had returned to this place of my birth in search of family history and what might have killed him. As I foraged for the threads and roots that might help in that quest, I always knew that this old man who had spent his boyhood with my daddy was the deepest well of cool, clear history from which I could draw."

So I began a sermon on the Gospel reading, Matt. 11:2-11. If the connection between the lesson and the story is not readily apparent, you share the same experience with the people who first heard it for they, too, were not told what the connection was—ever. But for the next 12 minutes they sat on the edge of their pews in rapt attention, trying to figure it out. And by the end of the sermon I believe many of them made some significant connections on their own.

Any communication process that allows people to participate in discovering the truth for themselves holds a tremendous advantage over just telling them what to believe. We've known for

a long time that people learn 10 percent of what they hear, 30 percent of what they see, and 60 percent of what they do. So our jobs as preachers of the Gospel must be done in such a way as to draw our listeners into the story and entice them to participate with us in the search for truth if we genuinely want them to find it.

Telling people what the answer is at the beginning of the sermon and then explaining how we arrived at that truth is not nearly so effective as stating the questions and then searching with the congregation for the answers—which they may arrive at with or perhaps ahead of us. People once listened to sermons to be told what to believe and how to act. Today our listeners demand a piece of the action.

That Sunday morning people became caught up in the plot of the sermon, and that happened three ways. First, their senses were appealed to. A scene was painted with details of sight, sound, taste, smell, and touch, all of which served to bring the listeners into the sermon as they began to feel a part of the story.

Second, the congregation became engaged through the unresolved problem in which they were encouraged to participate. The solution was not immediately forthcoming so they felt obligated to join in the problem-solving effort with me.

Third, the people became participants by being disarmed. The sermon didn't sound like a sermon. Frequently, as the traditional sermon begins, the congregation folds its corporate arms as it anticipates enduring a lecture or boring monologue. But by the time the congregation could smell catfish slowly frying in home-churned butter, no one was resistant. This wasn't a "sermon," this wasn't admonishment, this wasn't even "preachy." It was just a harmless story, a story not unlike some Jesus told.

A word for this type of preaching is "inductive." The inductive sermon starts with



"Snoring or non-snoring?"
("Deductive or inductive?")

experience and moves toward Scripture and tradition, which is the way we experience life. An analogy of the difference between deductive and inductive sermons might be the difference between watching a sport and participating in a sport. We have far more investment in what we participate in than in what we merely observe.

This is not the only way to preach. Deductive and expository preaching are not dead. But in a society that has demythologized the institution of the Church and no longer blindly accepts authority, even in a clerical collar from a pulpit, preaching that permits the listener to become engaged and share in the creative need to be involved has an important place.

Communication theory

by Linda Strohmer

One of the most effective sermons I know is an advertisement. It's a black-and-white portrait of Christ. The superimposed headline says, "He died to take away your sins. Not your mind." In smaller print, near the bottom of the page, are two more sentences about how the Episcopal Church offers "an atmosphere where thought and faith exist together in the spirit of fellowship." But the picture and the headline alone say volumes: "Jesus Christ died to take away your sins. Not your mind."

This "sermon" is one of the pioneer ads created for the Minnesota Ad Project by the Minneapolis advertising firm of Fallon McElligott. It's been widely reprinted—even made into a bumper sticker. As a bumper sticker, it sure beats "Honk if you love Jesus." As a sermon, it beats much of what is preached in our churches on Sunday mornings. In 10 words, with one strong image, it makes a powerful statement on the Gospel. And what, after all, is preaching all about?

"Communication theory" is the name for the principles that guide such firms in designing advertising that communicates effectively. And it's useful for more than advertising. You can apply these principles to Sunday sermons. In fact, you probably use some of the ideas already.

Most of the principles are simple common sense, and they're familiar. If you watch television or read magazines or newspapers, you've been exposed to the techniques in ads for everything from soap to Subaru. They're the juice for *Sesame Street* and for rock videos, selling the gospel according to Madonna or Michael Jackson.

How can you use the ideas of communication theory to proclaim the Gospel of Jesus Christ? Here are the basic principles:

1. Know your subject and your audience. We all know about studying theology and Bible to prepare a sermon. But what about the folks we're preaching to? Advertisers spend millions on market research. They want to know what matters to people, what's on their minds, what they need, what they like. Every pastoral call and coffee-hour conversation is a kind of market research for the preacher. The goal is to connect the day's readings as directly as possible with the needs and concerns of your listeners.

2. Talk directly to the audience. A good ad is like an intimate conversation; it speaks directly to the reader or listener, one to one. A good sermon is not an academic discussion or a formal report. It should be a conversation about the Gospel between the preacher and each individual listener.

3. Everyone loves a story. The most effective ads tell a story. Stories engage people, involve them. One temptation in preaching is to expound abstract ideas. A story will do the job better and more memorably.

4. Find a strong image. In preaching, you don't have photographs or video vignettes. But a strong image, something your listeners can see—and, even better, smell and taste and feel—in their minds will stick with them long after they've forgotten the specific words.

5. Lead with a headline. Remember that ad, "He died to take away your sins. Not your mind"? A headline is a clear, concise statement that commands the audience's attention and introduces the ideas in a sermon. It can be especially effective if it

presents a kind of puzzle or problem. They'll stick with you just to see how you manage to work *this* one out!

6. Be concrete. Specifics stick; generalities evaporate. A good sermon doesn't just say, "Love your neighbor." It tells a story with specific details about what you *do* if you love your neighbor. And the details in the story ought to be concrete, too. If you want to tell a story about someone's being robbed on a road, make it a *specific* road—for instance, the road from Jerusalem to Jericho, to mention one good sermon on this subject.

7. Use simple, direct language. If the sermon is a conversation, then the language ought to be the language of conversation, not a learned treatise. The level will vary, of course. A congregation of college professors will use different language in conversation from a congregation of factory workers. But in every case, the simpler and more direct, the better. If you must use a 50-cent word, be sure to gloss it so everyone will understand it.

8. Stick to the point. Avoid the irrelevant. Some of my clergy friends seem to think they have to start every sermon with a joke even if it has nothing to do with what they're preaching about. Don't do it. Sure, tell a joke if it helps make the point—but *only* if it's relevant.

9. Humor is dynamite. Like dynamite, humor can work for you or explode in your face. Humor only works if it grows naturally out of what you're saying and who you are. Humor that belittles or wanders off the point simply backfires.

10. Use the "three R's"—rhythm, rhyme, and repetition. Language that flows has rhythm and feels good to hear. Rhyme, used subtly, can also please the ear. And don't be afraid of repetition; it helps set the ideas in the listener's mind and is an important technique in material you hear rather than read. The great black Gospel preachers use

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Communication theory

Continued from page D

these three R's, and so did our great Anglican metaphysical preachers. Read any John Donne sermons lately?

11. Make it good news. The Gospel is, after all, the Good News. Even the tough stuff, like the "hard sayings" in the Gospel, are about good news. Good sermons, like good ads, show what is good, what is helpful, what the Gospel has to offer to meet people's needs.

12. Share the excitement. Don't be afraid to become excited about the Good News. It's infectious. And part of the function of sermons is to "set people on fire" with the Gospel. Do you want them just to think it's a nice idea, or do you want them to *believe* it and be prepared to *do* something about it? We are, after all, all living *after* Pentecost!

Those are the basic ideas. To pursue them further, take a look at the ads you see. How do they work? What techniques are they using? How could you use them? That's where the students of communication theory started exploring the ideas. There—and one other place.

Take a look at some examples of Jesus' preaching in the Gospels with these basic principles in mind—for example, the Good Samaritan or the Prodigal Son stories. He talks directly to the people about what's on their minds. He uses strong images and concrete details with nothing irrelevant to muddy the point. The language is simple and direct; the humor is subtle and to the point. He speaks with rhythm and subtle repetition. And these stories have been exciting people about the Good News for 2,000 years. Clearly, the principles of communication theory are nothing new, but they certainly work. If you're convinced, then—as He sometimes said—"Go and do likewise."

Linda Strohmer does interim work in the Diocese of New Jersey while she is a doctoral candidate at Princeton Theological Seminary.



Joseph P. Bishop

Is preaching a lost art?

Continued from page A

once again we are separated from our humanity because we have forgotten what it feels like to be coerced and violated as persons ourselves.

Humility is another word for truth. When John Bunyan preached, he could never bring himself to raise his eyes from the floor to see the great throngs which came to hear him speak. It can't be helped. Preaching is not only a witness to the "unsearchable riches" of Christ, it is inescapably a witness to the person we are.

To be sure, distinction is vastly important. It is as much a misuse of the pulpit to make a tool of therapy by which the preacher supports a weak ego, or resolves his grief, or pleads for love of himself with *sotte voce* complaints, as it is to coerce the believers' consciences by pretensions of omniscience or incontrovertible orthodoxy. Yet in today's culture where the entertainment world occupies an unprecedented influence in the human psyche, making it increasingly difficult to distinguish between shadow and substance, the preacher's first task in the pulpit is to be real. And how can we be real if we don't show our scars—not as exhibits, but as simple evidence of the path

we have trod with the rest of the human race?

When my son Peter was killed in an automobile accident, the text given to me for the Sunday after his death began, "This suffering which has come to you is none other than that which is common to all men." It was not a sermon which dwelt on the details of his accident or my grief, but I was not ashamed of my pain, nor was I ashamed of my desperate need to believe the resurrection news as I had never believed it before.

The person in the pew is unfailingly interested to know whether the preacher is authentic. What lies behind the words? Do the preachers really know the meaning of asking for the forgiveness of another of which they speak so glibly in the pulpit? Has the preacher ever experienced despair when he has no answer to prayer? Does that person "up there" know what it means to be so mixed up at home that you don't know whether you can go on? Does the preacher really know about failure and loneliness?

The pulpit is not a confessional, but if it has no single beam of light which turns with a solemn steady gaze upon the preacher's inward truth, the homily may teach, it may affirm, but it will not be remembered, and it will have little power to persuade people to change. We are not called to bare our souls, but we are called to share them whilst speaking the truth in love. When the "old, old story" and our own stories meet in an authentic union, greatness returns to the sermon, and the faithful are blessed.

Joseph P. Bishop, for more than 30 years a Presbyterian minister who served churches in Pennsylvania and New York, was ordained a priest of the Episcopal Church in 1984. His official status is pastor emeritus of Rye, N.Y., Presbyterian Church and non-stipendiary assistant to the rector of Christ Church, Westerly, R.I. Dr. Bishop, who has conducted many healing and spiritual renewal missions in various churches across the country, is the author of The Eye of the Storm, New Beginnings, and the recently published Soul-Mending: Letters to friends in crisis.



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Thank you, Mr. McHugh You've said it all... and very well.

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July 31, 1986

Mr. Richard L. Crawford, Publisher
The Episcopalian
1201 Chestnut Street
Philadelphia, PA 19107

Dear Mr. Crawford,

I have been musing lately on how God lets us know what He wants us to do. I think I got at least part of the answer in the August issue of The Episcopalian, which contained:

1. A front page picture of Bishop Kiwami Dai of Thursday Island, which caused me to question my assumption that I am instantly comfortable with other Episcopalians because they "look just like me." Added to my "Think About It" file.
2. Gail Jones' article on the ministry of the laity, which fingered a key issue for our parish, which is going through a SWEEP self-evaluation. Copies made for Rector and Vestry.
3. Article on Del Rogers' "Hello Ministry". Helpful ideas on a subject we are constantly discussing. Routed to Newcomers Committee chairperson.
4. Four items useful to me as board president for our local Hospice—Bishop Browning's letter on crying as a theological action (sometimes this is all we can do); clip from The Columbia Churchman on Paul Newman's philanthropic activities (we've got to write some grant requests); Christine Dubois' article on the dance marathon (another fund raising idea); and the photo of The Rev. Margaret A. B. Guenther (I had recently finished Alan Jones' Soul Making, and the photo prompted me to contemplate the possibility of recruiting Guenther to do a workshop on the spiritual elements of death and dying). Routed to various committee heads.
5. Advertisement for The Episcopalian's Parish Directory Service. The idea of a photo directory had come up recently in our Committee On Ministry To Ourselves. Sent to committee chair.
6. Helen Harper's article on Winning Ways. Spoke to my own question, mentioned in the first paragraph of this letter and also discussed recently by our parish's In Transition support group, which deals with changes in life style and process. Made copy to bring to next meeting of group.
7. The article on David Hurd, which put a face and life story on the name I see and wonder about so often as I sing at worship. Thanked God for people like him.

This is all the more remarkable because I had only hurriedly skimmed the last few issues of The Episcopalian, often weeks after receiving them. "Something" made me want to read this issue right away.

The Lord does indeed work in mysterious ways. Thank you for helping Him do it!

Yours in Christ,

W. R. McHugh
William R. McHugh
Senior Warden
Christ Episcopal Church
Covington, Louisiana

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Mr. McHugh we can do for you.
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Preaching to needs

by David L. James

As the people filed past me after the 11 o'clock service, a lady in a red hat who attends about once a month clasped my hand between both of hers and said, "That was the best sermon I've heard in 20 years, it spoke directly to me, it was just wonderful."

I smiled and said, "Thank you," and was just beginning to bathe in the warm glow of that accolade when a man whose opinion I deeply respect leaned over and whispered as he shook my hand, "You sure missed the mark with that one, didn't you?"

Every person who preaches has known this experience and has asked him or herself how the same sermon can be so powerful and meaningful for one person and so flat and dull for another.

There are many partial answers, but one which has been remarkably reliable and helpful for me can be found in the work of the psychologist Abraham Maslow, particularly in his work on the hierarchy of needs.

Maslow separated the needs of people into five general categories in ascending order of priority:

1. **Basic needs**—love, food, shelter, sex;
 2. **Security needs**—money, routine;
 3. **Belonging needs**—to be part of a group;
 4. **Self-esteem needs**—to be wanted and valued; and
 5. **Self-actualization needs**—to achieve one's full potential.
- In this hierarchy, Maslow stated, one's concerns do not move up until the prior need has been met. Thus the starving person has little or no interest in self-esteem or self-actualization while he is attempting to meet the basic needs of survival.

If Maslow's theory of needs is correct, then

every person from one end of the pew to the other has a primary need level he or she is striving to meet. And if suggesting that God is not capricious, but loves and acts in response to the needs of human kind, is good theology, then every sermon ought to be carefully constructed and directed to the needs at the center of our parishioners' lives.

Sometimes on Friday evenings, I invite people from the parish into my home. Most of them have been there at one time or another. After the kids are asleep, the dishes washed and put away, I spread my books, papers, and pens on the dining room table, and the folks begin to arrive.

The older people who attend the 8 o'clock service come as well as those who have always been 11 o'clockers. People from the choir and the altar guild, some ushers and acolytes as well as vestry members, Sunday school teachers and kids

"If suggesting that God... loves and acts in response to the needs of human kind is good theology, then every sermon ought to be carefully constructed and directed to the needs at the center of our parishioners' lives."

in the youth group show up. Even Mr. Haskins, who is rarely in church, is there. Everyone makes himself at home, some crowding around the table to see what I'm working on while others relax in the living room until I need them.

Opened in front of me is the Gospel according to Mark. I've read it, I know what the commentaries say, and I'm pretty certain that I understand the point of next Sunday's Gospel lesson. But right now I'm not so interested in the Gospel according to Mark as I am in the Gospel according to Bill.

What impact has being a Christian had on Bill this week? What's different about his job as a

result of his faith? What does it mean to be a Christian in a place where all the other executives pad their expense accounts and cheat on their wives on business trips? We chat, and I think about what he tells me.

Mary seems interested so we start to talk. She comes over to the table and runs her finger around the edge of one of the commentaries as she shares with me the Gospel according to Mary, a Gospel which includes the dilemma of being a single Christian in a couples' church. We chat about the comments some married men make to her and the looks some wives give her and the social invitations which never come to her. And we talk about the dynamics and tensions of Christian living.

Then there are Ralph and George, Harry and Pete, all retired and in good health. We chat about golf and finally get around to talking about being treated as old and useless when you don't feel old and can do everything you did before you turned 65.

On through the evening I look at the Gospel according to Jim and Larry, Doug and Jane. I study the commentaries of Marge and Lynn, whose

husbands drink too much, and Mr. Haskins who's just reached down and found two grains of rice in the cuff of his new suit and is remembering the wedding of his only daughter who has moved to California.

And slowly a sermon emerges out of the various Gospels of Jesus Christ according to the people who are trying to live Christian lives. Some of the Gospels are full of hope and glory, some are dark and foreboding, suggesting sacrifice and suffering, but all of them testify to a life that has been affected by the person of Jesus Christ.

And the people listen.



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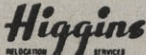
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A reference shelf for the preacher

For those who would like to explore this area of preaching further, the following list of books are those I've found helpful. Not all of them are new, but all are contemporary.

A good place to begin would be with the best-known exponent and practitioner of inductive preaching, Fred Craddock. *Overhearing the Gospel: Preaching and Teaching to Persons Who Have Already Heard* (Abingdon, 1978) is the published result of the author's Beecher Lectures on Preaching at Yale delivered the same year. This seminal work combining communication theory with homiletic application focuses on how to help people who think they've heard it all before to listen again. In *As One Without Authority* (Abingdon, 1979) Craddock explores the power of the pulpit in a world that has demythologized the Church and become suspicious of all authority. *Preaching* (Abingdon) is the winner of the Best Religious Book of the Year award for 1985. It is a fresh, challenging, and insightful work full of rigorous scholarship and practical wisdom. This book will probably become the most widely used homiletics text for seminarians in the foreseeable future.

For a good history of deductive and inductive preaching and the difference between the two, Ralph and Gregg Lewis' *Inductive Preaching: Helping People Listen* (Crossways Books, Westchester, Ill., 1983) is a helpful work especially for those who are resistant to giving up their propositional approach to preaching.

Preaching the Story by Steimle, Niedenthal, and Rice (Fortress, 1980) is a rich text combining solid current communication theory with model sermons illustrating the four areas covered: "The Preacher," "The Listeners," "The Churchly



Fred Craddock

Context," and "The Message."

Telling the Truth: The Gospel as Tragedy, Comedy, and Fairy Tale by Frederick Buechner (Harper & Row, 1977) is the published form of the author's Beecher Lectures on Preaching at Yale. This short book creatively weaves the story of Pilate, who rides to work in a limousine and smokes too much, with the scandal-ridden life of Henry Ward Beecher as he attempts to deliver the first Beecher Lectures in honor of his father. This masterful work is both a powerful plea for honesty in the pulpit, hence "Telling the Truth," as well as an example of creative storytelling and preaching.

A book edited by Donald Wardlaw, *Preaching Biblically: Creating Sermons in the Shape of Scripture* (Westminster, 1983), is a compilation by seven scholars whose thesis is the sermon should be biblical not only in its theological content, but also in its form and style.

The Homiletical Plot: The Sermon as Art Form by Eugene Lowry (John Knox, 1980) is a basic text on structuring the sermon dramatically and on how to tell a homiletic story in a way that holds the listener's attention. Another title by the same author, *Doing Time in the Pulpit: The Relationship Between Narrative and Preaching* (Abingdon, 1985), examines the implication of focusing on events in the sermon instead of themes, the ordering of experience instead of ideas.

An unusual but helpful little book is Michael Hostetler's *Introducing the Sermon: The Art of Compelling Beginnings* (Zondervan, 1986). This work, narrowly focused upon the beginning of the sermon, is a practical guide to help preachers attract the listener's attention without ploy or gimmick.

Telling the Story: Variety and Imagination in Preach-



Frederick Buechner

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Only ordained persons with cures receive this edition from funds provided by Executive Council, yet we continue to make it available to all the ordained. Rising postage and production costs require us to ask assistance to provide these copies. The suggested subscription rate of \$4.00 per year may still be sent to The Episcopalian, 1201 Chestnut St., Suite 1200, Philadelphia, Pa. 19107.

Thanks for your generous support.

—The Publisher

ing by Richard Jensen (Augsburg, 1980) is an interesting work divided into three sections providing comparisons among didactic sermons, proclamatory sermons, and story sermons with examples of each.

Two titles from Judson Press' "More Effective Preaching" series are worthy of attention. *Dramatic Narrative in Preaching* by David Brown (1981) and Thomas Troeger's *Creating Fresh Images for Preaching: New Rungs for Jacob's Ladder* (1982) both explore fresh and creative ways to approach old, well-worn texts.

Finally, two titles which are not specifically about preaching, but are important theological studies every preacher should know about are *Speaking in Parables: A Study in Metaphor and Theology* by Sallie McFague (Fortress, 1975) and *Theology and Narrative: A Critical Introduction* by Michael Goldberg (Abingdon, 1982).

This is only a sampling of books which in some way touch on the subject of inductive and narrative preaching. I would be interested in learning about others.

—David L. James

Clergy Changes

ALLEN, James B., from St. Elisabeth's, Philadelphia, PA, to Advent, Hatboro, PA
 APPLEYARD, Daniel S., from Grace, Kirkwood, MO, to St. Luke's, Shawnee, KS
 ARTRESS, Lauren, from pastoral psychotherapist to Grace Cathedral, San Francisco, CA
 BAILEY, Edwin P., from St. John's, Winnsboro, SC, to chaplain, Church Farm School, Paoli, PA
 BARNES, Bennett H., Jr., from headmaster, St. Stephen's School, Bradenton, FL, to All Angels, Longboat Key, FL
 BARNETT, Thomas C., from St. Andrew's, Taft, CA, to St. Matthew's, Warson Woods, MO
 BAXTER, Nathan D., from faculty, St. Paul's College, Lawrenceville, VA, to faculty, Lancaster Theological Seminary, Lancaster, PA
 BOHR, Gwyneth G., from Holy Spirit, Germantown, MD, to St. Stephen and the

Incarnation, Washington, DC
 BROWN, Royce W., from St. Andrew's, Liberal, KS, to St. Mark's, Casper, WY
 BUCHANAN, John A., from St. Luke's, Fort Valley, GA, to Holy Trinity Cathedral, Paris, France
 CARTER, J. Matthew, from Diocese of Rochester to St. Stephen's, St. Louis, MO
 CONKLIN, Daniel G., from Alt-Katholisches Pfarramt, Blumberg, Germany, to Alt-Katholisches Pfarramt, Hannover, Germany
 CREWS, Warren E., from Trinity Cathedral, Little Rock, AR, to St. Timothy's, Creve Coeur, MO
 DAVIS, Angus K., from St. John the Evangelist, Philadelphia, PA, to Holy Trinity, Philadelphia, PA
 DOD, David S., from Christ and St. Ambrose, Philadelphia, PA, to St. Mark's, King City, CA
 DOUGHERTY, Frederick D., from St. Alban's, Olney, IL, to St. Paul's,

Vermillion, SD
 ELVIN, Peter T., from St. Luke's, Worcester, MA, to St. John's, Williamstown, MA
 EVANS, Karen P., from St. Michael's, Grosse Pointe Woods, MI, to St. Stephen's, Ferguson, MO
 EVANS, William L., from St. Andrew's, Drayton Plain, MI, to St. Peter's, Ladue, MO
 FARRELL, Reid D., from Good Shepherd, Punta Gorda, FL, to St. Boniface's, Siesta Key, FL
 GAGNON, I. Sherm, from St. Luke's, Lanesboro, MA, to All Saints, Chevy Chase, MD
 GILBERT, George A., Jr., from Messiah, Foster, RI, to St. Michael and All Angels, E. Providence, RI
 HANSEN, Warren G., from Grace, Ottawa, KS, to St. Paul's, Coffeyville, KS
 HARDIN, Lindsay J., from St. Paul's Cathedral, Boston, MA, to St. Martin in the Fields, Philadelphia, PA

NEW DEACONS

ABERNATHY, William H., to Trinity-St. John's, Hewlett, NY
 BARTLE, John D., to St. George's, Ardmore, and faculty, Episcopal Academy, Philadelphia, PA
 BOYD, W. Marvin, to Diocese of Colorado, Denver, CO
 CHRISTIAN, William K., III, to St. Michael and All Angels, Denver, CO
 CLEVENGER, Anne M., to chaplain, Canterbury House, Univ. of Kansas, Lawrence, KS
 DAKAN, Karen, to St. Boniface's, Siesta Key, FL
 HANNA, Gerald B., to St. Mark's, Craig, CO
 JONES, Elizabeth G., to St. Paul's, Walnut Creek, CA
 KERR, Linda L., to St. Francis in the Fields, Sugartown, PA
 KHOO, Oon Chor, to Holy Spirit, Tulsa, OK
 LANEY, Mary E., to St. Thomas, Whitmarsh, PA
 NARVAEZ, Alfonso A., to Diocese of Newark, NJ

SCOFIELD, Lawrence F., to Christ, St. Joseph, MO
 SHACKLEFORD, Richard, to Poulton-le-Fylde, Blackpool, England
 SISCO, Curtis W., Jr., to St. Simon the Cyrenian, Philadelphia, PA
 SMITH, Vicki, to Diocese of Chicago, IL
 STOUDEMIRE, Stewart M., to St. Alban's, Hickory, NC
 WALDROP, Charlotte, to Good Shepherd, Hayesville, NC

RESTORATIONS

BACHE-WIIG, Lars R., on June 4 by Bishop Robert M. Anderson of Minnesota

PROFESSIONS

Brother JOHN PETER CLARK in the Brotherhood of St. Gregory
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 Brother STEPHEN STOREN in the Brotherhood of St. Gregory
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RETIREMENTS

INSKO, W. Robert, from faculty, Episcopal Theological Seminary, Lexington, KY. He continues as rector of Holy Trinity, Georgetown, KY
 MAYFIELD, Harry L., from St. Mary's, Ardmore, PA, on June 30. His address is: 301 W. 7th St., S. Bethany Beach, DE 19930
 PAGE, Earle C., from Holy Trinity, Gainesville, FL. His address is: 1716 NW 27 Terrace, Gainesville, FL 32601
 POLK, Thomas R., from St. Mary's, Lovington, TX, on June 1. His address is: P.O. Box 64411, Lubbock, TX 79464
 WILLIAMS, David J., from chaplain, Patterson School, Lenoir, NC, on July 1

Changing?

To help us keep this column up-to-date, please fill out and send this form
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FEASTS FOR FEAST DAYS

by Virginia Richardson

Leo the Great November 10

Occasionally an individual enters history whose deeds, intellect, and influence are so vital they surpass the personality. Such was Pope Leo I. His earliest biographer thought the exact date and location of his birth, indeed, any facts of his early life, to be unimportant, and the first certain knowledge we have of him is in 429 when he was already a deacon and influential in both church and political affairs.

Leo could have been called "the peacemaker." For years he seems to have been arbiter between contending factions, both lay and clerical, in all parts of Europe. He was in Gaul on such a mission in 440 when Pope Sixtus III died and the populace elected him Bishop of Rome.

That an exceptional man now occupied the office was immediately evident. To the people he was a caring pastor who preached Christian living, admonishing his flock to prayer, fasting, and alms-giving. Continually he decried the popular bloody spectacles of the circus as well as the practice of astrology and other superstitions.

At the same time he was undoubtedly the ablest administrator of the early Church. He was in constant communication with all parts of the civilized world, from Gaul to Africa, and his letters show his concern with all levels of church affairs from religious practices, episcopal appointments, and disposition of property to the care of consecrated virgins. By the end of his 21-year rule he had firmly established the precedence of Rome over all other sees.

The fifth-century Church was rent with deep doctrinal differences, one of which

concerned the Incarnation of Christ. Many people, including priests and bishops, denied the human nature of our Lord. Leo responded in what has been called one of the highlights of Christian history. His *Tome*, written in 449 and presented to the Council at Chalcedon in 451, stated in clear, unmistakable words based on the Gospels that Jesus, God's son, was one person with two natures, the nature of God and the nature of man. As such, He was able to accomplish man's redemption. The *Tome* was received with overwhelming approval, and its doctrine has remained at the heart of western Christian faith and teaching ever since.

In 452, the year following Chalcedon, Attila the Hun swept through central Europe, into Italy, headed for Rome. He had reached the Mincio River when Leo, who had traveled north with a number of Roman officials, faced Attila alone. How Leo persuaded "the scourge of God" to relinquish such a prize isn't known, but Attila retreated, accepting instead an annual tribute. Three years later when Rome fell to the Vandals, Leo was successful in saving the population from slaughter and the city from burning.

Throughout theological, political, and physical turmoil, Leo remained serenely firm in his faith in God. He died in 461, having gained the love, even veneration, of his flock and the reluctant awe of pagans and barbarians.

Leo referred to Rome as his *patria*, home, but whether in a spiritual or literal sense is unclear. He is, however, appropriately honored with a Roman-inspired dinner. Serve cream of broccoli soup followed by cutlets with ham, fettucine, artichoke hearts with dressing, cauliflower-pea salad, and, for dessert, peaches in chilled Asti spumante and almond macaroons. **Serves 4.**

Cutlets with Ham

4 veal or turkey cutlets
Freshly ground black pepper
¼ cup butter
8 very thin slices ham
¼ cup butter
1 cup whole button or sliced mushrooms
½ clove garlic
1 cup white wine
4 tsp. minced fresh parsley
4 tsp. minced fresh basil

Pound or roll cutlets to ¼ inch or less; sprinkle with pepper. Heat ¼ cup butter in a large skillet; add cutlets and brown on both sides; remove pan from heat. Fold ham slices in half and lay 2 on each cutlet. In a small skillet melt ¼ cup butter; add mushrooms and garlic and saute gently. When mushrooms are gold, lift them with a slotted spoon and spread over ham. Return large skillet to burner. Pour wine around cutlets and cook over medium-low heat until tender, approximately 10 minutes; do not overcook. Remove cutlets to warm platter; sprinkle with parsley. Increase heat under skillet and reduce liquid to ½ cup; spoon over cutlets. Sprinkle with basil.

Fettucine with Mushrooms

8 oz. fettucine
Boiling water
2 tbs. butter
1 cup sliced mushrooms
¼ cup butter
½ cup freshly grated Parmesan cheese
1 egg, slightly beaten
⅓ - ½ cup sour cream, room temperature
Freshly ground black pepper

Cook fettucine in boiling water until it is *al dente*. Meanwhile, in a heavy skillet melt 2 tbs. butter; add mushrooms and saute lightly about 2 minutes. Drain fettucine. Allow ¼ cup butter to melt in a hot serving bowl; add pasta, tossing it to coat with butter. Quickly add mushrooms, cheese, egg, sour cream, and pepper, tossing well but gently until fettucine is evenly coated. Sprinkle with additional pepper if desired.

Artichoke Hearts with Dressing

10 oz. fz. artichoke hearts, thawed
¼ cup soft bread crumbs
1 clove garlic, minced
¼ cup minced fresh parsley, firmly packed
¾ tsp. dried mint, crumbled (1 tbs. fresh, chopped)
1 tsp. salt
½ tsp. lemon pepper
2 tbs. olive oil
1 cup dry white wine
½ cup chicken broth

Preheat oven to 350°. Drain artichoke hearts, pat dry, and arrange them touching in a shallow casserole. In a small bowl mix together bread crumbs, garlic, parsley, mint, salt, and lemon pepper; sprinkle mixture over artichokes and press down firmly. Drizzle oil over dressing. Pour wine and broth into the dish around the edges; cover and bake 45 minutes. Remove cover and leave casserole in oven until liquid evaporates and artichokes are fork tender.

Cauliflower-Pea Salad

¼ cup olive oil
2 tbs. lemon juice
¼ tsp. salt
¼ tsp. ground black pepper
1 hard-boiled egg yolk
1 large red onion
1 tsp. salt
Ice water
10 oz. fz. cauliflower, thawed
10 oz. fz. peas, thawed
Escarole
Chicory
½ cup black olives, halved

Combine oil, lemon juice, ¼ tsp. salt, pepper, and egg yolk in blender and process until smooth. Slice onion into ¼-inch rings and place in a bowl with 1 tsp. salt and ice water to cover; chill 30 minutes or longer; drain; pat dry. Blanch cauliflower and peas in boiling water 1 minute; drain; rinse with cold water; drain again and pat dry. In a large bowl toss cauliflower and peas with 2 tbs. dressing; chill. Wash greens; dry leaves completely; chill. To serve, arrange greens on a platter. Add onion rings and olives to cauliflower and peas; toss with remaining dressing and arrange on greens.

Three Outstanding New Books

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In Athens, Georgia, unity comes alive

by Paul Edenfield

What theologians began—Anglican-Roman Catholic dialogues which culminated in *The Final Report*—churchpeople are now bringing into fullness. "If anything is going to happen, it will happen because laypeople make it happen. . . . Theologians in dialogue aren't going to bring about unity."

Kathy Kruskamp, a member of St. Joseph's Roman Catholic Church in Athens, Ga., is one of the laypeople making Christ's prayer for unity come alive. Her parish and Emmanuel Episcopal Church last year signed a covenant which contains a "pledge to pray and work together for organic unity."

"It's important that a traditional southern town has had one of the first, if not the first, covenants of this sort," says William Spencer, professor of history at the University of Georgia and a member of Emmanuel.

The covenant was not a seed planted in barren soil. The Rev. Franklin Ferguson, rector of Emmanuel, and the Rev. Richard Kieran, pastor of St. Joseph's, began conversations after the Anglican-Roman Catholic International Commission (ARCIC) published *The Final Report* in 1982. Spencer volunteered to coordinate ecumenical activities at Emmanuel; Kruskamp took the same role at St. Joseph's. Kruskamp admits her view of ecumenism was hazy at the time. "I don't know if I had a highly articulate ecumenical perspective before then," she says.

With a bottom line of "How do we share our faith with each other?", the two parishes began living-room meetings which gave an opportunity to express the suffering and concern caused by the separation of the two communions. "People hurt not be-

cause of doctrinal differences," says Kruskamp, "but because of not being able to share the Eucharist."

The Final Report contains a section expressing substantial agreement on the nature of the Eucharist, but disagreement still exists between the Churches concerning transubstantiation, the teaching that the bread and wine of Communion contain the actual presence of Christ. The Roman Catholic Church continues to practice closed Communion. Episcopalians are not allowed to take Communion at Roman Catholic churches, and Roman Catholics are forbidden to take Communion at an Episcopal parish although Episcopalians have welcomed them.

Closed Communion translates into real and painful terms. In good conscience, a Roman Catholic son cannot take Communion with his Anglican mother. In good conscience, the Roman Catholic half of a joint Cursillo retreat is not able to take Communion with its Episcopal counterparts even though the Eucharist is the climax of the Cursillo experience. In good conscience, a Roman Catholic husband is not able to take Communion with his Episcopal wife. All these dilemmas have arisen at St. Joseph's.

Not being able to share Communion is a source of great discouragement in the dialogues. Louise Charnock, a member of St. Joseph's, calls Communion the "fly in the ointment" of the dialogues. A member of Emmanuel at one time, she converted to Roman Catholicism a few years ago but continues to sing in Emmanuel's choir.

Jerry Keane, a member of St. Joseph's, calls Communion "the central sign of our unity. Nothing is more central than coming together

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Bill Spencer of Emmanuel and Kathy Kruskamp of St. Joseph's hold a signed copy of the sister-parish covenant at a service where Bishop Judson Child of Atlanta and Roman Catholic Archbishop Thomas A. Donnellan of Atlanta officiated.

to share the flesh and blood of Christ."

Roman Catholic Bishop Raymond Lessard of Savannah, a member of ARCIC, acknowledged this suffering when he spoke at a joint service in Athens this past January. "We don't have open Communion. And that is painful."

Those active in the dialogues know much more can and should be done, that the present is hardly a time for self-congratulation. The two churches have found it hard to live up to the covenant because fears and misconceptions continue to threaten their vitality. Inertia, too, is difficult to overcome. Participants need to take every opportunity to reach out and involve each other. "It's a dialogue that needs to be an ongoing experience," says Charnock.

The covenant between Emmanuel and St. Joseph's is built on the idea of "sister churches," a concept that dates from at least patristic times and connotes two equal entities, distinct yet bound by familial ties. Gerri Bachelor, a parishioner of Emmanuel, says, "Each has her own personality. They're different people, and yet they're in the same family."

The sister churches—a term which can be applied to the two churches in Athens and to the entire Anglican and Roman Catholic communions—act as two poles of a magnet, drawing other denominations close in a spirit of mutual respect and exchange. The dual purpose of the covenant is to draw down fear and build up trust. Bachelor, who participated in the first dialogues in 1982, talks about how fear can inhibit conversation. "It took us awhile to relax, to be able to talk about the kinds of things that bothered us."

Anglicans' wariness is not hard to understand. "The fear is we will lose what makes us distinctly Anglican," says Ferguson. The size of the Roman Catholic Church is intimidating, and Anglicans are afraid they will be, in a sense, swallowed whole. Ferguson is quick to emphasize, however, "We are not talking about a mega-Church. We're talking about having access to intercommunion."

Charnock says another reason for Anglican wariness is the perceived "prodigal son" attitude of the Roman Catholics. Her own experience, she says, is this may be the official stance of the Roman Church, but few Roman Catholics feel this way. In truth, Romans are intrigued by the liberal stance Episcopalians have taken on celibacy of clergy and ordination of women, and they feel they can bene-

fit as much from their association with Episcopalians as Episcopalians will benefit from them.

Corporate prayer is one of the most important provisions of the covenant. "I think there is a core of dedicated people on both sides who are praying for unity," says Al Jowdy, a Roman Catholic whose wife is an Episcopalian. Such people follow the example of Christ who in John 17 prayed that His faithful "may be perfectly one" as a sign of His mission.

Personal devotions, however, do not give public affirmation of unity. The prayers of the sister churches included in their general intercessions "give credence to the dialogue," says Jowdy.

Joint youth Bible school, another provision, passed from paper to reality last summer as children from both

churches took lessons together. Ecumenical Bible study has not been pursued at the adult level, however, a source of dissatisfaction for several people at Emmanuel. "It would certainly be possible for people who want to set up Bible studies in their homes. . . to make them open to both churches," Gerri Bachelor says. The central importance of the Bible would make studies a unique opportunity to stress an essential common resource of the two denominations.

Cooperation in social ministries is a long-standing strength of the two parishes. St. Joseph's St. Vincent de Paul Society and the Episcopal Thrift Store have cooperated for years. Both parishes have worked together to provide clothing, shelter, and food to needy people of Athens.

The informal meetings, however, "are the real key to building com-

munity," says Bachelor. In large gatherings conversations are often awkward, but small, casual gatherings are much more successful. These gatherings, however, have not become a regular feature in Athens, to the regret of many. "I'd like to see us get back to neighborhood meetings," Jowdy says.

For Emmanuel and St. Joseph's, dialogue has not always been easy. "There is pride on both sides of the fence," Charnock says. But overall, working to live out the covenant has been a positive experience for the people involved.

"In every single experience we've had," Kruskamp says, "it's almost as if the Spirit has been tangible."

Paul Edenfield, a member of Emmanuel, recently graduated from the University of Georgia with a degree in journalism.

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Latin Anglicanism

Continued from page 1

ics. We even have agnostics. We are everything a little; we are a mosaic."

Nevertheless, Vilar said, "in the essentials we maintain unity. Our Anglicanism is still in formation, it is making the history we still can't read in books." He noted several important differences between the Anglicanism of the North Atlantic and the experience of Latin Americans in the Church. The Church in Latin America lives the realities of the third world, is more family-oriented and nearer to the people. It is simpler, more pastoral, more willing to rely on the Holy Spirit. And it is young.

The Rev. Hugo Fernandez of Chile described the result of imposing a tradition from outside as a lack of willingness to identify fully with the socioeconomic reality, an attitude which reveals "an image of cultural, economic, and intellectual superiority in contrast with a local Christian who suffers an inferiority complex toward whatever is 'imported.'" The result of a paternalistic missionary influence produces weakness in ministry development, he said.

Another historical factor which affects Anglicanism in the region is the virtual religious monopoly the Roman Catholic Church enjoyed until the last century. This legacy affects both the mission of the Church and Anglicans' accustomed manner of relating to other Christian traditions.

The Rev. Gustavo Mansilla of Buenos Aires, Argentina, spoke of uncharitable and openly hostile attitudes which still prevail. "As with other Latin American realities," he said, "in the religious world the painful past is still too much present. Ecumenical dialogue in our America is not 'something good' . . . which we can add like a condiment according to our taste and pleasure. In fact, it is not possible to do mission without initiating a dialogue which will both build and repair."

Many Episcopalians in Central America and the Caribbean claim English-speaking roots in the West Indies. Brazil merges Portuguese and African cultures and occupies a unique position due to its enormous size and population, which approximates that of the rest of Latin America. Some countries in the Southern Cone have predominantly European cultures; on the other hand, the Church in Chile has been working for many years among the indigenous peoples of southern Chile and has recently begun ministry in the urban areas. In other parts of the Americas the Church is primarily oriented toward the indigenous population.

Lydia Lopez of Los Angeles spoke of the heritage of Chicanos, Americans of Mexican descent, who are unable to identify fully with either culture. The struggle for the Chicano population to find its place in North American society has challenged the few Episcopal parishes which serve the Chicano community. Women, whose traditional role had limited their leadership to the family, are now called to a much more public form of responsibility, she said.

Anglican diversity is balanced by the common reality of widespread

misery which affects the entire region.

Glenda McQueen of Panama cited statistics that relate to the current "climate of instability, confusion, and uncertainty." As many as 80 percent of the dwellings in Central America have a dirt floor, lack running water, and are occupied by five or more people. These economic problems go hand-in-hand with social ills and political crises which have shaken, and continue to shake, the continent.

Many of those who attended the symposium live in countries under military rule, or which have experienced civil war or other violence, or have only recently emerged from dictatorship. Given these facts, said McQueen, "to ask ourselves what has been the role of our churches toward the problem of the disappeared, the displaced, the refugees, toward poverty and racial discrimination, is to ask ourselves, 'Where is the Church in the fulfillment of its mission?'"

The Rev. Neptali Larrea of Ecuador said the Church is searching for a participatory ministry. The times demand "a more human and more committed ministry, a ministry of 'the Church together with the people.'"

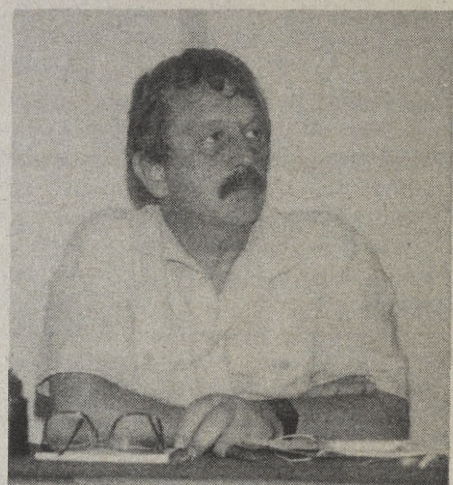
The Rev. Glauco Soares de Lima of Sao Paulo, Brazil, identified three crucial areas in which Latin American Anglicans are called to practice the Christian faith in this setting. The first, he said, is to rescue the individual from isolation, "not only the disinherited of the earth, but also those who isolated their lives in forms which are much more subtle but not therefore less lamentable."

Second, Latin American Anglicans should act so their own awareness does not shut off dialogue with the world, with both those who are and are not Christians.

And finally, he said, the Church is called to enrich human culture, human creativity. "The Anglican community cannot feel comfortable in a society of consumers like the mass society; such a society is surely not the Kingdom of God. To the contrary, in this society the Church should confront the conformity which characterizes it with the human purpose of being obedient to the redemptive will of God. Redemption is the opposite of conformity; it is real change, transformation. It is then that we encounter the revolutionary dimension of Christian faith and its manifestation in action."

The Rev. Jaci Maraschin of Brazil spoke of Anglican worship and said an identity authentically rooted in Latin America demands new forms of worship which belong to the cultures and peoples of the region. "True liturgy is related to the living cultural traditions of the place where it happens. Sometimes we think we could insert into the traditional form of the liturgy certain local innovative elements. The result is disastrous. Liturgical form needs to be thought and worked as a whole."

The Rev. Edmundo Desueza of Costa Rica summarized obstacles which impede the Church's mission in Latin America. Among them, he said, are a lack of precision in the



Among speakers at the symposium were Neptali Larrea of Ecuador and Jaci Maraschin of Brazil.

Church's teachings, the survival of a "chaplaincy" or "ghetto" mentality, and the failure of the clergy to challenge the Church to think seriously about its contributions to the story of Christianity in the Americas.

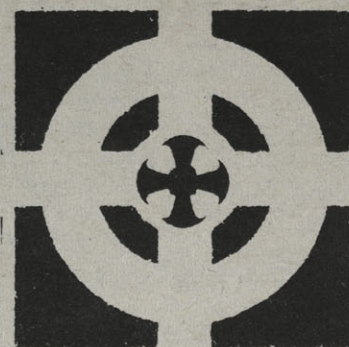
"It is a pity people don't know that long before any other Church said it, there were Anglicans organized for socialism," Desueza said; "that long before anybody talked about liberation theology, there were Anglicans thinking in the same kind of analysis; that long before other branches of the Church spoke of the need to organize cooperatives for a service which is liberating, there were Anglicans thinking in those terms; that long before other branches dedicated themselves to rescuing children from abuses and exploitation, the Anglican churches brought them together in their churches on Sundays to teach them grammar and mathematics. What has happened to our Church? Where is its capacity to react?"

Desueza called "the scheme of constructing a middle-class framework" obsolete and "anti-Gospel. If we don't get beyond that, we will not have a social base to bring to the unity of the Latin American Church. That is our future, and the other options are obstacles."

"The future of Anglicanism in Latin America," Desueza continued, "is intimately linked to a Church which is born from the poor." He added that other Christians should be permitted to "participate in the design of our map of Christian identity." The Anglican Communion will have a future in Latin America insofar as it "serves life" and in that service announces that the Kingdom is "the negation of all idolatry in the name of God."

John L. Kater, education officer for the Diocese of Panama, organized and moderated the symposium.

PEACE AND JUSTICE



A WORKING PAPER FOR LAMBETH 1988

I. Christian Citizenship

We belong to two worlds. We are members of God's Kingdom in Jesus Christ, and we all belong to a variety of human communities in the world. We are citizens of heaven, and we are citizens of the earth. Belonging is basic to being human. We discover and experience our identity in our families, our local, national, and ethnic groups. Here we find security which opens the way for freedom and service. Christian faith affirms this belonging to particular communities as God-given.

Institutions of the state give political substance to these basic experiences of identity and belonging in the rights of citizenship so belonging becomes political, too. That is why Christian faith has stressed the importance of good political institutions. Citizenship, with its rights and responsibilities, is about our belonging to particular nations and states.

All, however, is not right in these matters. In many places in the world the state excludes large parts of its people from the rights of citizenship. Instead of becoming a way through which our human need for identity and belonging is expressed, the nation/state has become an end in itself. Instead of being a means of encouraging freedom and service, it has become oppressive and restrictive.

In these places we need to think about our other citizenship as members of God's heavenly Kingdom in Jesus Christ. Clearly, belonging to this Kingdom is not restricted to particular groups, nations, or families. So our faith not only affirms the importance of our belonging to these particular communities, it also encourages us to look beyond them. This is why Christians from the earliest times have resisted the claims of states which have become ends in themselves. It is also the reason why many Christians believe it is their duty to oppose oppression by the state and to seek a better political order.

Our faith encourages us to resist two errors. First is the attempt by a people, nation, or state to turn genuine loyalty and belonging into national idolatry. When we own our basic loyalty to God as the Lord, we can never offer unconditional allegiance to the state.

Second is that sort of internationalism which wants us to deny our national and cultural identity. God has put us in two worlds and calls us to exercise our earthly citizenship as citizens of His Kingdom.

We hope the stories and themes in this section will help you think about your own experience of citizenship and the issues raised for you as a Christian in these matters.

A United States of America Perspective: The Crisis of Dual Citizenship

America still lives in the wake of the power it released at Hiroshima. The great ball of energy which brought an ancient empire to an end ushered in an age of global responsibility and power for the United States. In a burst of innocent and seemingly boundless enthusiasm, the United States set out to rebuild a war-torn world, and in so doing it came to achieve, as never before, a global perspective.

The ideals of the American Revolution—liberty and equality—were envisioned by Americans as the foundation for a new global unity expressing itself in such institutions as the United Nations. Americans, whose democracy flourished under the freedoms of assembly, press, speech, and worship, sought to extend through the new internationalism these rights to others.

The exportation of American idealism was matched by the growing influence and power of America's commerce and communication. Americans traveled for pleasure and business to all parts of the globe. They came to extend their citizenship to match the boundless horizon of their ideals and commerce. The Christian Churches in the United States welcomed and fostered this globalism as an opportunity for mission and service. Anglicans found a new expression of their universality and discovered worshiping fellowships at every point, worshiping communities that became outposts for direct service and evangelization and, later, centers for development and self-determination. Generous Americans sent funds to "struggling churches" around the world.

As Americans traveled and served abroad, they came to face harsh realities—the power of ancient customs and cultures and the power of ancient rivalries. They also came to understand the stark responsibilities their power laid upon them. They were bewildered by being called "ugly Americans" as they strove to share the standard of living they had grown to cherish. Political choices were not easy and rarely applauded. And the other great power grew.

As the ancient temptation to isolation and xenophobia raised its head, it

was not easy to shed one's global citizenship. The genie was out of the bottle.

Some Christians in the United States experienced another reality. The theological understanding of God's creation and sovereignty took on new meaning. Disassociating oneself from the rest of God's Kingdom was hard when one had witnessed it in all its diversity, beauty, and glory. Some Americans had joined the hopes and aspirations of the people of Africa, Asia, Latin America, the Middle East, and the Pacific Basin. Americans of faith heard the plight of refugees, the suffering of the oppressed, the cries of the stateless and disfranchised and forged bonds of Christian citizenship.

Americans learned a sharp lesson in powerlessness in foreign affairs when Iran took hostages, historic allies practiced passive resistance on arms policies and placement, and international terrorists defied world law. On all levels Americans began to evaluate and assess their role in international affairs and institutions. In this process, those Americans who had forged the bonds of their wider and Christian citizenship have been left to plead the case of global interdependence. These advocates of the sovereignty of God often find themselves caught between the neo-isolationists in the United States and the oft-times vocal critics of United States policies and actions abroad. In the United States they are viewed as anti-American. Abroad they are either expected to bear chains of guilt and self-deprecation or be viewed as the passive accomplices of American imperialism—if not as CIA agents.

These Americans are caught in a crisis of dual citizenship with each attempting to limit the other. The United States citizenship appeals to nationalism and the rightness of the United States' cause, circumscribing the broader citizenship. The Christian citizenship appeals to the universal reign of God in Christ and the uniting of the worldwide human community which gives parenthesis to nationalism. The contemporary Christian in the United States lives in this tension.

The Anglican Peace and Justice Network

The Anglican Peace and Justice Network was formed by the Anglican Consultative Council in 1984. The Network's purpose is to gather together those already at work in their own Provinces to share concerns and expertise so their work may be more effective and to stimulate further thought, awareness, and action within the Anglican Communion. This purpose includes establishing additional Provincial Peace and Justice units to provide a forum to which members of the Communion can bring their local/regional concerns for a wider hearing and to enable Network members to speak with informed authority on the issues of Peace and Justice which have been brought to them or of which they are aware. In 1985 the Anglican Consultative Council asked the Network to prepare a study document to enable a Communion-wide discussion on peace and justice. This document would assist the bishops of the Anglican Communion as they

prepare for the Lambeth Conference 1988 in fulfillment of the Archbishop of Canterbury's charge that each bishop should "bring his diocese to Lambeth with him." The paper is divided into four parts: Sovereignty and Christian Citizenship, Human Rights and Responsibilities, Economic Relationships, and Christian Peacemaking.

Each section of the document is written by a person from the Network and brings the perspective from the country he or she represents. The authors are: Bishop Charles Albertyn (South Africa), the Rev. Na'em Ateek (Jerusalem), the Rt. Hon. David Bleakley (Northern Ireland), the Rev. Charles A. Cesaretti (U.S.A.), the Rev. Alun Evans (Wales), Celia Hannant (Canada), the Rev. Richard Harries (U.K.), Bishop Andrew Kumaraige (Sri Lanka), Bishop Robert Longid (Philippines), and the Rev. Richard Randerson (New Zealand). General editor is the Rev. Prebendary John Gladwin of the United Kingdom.

A Case Study from South Africa

In South Africa black people find it impossible to identify with and show any loyalty to the national state because of an historical fact. When the Constitution was drawn up in 1910 with the Act of Union, blacks were excluded from the constitutional processes. At first this was not apparent, but since 1948 when the Nationalist Party came to power, this has become more pronounced. The consequences are twofold: (a) the ruling party exerts power to maintain the status quo; and (b) the voteless seek to find their identity not in the national state, but in other areas.

The power entrenched in the white minority group oppresses any opposition to its policies and brutally crushes any protest which comes from the powerless. This leads to a spiral of violence; laws are passed which impinge upon basic human rights—detention without trial, banning of persons, police brutality, and retaliation in acts of arson, stone-throwing, and boycotts. But laws are also made to strengthen the ruling party as it satisfies its electorate at the expense of those who have no franchise and therefore cannot legally and constitutionally oppose these laws. The most glaring example of this is the movement of people from their land and their resettlement in undeveloped rural areas far removed from the towns and cities with no provision made for basic services.

In the western Cape where people owned their property, the government expropriated their homes at considerably less than their value and sold the property to whites coming in from the rural areas. The movement of blacks is controlled in such a way as to give advantage to whites. Black labor is welcomed in the urban areas, but their families are not. A subtle way of achieving this is to provide single-quarter hostels for married men. Husbands are separated from their wives for the best part of the year. This has led to moral breakdown and caused instability in family life.

Where in all this does a black person find identity? In the family and community where there is trust and loyalty. But this is becoming extremely difficult because of the Migratory Labor System and the constant unsettling of communities.

The Church is also a place where a common identity in Christ could be found. Here, too, difficulties arise. The Church has both white and black Christians, but because of apartheid, which forces people to live apart, and a state-controlled news media, little communication is possible. Different perceptions of the situation seriously affect the level of trust.

The oppressed, however, have a common identity. Here loyalty is given and received. An example of this is in our schools. Good lines of communication exist between the various schools. Where there is injustice or where students become more aware of their inferior education or the discrimination in their society or where there is police brutality, there is great solidarity at the rallies and in boycotts. The students have discovered their identity in oppression.

But citizenship means sharing in the privileges and responsibility of the state in the way in which it organizes itself to serve its citizens. It has to enable its citizens to respond to the love of God creatively. It has to take its rightful place in God's world. All this is only possible if the franchise is free to all.

Bible Study—Jeremiah

In Old Testament times, the prophet Jeremiah had a loyalty problem. He had grown up as part of a people who were confident of God's purpose for them. Although the news was full of warnings about invasion from the north, the Jews were convinced no enemy would ever take Jerusalem. Certainly God was giving them a warning because they had failed to keep their side of His covenant with them. They must mend their ways, but fundamentally they were sure all would be well.

Jeremiah was the son of a long line of priests, but more than that, he felt he had a special call in the dangerous times in which he grew up. "I have put my words in your mouth. Today I have set you over the nations and kingdoms to uproot and to knock down, to destroy and to overthrow, to build and to plant." (Jeremiah 1:9-10)

He began, like all the other reforming preachers of his day, by urging the people, from the king downward, to stay single-mindedly loyal to the covenant with Yahweh which committed them to justice in their daily dealings sustained by a pure worship.

Then a change occurred. He began to be convinced that it was part of God's purpose that Jerusalem should fall and the people go into exile. This made him seem like a traitor so Jeremiah, with his painful vision, was persecuted as a danger to national morale. "The priests and prophets and all the people seized hold of him and said, 'You will die for this! Why have you made this prophecy in Yahweh's name, this temple will become like Shiloh and this city become an uninhabited ruin?' . . . The priests and prophets then said to the chief men and all the people, 'This man deserves to die since he has prophesied against this city as you have heard with your own ears.'" (Jeremiah 26:8-11)

He was challenged by others of the prophetic fraternity. He rebuked one prophet, "Listen carefully, Hananiah: Yahweh has not sent you; and thanks to you this people are now relying on what is false." And so Yahweh says this, "I am going to send you off the face of the earth; and you will die this year." The prophet Hananiah died the same year in the seventh month.

In 597 B.C. Jeremiah witnessed the first overthrow of the Kingdom of Judaea as he had prophesied. Ten years later he watched the people taken away to exile after King Zedekiah had been blinded by the victorious Babylonians. Instead of seeing this as the ultimate disaster and the failure of his God, he began to prophesy the dawn of a new covenant. (Jeremiah 31:31)

Thanks to Jeremiah it was possible to make sense of the catastrophe and cope with the experience of exile. Instead of being overwhelmed by what had happened, the Jews were enabled to move forward to a deeper understanding of God. Once they had worshiped Him as the protector of His chosen people and their Holy City; now they began to see Him as the Lord of the world whose purpose included all humanity.

Jeremiah began as a nationalist prophet, anxious for his people's safety. He never lost his love for his nation or hope for their future. (Read Jeremiah 32:1-2; 6-15, 43-44.) But he learned to set that in a wider framework as he discovered God at work in all the nations. That meant recognizing a new calling for his people who would only achieve their true greatness by serving the purpose of God that was to be worked out in the history of all the nations.

A Group Bible Study Exercise

In preparation, read Jeremiah 26, 36, 37, and 38.

Divide into four sub-groups, each of which will take the same story, but discuss it from the point of view of one particular person or group of persons involved in the events.

Sub-group 1 represents the priests in the temple; sub-group 2 represents the king's officials; sub-group 3 represents the prophet Jeremiah; and sub-group 4 represents the ordinary people of Jerusalem. In these sub-groups, forget everybody else's part in the story and simply concentrate on how events would have struck you.

After you have explored the feelings of the people in the Jerusalem story, discuss the groups to which you belong—family, work, region, country, church, a particular group of Christians.

Mending Wall

Something there is that doesn't love a wall,
That sends the frozen-ground-swell under it
And spills the upper boulders in the sun,
And makes gaps even two can pass abreast.
The work of hunters is another thing:
I have come after them and made repair
Where they have left not one stone on a stone,
But they would have the rabbit out of hiding,
To please the yelping dogs. The gaps, I mean,
No one has seen them made or heard them made,
But at spring mending-time we find them there.
I let my neighbor know beyond the hill;
And on a day we meet to walk the line
And set the wall between us once again.
We keep the wall between us as we go.
To each the boulders that have fallen to each.
And some are loaves and some so nearly balls
We have to use a spell to make them balance:
"Stay where you are until our backs are turned!"
We wear our fingers rough with handling them.
Oh, just another kind of outdoor game,
One on a side. It comes to little more:
There where it is we do not need the wall:

He is all pine and I am apple orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, "Good fences make good neighbors."
Spring is the mischief in me, and I wonder
If I could put a notion in his head:
"Why do they make good neighbors? Isn't it
Where there are cows? But here there are no cows.
Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offense,
Something there is that doesn't love a wall,
That wants it down." I could say "Elves" to him,
But it's not elves exactly, and I'd rather
He said it for himself. I see him there,
Bringing a stone grasped firmly by the top
In each hand, like an old-stone savage armed.
He moves in darkness as it seems to me,
Not of woods only and the shade of trees.
He will not go behind his father's saying,
And he likes having thought of it so well
He says again, "Good fences make good neighbors."
—Robert Frost

From "Collected Poems," 1939, 1941. Henry Holt & Company, N.Y.

II. Human Rights and Responsibilities: The Christian Basis of Human Rights

From a Christian point of view, human rights are grounded in the precious worth of every human being. Each human being is of value, created in the image of God and recreated in Christ. This human dignity can and ought to be respected by all human beings whatever their religion or ideology, and in a perfect world it would be: There would be no need for human rights legislation. But because we live in a sinful world where human beings are continually being treated with terrible cruelty, where human dignity is not respected and human rights are endlessly violated, we need to legislate for human rights. Human rights legislation arises out of the fact that human beings are at once made in the image of God and are crucifiers of the image of God.

Human rights have a twofold function. The first is to protect the individual against all organized power structures, particularly the power of the state. The state is given by God to serve human beings, but human sin gives rise to a temptation for those in power to use the instruments of the state to serve their personal, sectional, or class interests and oppress the most vulnerable. The rights to free speech, to a fair trial, to associate with others are safeguards for individuals against the potential tyranny of the state.

The second human rights function is to promote the well-being of all citizens. Human beings not only need to be protected, they need to live, grow, and flourish because they have value. The resources of the earth are given to mankind as a whole. Every child born has a right to her or his fair share of the

resources of the society in which he or she lives; every country has a right to its fair share of the resources of the world as a whole. This is a matter of justice, or right, because God bestowed His gifts on the human family as a whole to share with one another.

Therefore all people have a right to the basic necessities of life—food, clothing, housing, dignified work. Economic and social rights need to be legislated for because of the ineluctable tendency for the elite to take for themselves the lion's share of what is available.

Human life is a continual struggle to dominate or avoid domination, to deny the rights of others or to protect them. This attempt to dominate takes racial, religious, sexual, economic, and tribal forms. Often these forms of domination are intertwined as in South Africa, where racist and economic exploitation go together, or in Sri Lanka, where ethnic and religious are bound together. No political system is exempt from this struggle. In communist societies new classes and a new elite have developed.

Liberal democracies in theory offer equality of opportunity, but in fact, those with money have power to buy newspaper space and television time and thus impose a domination which is at once ideological and economic. Human rights are a concern for every society. Here are case studies of just three groups being dominated: Christians in Palestine, poor people in Brazil, and women.

Christians in Palestine

One of the most volatile areas of our world is the Middle East, which has been plagued with a number of apparently chronic problems which have resulted in violence, bloodshed, and instability: the Lebanese war with its multi-faceted complexity, the Iran-Iraq war with its tragic and seemingly unnecessary prolongation, and the Arab-Israeli conflict which continues to baffle the minds and stifle the energies of justice-seekers and peacemakers. This latter conflict, together with its root problem of Palestine, has come to have global dimensions and carries with it the danger of superpower conflagration.

In a nutshell this is the story of the Palestinian people. Before 1948 they were Arabs—Muslims, Christians, and Jews—who had lived side by side for centuries in their Holy Land. Racially they were Semitic. Ethnically and culturally Arab, they all spoke Arabic and lived their different and separate religious lives in the same land. They did not initiate what became later the problem of Palestine: Its roots lay in far-away Europe with western Jews who were suffering from assimilation and anti-Semitism.

The Zionist movement came into being in Europe as a form of Jewish nationalism. Its goal was to relieve the plight of western Jews by building for them a national home. It was a vigorous movement which drew its inspiration from the spirit of its time, namely the spirit of colonialism of the late 19th and early 20th centuries, and Jewish immigrants started flowing into Palestine. Their numbers drastically increased as a result of Hitler's accession to power in Germany and in consequence of the tragedy of the holocaust.

The local population resisted the influx of these foreigners and feared their potential domination of their country. The newcomers, however, were militarily capable of taking over a large part of Palestine and establishing there the state of Israel as a Jewish state. This state received recognition and legitimacy in 1948 from many of the countries of the world, including the great powers. The resultant consequence of the establishment of the state of Israel was the displacement of over 700,000 Palestinian Arabs, both Muslim and Christian. Some of these fled in fear of the hostilities. Others were driven out of their homes and towns by the Zionists. This is the beginning of the Palestinian problem—the refugee camps, the dispersion of thousands of people, the expropriation of their land, the denial of their human rights.

In the 1967 war Israel was able to overrun and occupy the remaining part of Palestine, namely, the west bank of the Jordan River and the Gaza Strip in the south. At present approximately 2 million Palestinian Arabs live in both the occupied territories and the state of Israel. Those on the West Bank and Gaza live a stateless existence under martial law. Violations of Palestinian human rights have been noted repeatedly. In 1978 the United Nations Special Committee considered this to be the outcome of military occupation. The report called particular attention to Israel's measures aimed at the annexation of these territories as the continuing establishment of settlements on Arab land—"mass destruction of homes, torture, and ill-treatment of detainees, expropriation of properties, and imposition of economic and fiscal measures aimed at the dispossession and exploitation of the population of the occupied territories."

Since 1948 no fewer than five wars have been fought which directly relate to the Palestinian problem. Each war left the Jews and the Palestinians farther away from one another, breeding greater hatred, engendering more bitterness, and frustrating the prospects of peace.

Palestinians believe they have a just cause. They have been pleading for justice as the true basis for peace. For them justice means the right today for self-determination, which includes their right to choose their own leadership and to set up their own state.

It is important for Anglicans to stand with and for the weak and the oppressed and to raise their voices for justice and peace. This is God's call for the Church. Specifically this implies:

- Being informed of the facts and having the courage to speak the truth and expose the hypocrisy and self-deception of those who wield power and

oppress and control people;

- Supporting initiatives which call for the self-determination of the Palestinians; and
- Promoting peace and reconciliation by continuously challenging the credibility of war and violence.

The Poor in Brazil

Brazil is the biggest country in Latin America with a population of 140 million and an area of over 8.5 million square kilometers. It has a long history of institutional and structural violence. Very often this is not recognized either by society or the Church. Since Brazil's discovery by the Portuguese in 1500 and through the period of English and American domination, it has been dependent on foreign powers. Studies of contemporary Brazilian history show how capitalism in its most blatant form has impoverished the country and its people despite external appearances of development. Brazil and its people live under a form of colonialism in which the modern technology of capitalism reveals itself to be more destructive and despoiling than all previous forms of external domination.

Brazil's economy has grown 10 times during the last 40 years. It is the eighth richest country in the world measured in terms of the Gross National Product. Yet instead of democracy, Brazil had a military dictatorship for 21 years. The democratic process has been suspended for almost a quarter of a century, and even today elections are not totally free. Wages and the standard of living have gone down. The minimum wage in 1941 was \$85 per month. Today, with the country's economic policy (called a reform) dictated by the IMF (International Monetary Fund), it is only \$58 per month. Seventy-five percent of the active population receives no more than \$150 a month.

Economic and technological dependence are increasing. Brazil's \$100 billion external debt is the largest in the world. In 1986 Brazil has to pay \$12 million in interest alone. This interest has to be paid for by exports. Every dollar that is used to pay this interest means one dollar less available for the basic necessities of life, for education and health and housing. Every baby born in Brazil has a debt of nearly \$800.

Where do the fruits of the labor of the Brazilian people go? This vast sum of money is exactly what the children of Brazil need. The economic reality of life in Brazil is a partnership between the rich in Brazil and the capitalist world outside which deprives the poor of basic rights. What the world calls capitalism we experience and suffer as colonialism. This state of servitude and impoverishment must come to an end. This will involve a total transformation of the economic, political, social, and cultural structures of the country.

Brazilian people are modest in their aspirations. They want their children to receive adequate nutrition, education, housing, health, and a sense of dignity as human persons. These aspirations are fundamental human rights. Unfortunately, basic human rights are not being respected. Here are some examples:

- Some 35 million children, many of them abandoned by their parents and living on the streets, are living below the poverty line in abject misery. In one small town of 20,000 population, for example, 2,000 abandoned children live in these conditions. In the big cities the situation is even worse.
- In the country land is concentrated in the hands of a few families while peasants are dispossessed and killed.
- Women are discriminated against and earn far less than men on starvation wages.
- Malnutrition is widespread. There is a new cartography of hunger. In the great cities millions of Favelas live in shanty towns. Whereas in the past the majority of the hungry lived in the rural northeast and the Amazonas, the rural exodus has brought them to the cities where 50 percent of the hungry now live.

These facts and figures are a violation of the rights that belong to all human beings.

To be a Christian is to be a witness of the Resurrection and a herald of the

kingdom of life. The life celebrated in the Eucharist is the first task of the Church. In the breaking of bread the Christian community remembers the love and faithfulness of Jesus which carried Him to death and His mission to all people, especially to the poor. The breaking of bread is the starting point and the arrival of Christian community. The breaking of bread gives the expression of communion in the human suffering that is mostly created by hunger and absence of bread, but in it we also enjoy the risen Lord who gives life and hope to His people, those who are called by His signs and word.

The Anglican Church in Brazil needs to be a witness in a country of oppression and death, presenting the word and ministry of life. But the Church needs to take sides. God has chosen the weakest, poorest people of the earth. A ministry of reconciliation does not mean blurring this point or softening the real differences and conflicts which arise. Reconciliation means digging at the root causes of injustice. It involves exposing the structures of a society built on death.

Brazilian Anglicans must be aware of their role. Their only option for ministry is one centered on the poor. This means a new ecclesiology, an ecumenical engagement, a more effective obedience to the liberating word of God with the poor. And rethinking the Church also means rethinking society. Anglicans in Brazil belong to three organizations which are committed to this work: CEDI (Ecumenical Centre for Documentation and Information), CESE (ecumenical coordinating body for services), and CONIC (National Council of Christian Churches in Brazil). Lutherans, Methodists, Presbyterians, and Roman Catholics all participate in these organizations. These are three ways in which the Church is serving God and the poor.

The Oppression of Women

For freedom Christ has set us free; stand fast therefore, and do not submit again to the yoke of slavery. Galatians 5:1

The oppression of women is certainly the oldest form of oppression in human history. From earliest times the physical lightness of the woman's body and her function as childbearer have been used to subordinate her to the dominant man.

Religion has played a major role in this subordination. The Bible expresses a fear of women and a limited recognition of women as persons, attributing to them characteristics of the oppressed—slyness, cunning, aggression, and deception. If a woman is good, she is so because she has overcome all the bad natural traits of women.

The church fathers tended to follow this lead. Clement of Alexandria stated, "Every woman should blush at the thought of what she is." Augustine condemned all sexual relations as degrading to the soul, and Chrysostom stated, "Among all the wild beasts, there is none more harmful than woman."

Numerically, women are a majority. Almost anywhere in the world "women hold up half the sky," but in decision-making, women are definitely a minority. Women do two-thirds of the world's work, earn one-tenth of the world's income, and own less than 1 percent of the world's property.

The following examples of oppression of women, briefly described, will perhaps encourage the reader to discover others.

Women and Farming

Women have always known who weeds the sorghum, transplants the rice seedlings, picks the beans, tends the chickens. In Africa, for instance, women do three-quarters of the agricultural work and grow 90 percent of the food for family consumption, yet they are not recognized as farmers. All the aid and technical advice goes to men, and women are denied loans for farming even when their husbands have left them. In addition to their agricultural work,

African women do at least 95 percent of the domestic work.

Everyone involved in third-world development must recognize women's central role as food procurers and food providers. This is especially true in Africa where women's load must be lightened by loans, technical advice, and support for their status independent of men.

Women and Apartheid

Black women in South Africa bear the double burden of racism and sexism. Influx controls and migrant labor laws often leave women with the choice of either trying to earn a meager living in the very dry homelands or to seek work, often illegally, in urban areas. Many women who do find work legally are denied state support when unemployed although they pay taxes. Most of the employed women are domestic servants. Domestic workers are forbidden to live with their families, and that disruption of family can be devastating.

Women in South Africa have suffered with men in being detained without trial, imprisoned, banned, forced into exile, tortured, and harassed in their daily lives. They have had to bear heavy responsibilities for looking after the families of those in jail or banished.

These women, however, have not been passive. They have protested against the pass laws, been instrumental in the formation of black trade unions, and have fought the Bantu Education Act.

Women and Labor

The present world economic order exploits Asian women as cheap labor in agriculture and industry and exports them for the same purpose as migrant workers and mail-order brides.

In the Philippines foreign transnational corporations employ over 24,000 women in nine-tenths of the labor-intensive jobs in electronics and garment-making. These women live in crowded quarters, averaging eight to a dingy room. In the factories they must meet unreasonable quotas, locked in for forced overtime, shamed by abusive language. Most are kept as casual laborers, denied the minimum wage and cost-of-living allowances of regular workers.

Women and Violence

Wife-battering is not a new phenomenon, but it is just beginning to be recognized as a social problem. Brutal husbands can be found at all levels of society and are not confined to the poor or working class. Their practice of violence is often passed on from one generation to the next. "At least one in 10 married women in Canada is battered by her husband. ... The nature of assaults ranges from a slap on the face to choking ... to shooting. The Committee has listened to women who have lost teeth, sustained eye injuries, and suffered miscarriages as a result of their husbands' attacks. For some victims the psychological abuse following the physical battering is just as intolerable." (Ontario Standing Committee on Social Development report, page 4)

Many battered women feel betrayed and abandoned by the Church in their distress. Belief in a male God and trust in a predominantly male church hierarchy are difficult to sustain. "My pastor's reaction was to call and confront me. I hoped for some help, or at least some consolation and advice, but I received only a lecture on having deceived him and the community into thinking we had a Christian marriage. So in my shock and loneliness, I was given no help. In fact, my pastor contributed to my isolation and shame." (Anonymous)

A wider understanding of the dynamics involved must be achieved before lasting solutions can be found.

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for all are one in Christ Jesus. Galatians 3:27-28

Conclusion: We have a responsibility

The development of International Human Rights Law is one of the hopeful developments since World War II. Now a systematic and comprehensive collection of conventions and covenants exists, and most countries in the world are signatories. The problem is not the lack of law, but difficulty in enforcing that law in many countries in the world. The Church has a particular responsibility for vigilance in human rights matters: to bring violations of human rights to the appropriate national, regional, or international commission and to foster the well-being and development of the most vulnerable members of society.

Christ recognized the universal tendency to dominate but said to His followers, "It shall not be so amongst you." We are called to use our power to empower others: to protect, enable, and build up the powerless. We are responsible to God for our most vulnerable brothers and sisters. We have a responsibility to use our power to empower them.



Illustration from Graphic Archives, Ron Yablon, Box 128, Exton, Pa. Reprinted from "Plowshares, a Contemporary Fable of Peace and War," by Sonia Ralston, Paulist Press, Mahwah, N. Y.

III. In Search of Equity In Economic Structures

Anglicanism needs to recover the biblical perspective regarding wealth. We live in a world where many are kept in poverty by the greed of a few. In the words of the World Bank, more people are now "deprived of the basic necessities of a human existence" than at any time in the history of this planet. A complex web of relationships concentrates economic power in the hands of a few.

The Scriptures say great differences in wealth have no place in the Kingdom of God. The Law of Moses has many passages designed to protect the poor and the weak. Every 50 years great economic and social reforms were to take place in which debts were canceled, mortgages annulled, slaves set free, and disparities reduced (Leviticus 25:9f). Throughout the Old Testament one notices the readiness to contemplate fundamental structural changes to protect the poor from the power of the rich.

Teachings of Jesus made clear life does not consist in the abundance of possessions (cf. Luke 12:15). The followers of Jesus were convinced that He would soon return to establish the Kingdom of God on earth, therefore many of them held their possessions in common and there was no need to save possessions for the future (Acts 4:31-5:11). Both St. Paul and St. James insisted that to cling to wealth in the face of others' need is sinful. It cuts a person from the grace of God and makes one resistant to the good news of the Kingdom. By the outpouring of the Holy Spirit, all people must have a new social solidarity and a new ethic (Galatians 5:38, James 2:1-13, 5:1). In view of this some of the church fathers were radical in their attitude to economic relationships: "Can you ... show the acquisition [of wealth] to be just? It cannot be. The root and origin of it must have been injustice. Why? Because God in the beginning made not one man rich and another poor. ... He left the earth free to all alike. Why then, if it is common, have you so many acres of land whilst your neighbor has not a portion of it?" —John Chrysostom

"What shall I say to you? You have taken the living of widows and orphans

and put it on your shelves." —Abba Serappion

In the same way Cassian, Basil, and Chrysostom all argued that poverty results from the oppression of the poor by the rich. They point out that the poor are poor "thanks to the wickedness of greedy men who have seized and kept for their use [though they do not use them] the goods which God created for all in common."

Modern biblical critics, as did Clement of Alexandria, urge that Jesus' teaching should not be taken literally because Jesus was concerned about the poor in spirit and that the end is not too nigh. Such dilutions need to be seen for what they are—at best attempts to justify the exploitative and manipulative nature of the economically wicked. It has to be understood in light of the era of enlightenment and the growth of industrialization. It may also be a result of the separation of the "sacred" and the "secular" which colors much of the action of Christians today. In more recent times discussions on the subject are affected by the type of ideology to which one adheres—i.e., capitalism, socialism, or communism.

The Anglican Communion cannot, of course, change the world by itself. It can, however, set an example and educate and encourage others in the venture toward the right attitude to wealth. Economic equality is not achieved by the redistribution of wealth, but by preserving the right of each person to have possessions without the wealthy few having a monopoly.

We can suggest four levels of activity. In our own communities we will usually find people whose lives are impoverished in one way or another. We can stand with them when they confront the powers that oppress them, even when those powers are our friends. We can use our social and political influence, based on our Christian reflection on the Scriptures, to change the way those powers operate. From this level, our operation leads us to the wider regional, national, and international levels where our faith in Jesus becomes true leaven, working in the whole dough.

Equity in Economic Structures

The jubilee principle which required the cancellation of debts after every 50 years points toward the idea of economic equity as a desired outcome. The Bible also condemns injustices in economic opportunity and favoritism (James 2:1-9, Isaiah 1:17).

We need to put three questions:

- When it uses the term justice (Isaiah 32:16-17, Jeremiah 6:13, 28, Micah 3:1-2), does the Bible affirm that all human beings should enjoy equal economic benefits?
- Does the Bible teach that communities should be concerned only with equality of economic opportunity, i.e., is the Bible not concerned with existence of economic stratification so long as the process through which some people become rich or poor is just?
- What principles can Christians draw to help us in our judgment on economic equity?

Christians disagree about the type of economic systems that do not militate against Christian views of economic equity. Some Christians believe that socialist economies destroy entrepreneurial spirit and entail the establishment of massive, inefficient, administrative structures which generate elitism. For some the commandment, "Thou shalt not steal," is understood to support the view that the Bible does not condemn ownership of private property, but instead allows private property so long as the poor are cared for. Christianity and other religions have supported class stratification as the older version of the hymn, "All things bright and beautiful," demonstrates.

"The rich man in his castle,
The poor man at his gate,
God made them high and low
And ordered their estate."

The Bible makes clear that wherever economic injustices exist, there cannot be peace, and the following case studies from Wales and the Philippines are good examples of this. Some Christians, however, find socialist economics intuitively appealing. They point out that market-based economic structures, even where there are welfare schemes, leave a lot of people out.

Equity considerations need to be analyzed at micro economic levels, including international economic relations. At micro levels, however, issues of economic development and equity touch on the question of what to produce, how to produce, how and whose resources are to be used, and who benefits.

Whether these decisions are made by a dictator, a planning committee, or are determined by "market forces," these are essentially political decisions. Christians need to inform themselves as to the causes of inequalities and economic injustices, given the respective socioeconomic structures under which they live.

Case Studies

South Wales

In the 1860's an iron-master in southern Wales could leave his home and travel across Europe, and every mile of that journey would be on rails made at his works. During the second half of the 19th century and into the 20th, coal hewn from the rich and productive coalfields of southern Wales provided the power to drive British industry and to fuel the merchant and naval fleets that bound together the British Empire. These were heady days in industrial southern

Wales when the coalfields played a key role in Britain's economic life.

The last 20 years had given the coalfields a distinctive character and homogeneity. Strong community ties developed. A cultural identity emerged along with a religious expression unique to the area. As economic conditions helped to mold the community life of southern Wales, economic changes also contributed to the erosion of this unity.

The changes which have produced the present climate can be traced back to 1918 and are marked by the collapse of the heavy industrial base of the economy. Few industries came in to fill the vacuum left by the demise of iron, steel, and coal.

Many communities now suffer from deteriorating housing, a declining quality of public services, especially of health services and public transport, and lack of access to private facilities such as shops. Among the most severely affected groups are those young adults aged 16 to 25 and persons over 55 years, the unskilled and single-parent families, all of whom are caught in the trap of long-term unemployment. Along with such poverty in real terms comes a feeling of loss of status, loss of respect, and poverty of expectations. The area shares with others in the psychological, social, and economic consequences of large-scale unemployment.

No one in southern Wales need starve, but a malnutrition of the spirit exists especially among young people. Even in the darkest days of the 1920's and 1930's, their grandfathers never doubted that one day the colliery wheels would turn again or that the great furnaces of the steelworks would once again be fired. Now the machine has stopped forever. "At first you look for work. Then you get used to being out of work. And then," concludes a young man, "then you lose hope."

An elderly man, who lived through the hard times and worked for 50 years down the pit in a once-thriving town in southern Wales, reflects, "When I was young, we knew we could get a job. We knew there was always the pit. I've got it easy now. I've never been so well off. But I fear for my grandchildren. For them, I'm afraid it's all over."

Southern Wales is not unique in social and economic deprivation within the United Kingdom. It shares many of the problems of the northern regions of England and central Scotland. It is caught in an upheaval which has left it relatively impoverished and with a loss of a way of life. "They have closed our collieries, and that is good. It is good to get men from underground although there are millions of tons of coal still there. But when a way of life depends upon one means, even to the extent of buying a loaf of bread, and that means is taken away, you have destroyed that entire way of life. That is what has happened in the valleys."

In this context the Church is called to exercise a ministry which is both prophetic and pastoral. During the miners' strike in 1985, the Council of Churches for Wales called on the government to establish an independent review body to examine the future of the coal industry within the context of a long-term energy policy and to note the needs of coal-producing communities, giving careful attention to development, unemployment, and the nature of community in areas currently under threat with the run-down of the coal-mining industry.

In 1985 the Church of Wales received a report on the future of work in contemporary society, "A Time of Fundamental Change," arguing for a person-centered work ethic. "If we regard work as an expression of our humanity, then we should not try to envisage a future society in which work is not an essential part of human experience. What we have to do is to envisage a

society in which employment is not the central principle of the organization of social life. ...This is only possible if 'man,' i.e., humanity, and not money becomes a measure of all things. ...What will be so difficult to escape from is the bizarre belief that human dignity is dependent on employment and that persons are worth more as persons in proportion either to the amount they are paid or in proportion to the arduousness of the work. But escape it we must."

This year Great Britain is celebrating "Industry Year," and the Church has actively involved itself in this celebration and affirmation of industry and its contribution to society while also reminding industry of its responsibility to the wider community—to employees and shareholders, to society, to the unemployed, and to the environment. Many parishes are engaged in job-creation projects, providing work opportunities for the unemployed and particularly for the young unemployed within a community. In calling government and industry to a responsible economic policy which meets the needs of society, and involving itself in the creation of job opportunities, the Church tries to add a measure of hope in a situation where many give way to despair.

While working for a change in attitude, a continuing pastoral ministry will be required to support those caught in the grip of economic forces they are powerless to control—a ministry to individuals, to their families, to communities. It will be a resurrection ministry, rebuilding lives strained and broken in a time of rapid change; looking for signs of hope in communities driven to despair; providing opportunities for gifts to be used and nurtured; and creating opportunities for meaningful and purposeful work. This ministry will also be prophetic, calling for changes which will affirm the dignity of men and women and enable them to experience fullness of life.

Philippines

The Philippines is characterized by a rapidly increasing population, a progressively shrinking resource base, and a quickly deteriorating environment.

Economic indicators show that the Philippines is in severe economic crisis, yet it is a land of contradictions:

- The Philippines is richly endowed with almost all raw materials and is capable of supporting two to three times its present population of 55 million. Yet in 1984, 71 percent of her people lived below the poverty line; it has the sixth biggest foreign debt in the world and an annual inflation rate of 52 percent.
- It is the 14th largest food-producing country with rich fishing grounds, high yielding grain, fruits, sugar, and coconuts, yet 80 percent of the people are malnourished.
- It has plush, modern hospitals, such as the Heart Centre of Asia, Lung Centre, Kidney Centre. Yet it is the leading country in the world in cases of whooping cough, diphtheria, and rabies, third in the world in number of blind people, second in cases of ascariis. It has the highest pharmaceutical prices in Asia.
- Reportedly it is the only Christian country in Asia with 93 percent of the population Christian. Yet during the 20-year Marcos dictatorship, the torture, killings, and violations of human rights were innumerable. In 1984 alone there were 798 arbitrary arrests, 108 savagings, 52 abductions, five massacres with 48 fatalities. The military increased from 60,000 in 1972 to 400,000 in 1985.

These and several other contradictions can be better understood if seen in the perspective of the international financial institutions. The Philippines was forced into terms that serve the wider market at the expense of the domestic

population. In his forward to "Development Debacle: The World Bank in the Philippines," Richard Falk states, "The World Bank has directly and systematically engineered a disastrous development path for the Philippines. ... In all aspects of Filipino economic life, the role of the Bank has been to foster top-down development, oriented away from domestic needs and carried forward by corrupt henchmen... detrimental to both workers and peasants."

In 1980, a World Bank-commissioned team headed by William Ascher reported on the "increasing precariousness" and eroding legitimacy of the Marcos dictatorship and pressed for a series of moves to secure a "facade of democracy." The cosmetic changes included the "paper lifting" of martial law in January, 1981, as Marcos tightened his political grip by allocating dictatorial powers to himself. By July, Filipino technocrats close to the World Bank and the International Monetary Fund were constituted as the cabinet. These repressed and defused growing discontent.

Transnational corporations (TNC's) controlled strategic industries and claimed they would bring dollars and create jobs. Yet for every dollar invested in the Philippines the TNC's earned a net profit of \$3.58 of which only a dollar is reinvested in the country. About 45 percent (or 9 million) of the labor force are either unemployed or underemployed. In 1984, 15,000 local firms closed, resulting in 500,000 workers being laid off. Repressive labor laws and wage freezes have kept 71 percent of the population below the poverty line.

Over 30 years ago, to complement the government's priority for foreign investment, dams were slated for construction. Four dams were scheduled to be built along the mighty Chico River. The project was to be the biggest in Asia and was to generate power equal in value to US\$800 million in oil imports. But it would also dislocate 100,000 tribal people; flood their communities, terraces, orchards, and ancestral graveyards; and bring death to their culture and tradition. Those affected were promised electricity, water, land, and work. Today Baguio City has perennial problems with water and electricity, the people dislocated have no land, and no jobs have been provided.

Within the resources and management efficiency of multinational corporations, authentic development gave way to models seldom appropriate to the situation. Increased militarization and repressive laws resulted in distorted social, economic, and cultural structures and values and a ravaged land.

Out of the human debris emerged a courageous and persistent struggle of a politically and socially conscious, committed, and multi-sectoral movement. The urban poor and the society master, the peasant and the executive, the religious and the factory worker, the student and the soldier—people from all walks of life looked at the contradiction. Out of the thread of pain and anguish which bound them was forged a commitment for solidarity and action. The opportunity for change came at the Presidential elections in 1986 where in the words of a foreign observer, "Nowhere at any time has such a combination of evil schemes, ranging from the crudest to the most sophisticated, ever been mustered to subvert a people's will."

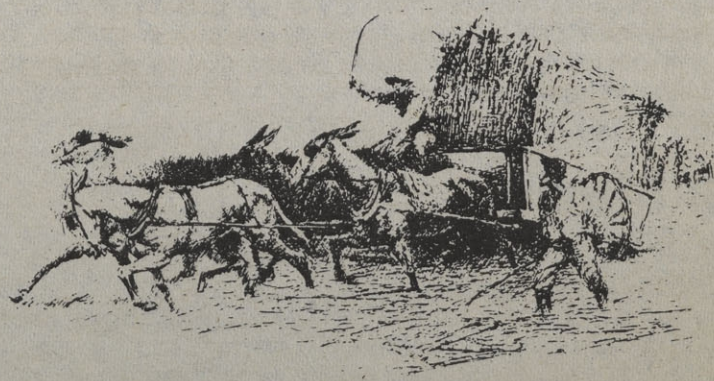
With resolute courage and an overwhelming surge of patriotism the Filipino people brought down a 20-year authoritarian regime and forced the flight of the dictators. The situation is still volatile because of the continued pressure of structures, systems, and people who thrived in the old regime. Rebuilding, healing, and reconciliation cannot be based on artificial peace and cosmetic justice. The task requires the continuing affirmation of the Filipinos—of their dignity, hopes, and aspirations—and a commitment to justice, freedom and democracy.

Conclusion

This study has taken us on a brief journey linking biblical values with economic systems and with two particular situations. We are not called to solve the problems of Wales and the Philippines. But the lives of our sisters and brothers elsewhere are linked with ours, and what we have read should evoke some response from our own Church.

To help us think out this response, we may try to answer the following questions:

- Whether we are rich or poor, the pursuit of material things in a manner that stands in the way of our relationship with God is idolatrous. What are our personal attitudes to wealth and material possessions?
- Poverty and injustice, to a greater or lesser degree, exist in every nation. What are the signs of poverty in our own country or community? Who suffers from it? What are the reasons? What can we do about it?
- Does our country adversely affect other countries, or other countries affect us, through trade policies, foreign aid, or the operation of business interests?
- We hope our Church will convey the concerns from this study to the rest of the Anglican Communion. What message would we like to share? In what ways can other countries or Churches help us? Or we help them?



Illustrations from "A Guernsey Lily" by Susan Coolidge, Robert Bros., 1881.

IV. Perspectives on Christian peacemaking

Hope is one of the great Christian virtues, and it springs from a conviction about what God has done in Jesus.

As disciples of Jesus, the Lord of Justice and the Prince of Peace, we have a strong faith and a secure hope that things need not be as they are—that violence, oppression, injustice, and war-making can be changed. Our Christian hope demands that we have a deep commitment to peacemaking.

The Reality: A Way of War

In our human world, however, the opposite of faith and hope dominates. Most peoples' thinking and acting are shaped by an acceptance of the dictum, "If you want peace, prepare for war."

Though created in the image of God with a wonderful capacity to be lovingly creative, men and women use this creativity in a destructive way: through the exploitation and pollution of our environment; the oppression and dehumanizing of others by building political, social, economic, racial, and sexual barriers that divide people from one another and that arouse suspicion and fear of, and hostility toward, other people and nations. Preparation for war, therefore, has been a tragically dominant feature of our human story.

The Bible says the human condition makes this so. Various desires conflict within us, the determining ones being selfishness, greed and acquisitiveness, ambition and power-seeking (James 4:1-2). Even though we say we desire peace, these powerful human motives cause us to prepare for war, and we allow ourselves to be convinced this is the way to peace. We speak of "peace through strength." That we believe we can find peace by preparing for war is a symptom of our human condition and a sure sign that we live in a world of violence. The peace we seek by preparing for war is a bogus peace.

Also, an enormous cost is involved, and the poor bear the burden. Military expenditure contributes significantly to the growing gap between rich and poor. If the arms race is spurred on primarily by the east-west division, if it is built on fear and designed to create more fear, it results in the enormous worsening of the north-south division, creating mammoth injustice and inequality.

The arms race's effect on the poor adds a new dimension to our understanding of violence. The arms race is built into the structure of our social order and used against the poor and oppressed. If violence is met by violence, we fall into a spiral of violence. Our failure to build just and peaceful relations within our human society makes us slaves of violence. In a violent world, Christians are called to be peacemakers.

Questions

- 1) From your own experience, can you identify a "spiral of violence"?
- 2) What are examples, for you, of the absence of peace?
- 3) What do you mean by security? What do you see as a threat to your security? Can security ever be built on fear and force?

Read about three situations in the world in which Christians seek ways to be peacemakers.

Christian Peacemaking: Lessons from Ireland

I write as one who has labored in the vineyard of peace in Ireland for many years. It has been an illuminating experience which underlines the need for a Christian witness which rejects any appeal to violence. I have come to believe violence delays and destroys the work of justice and that just as no principled form of sinning exists, neither does a principled way of killing.

I have learned, too, that all forms of violence—not just the "bomb"—should be the focus of Christian concern. Hurling an insult, throwing a stone, sectarian strife, economic injustice, the bullet or petrol bomb—these are also condemned as part of the destructive chain, aiding and abetting nuclear madness.

When Irish friends ask for advice on personal peace witness, my response is usually: "Do not allow the campaign of violence to destroy the divinely ordinary things of life. In particular, get on with the task of keeping the fabric of the community together."

We offer a fourfold strategy: pray peace, think peace, speak peace, and act peace.

Perhaps the greatest personal challenge is being a bridge in a deeply divided community; here one is required to be a good counselor advocating reconciliation attitudes with humility and consideration, knowing always that this course may involve considerable sacrifices.

Discouraging the language of violence is also important. Insults like "quisling," "traitor," "collaborator" in Ireland provide the incitement and demerited justification for terrible crimes against people and their property.

Christian peacemaking in Ireland has been most creative in collective initiatives. Outstanding is the Peace Education Programme for Schools, sponsored by the Irish Council of Churches (Protestant) and the Irish Commission for Justice and Peace (Roman Catholic). This program has courageously entered and survived a good many theological and history-making ecclesiological minefields. Remarkably, the program has been approved and financed by local and international Churches, by the governments of both Ireland and Northern Ireland, and by teachers in both Protestant and Catholic sectors.

Reconciliation is also pursued in Northern Ireland through a multitude of community-based organizations dedicated to the peacemaking process. Most famous is the Corrymeela Centre, where thousands of peace workers come together for rest, recreation, and reflection. Equally active are a host of interdenominational community organizations like Women of the Cross, a group of women who have lost a loved one in the conflict and who comfort one another by offering a releasing alternative to the bitterness which often follows grief.

Another organization is Soldiers of the Cross, converted paramilitary terrorists who seek to win over to Christ their former terrorist associates, both Protestant and Roman Catholic. Still another is the Columbanus Community of Reconciliation, a residential monastic community of Protestants and Roman Catholics "committed to prayer and work for unity in the Church, justice in society, and peace on earth."

The political problems for the Churches in Ireland are considerable for just as Christians elsewhere differ widely on party politics, so in Ireland no specifically Christian policy exists on whether Ireland should become a united republic or return to British sovereignty.

How could it be otherwise? The Ulster and Irish "Questions" represent a complex human situation, a bewildering mix of rights and wrongs on all sides, a compound of historical forces, colonialism, and political shortcomings all culminating in a loss of direction which has brought about communal confrontation. The Irish have a fellow feeling with those who live in Sri Lanka and the Middle East and share many common problems.

The vital role of the Churches in Ireland is to encourage their people to engage in the reconciling process and to establish frameworks within which the forces of democratic dialogue can move toward a consensus, offering justice to the contending traditions.

This is as it should be. Our world Church, straddling as it does the whole of society and permeating the political structures, is well-placed to act as a creative catalyst between alienated groups.

As Christians we have been called upon to be peacemakers and a bridge in a divided world. In the Irish experience we have learned that though we may not be able to attain anything like Christ's perfection, we can, at least, strive toward it, challenged by His love and encouraged by His grace.

Peace and the South Pacific: Auckland, New Zealand

"The small boat blockage was perfectly placed in the line the nuclear submarine had to take once it entered the inner harbor. What followed was 'five minutes of pure hell.' A crush of small boats lay in the Haddo's path. Many were swept into its bow waves, and others scraped along the sides. Confusion increased as the police threw grappling hooks onto protest boats, forcing other vessels to take evasive action as the boats were pulled together. Altogether there were about 200 protest craft strung across the harbor from North Head to Bastion Point when the Haddo rounded North Head into the inner harbor. ...Then emerged an unheroic looking hero. He leaped—it seemed from the sea itself—onto the bow already bespattered by yellow radiation warning-color paint. There, bespectacled and slightly slack looking, he held his arms aloft. ...Boarded! Hot welcome for yellow submarine! David halts Goliath! The mouse that roared!"

Journalists' reports and photo and television images such as these leaped from front-page headlines and flashed around the world following the incident in Auckland, New Zealand's Waitemata harbor on January 19, 1979.

Many such protest armadas put to sea in New Zealand's harbors over the decade from 1975. In 1984, however, a new government in New Zealand declared that any vessel that was nuclear-powered, nuclear-armed, or nuclear weapon-capable would be banned from New Zealand's ports.

The ban was not isolationist nor merely a matter of foreign policy. It arose from a feeling shared by many of the peoples of the South Pacific that their roots are planted in the land and the sea. The Maori people of New Zealand (Aotearoa) called the land *papa-tua-nuku*, their earth mother. In the land they believe they dig down to the deep and basic things of life. Land is their right to life, to power, and to eternity.

But the land and the sea of the Pacific Ocean are threatened by nuclear-weapon testing, the dangers of dumping nuclear waste, and militarization by the superpowers. Already the peoples of Micronesia suffer from various cancers and babies are born deformed as a result of nuclear testing. France, the sole remaining colonial power in the South Pacific, continues to test at Mururoa, near Tahiti, threatening the environment and the peoples with nuclear leakages from a disintegrating atoll.

Such actions by military powers of the northern hemisphere spark widespread opposition throughout the South Pacific. If the northern nations wish to pursue policies of militarization, nuclear arms testing and build-up, colonialism

and terrorism, it is an outrage that they should pursue these policies in someone else's part of the world.

The peoples of the South Pacific are looking instead for policies of regional development and cooperation, fair trade and self-determination, and the right to pursue these policies free from the interference of external forces. New Zealand's ban on visits by nuclear ships is part of this regional policy, and, more widely, 13 South Pacific nations have joined in the process of declaring the region a nuclear-free zone.

Such actions are not without cost. France has banned some of New Zealand's exports because New Zealand has refused to release the two French agents who blew up the Greenpeace vessel, Rainbow Warrior, in Auckland harbor in 1985. The U.S.A. has likewise threatened trade reprisals because of the ban on nuclear ships.

The positive policies of the island nations of the South Pacific may be seen as a sign of hope in a broken world, and their efforts under God may build not only a "pacific" ocean, but also a "pacific" world.

Peacemaking in Sri Lanka

Sri Lanka is a multi-racial and multi-religious country. The Sinhala people who form the majority race are largely Buddhists, the Tamil community is largely Hindu, and the Moors are followers of the Islamic faith. A comparatively small proportion of the Sinhala and Tamil population, together with the Burghers, comprise the Christian community. All these racial and religious groups have lived in unity and harmony on this small island in the past. But today, unfortunately, racial tension between the Sinhala and Tamil communities has brought division and conflict and resulted in escalating violence.

When the country gained political independence from colonial rule in 1948, it faced the problem of redressing some of the wrongs to which the majority community had been subjected without at the same time disregarding the rights of the minority ethnic groups. Unfortunately, political leaders in the past did not succeed in doing this. Policies and events isolated the minority communities and removed them from the decision-making process, thus creating grievances which have aggravated the inter-ethnic problem. In addition, the effort to build a united Sri Lanka has failed to recognize the close relationship between individual and collective civic responsibilities.

The Church at this time is called upon to exercise its ministry of peacemaking, to be an agent of reconciliation, to dispel suspicion, to create understanding, and to restore unity, harmony, and brotherhood. But no harmony can be achieved of different groups in a single society without redressing genuine grievances. The Church has stood for peace with justice since "the tree of peace has justice for its roots."

National Christian Council of Sri Lanka and Roman Catholic Church

statements have pointed out the adverse consequences of certain government policies, but these warnings have gone largely unheeded.

One of the present urgent problems is that of rapidly increasing political and social violence, degrading and demoralizing far too many of the divided people. All concerned with the promotion of good will, justice, and peace need urgently to join their spiritual and moral forces to defeat this spirit of violence wherever it may be and from whichever quarter it comes.

In the midst of this sad situation a heartening note is both religious and citizens' groups have sprung up throughout the country, spontaneously led by those whose primary concern has been the preservation of human and civil rights and concern for the nation's unity. They advocate a non-violent approach to national problems.

The Church in Sri Lanka looks forward prayerfully to a quick and lasting political solution through peaceful negotiations so both the Sinhala and Tamil communities will again live in peace and harmony in a united Sri Lanka.

Christians have been promoting understanding and brotherhood between the two communities by helping churchpeople of the two communities to come together, to listen to each other, to create a respect for and confidence in one another, dispelling suspicions and fears and seeking ways of strengthening Christian fellowship amongst them.

Churches have encouraged the formation of prayer groups wherever possible so men and women of different races can join in corporate intercessory prayer and Bible study to discover the message of Holy Scripture for the situation. Groups of Christians visit troubled areas and meet with the affected people and the religious and political leaders to show their concern for them. This witness is a source of great encouragement to those affected.

In youth, women's, and men's parish and diocesan meetings, persons of both races have been able to come together in a spirit of Christian fellowship and brotherhood to live, study, and worship together and understand each other's point of view. For some time the Church has encouraged use of both the Sinhala and the Tamil languages in multi-ethnic services and gatherings to overcome the divisive effects of language.

Christians in Sri Lanka, who form a small minority, have joined Buddhists, Hindus, and Muslims in joint programs for peace among all people. The religious differences previously caused division, but people are now drawing closer together and building bridges for peace, unity, and understanding. Citizens' groups of persons belonging to different communities, religions, and political persuasions have also organized in various areas of the country.

Christians are called upon to be peacemakers: "Blessed are the peacemakers." This is especially true in Sri Lanka where the Church is the only body which has both Sinhala and Tamil people. This ministry is being carried out at a local level and in cooperation with others.

The Vision: A Way of Peace

Any attempts by Christians to be makers of peace are firmly grounded in and motivated by our faith. To discover how our faith gives us that motivation, consider now the vision of peace found in the Scriptures.

In contrast to the dictum, "If you want peace, prepare for war," the biblical view can be expressed in another dictum, "If you want peace, work for justice." The Bible links peace with justice.

Consider the Old Testament image: "And they shall beat their swords into ploughshares and their spears into pruning hooks." (Micah 4:3) Let the sword and the spear represent war, the arms race, violence, and injustice, and let the ploughshare and the pruning hook represent nurture, the means of bringing new life into existence, growth and food, peace and hope. This biblical image tells us as people of faith we are to strive for peace by working for justice.

Consider the New Testament injunction to peacemaking in the beatitude: "Blessed are the peacemakers." (Matthew 5:9) The call to active peacemaking allows no place for separation or escape from the world and its problems. In the midst of suspicion, conflict, and violence, the Christian peacemaker is called to bring healing and wholeness, the fullness of Shalom/Salaam.

This word clearly represents the close association of justice and peace. The time of peace is not just the opposite of the time of war. Peace is not just confined to peace of mind or to individual peace. Shalom/Salaam means completeness or wholeness; it describes a condition of the world and of human society and of the individual person in which exists a God-willed unity and wholeness. People's relationships are those of sharing, mutual concern, and love. These express themselves in justice, freedom, and interdependence. Peace is only possible where it is seen to be all-embracing, both individual and corporate.

The Bible says all people have a part to play in the realization of God's vision of peace. In fact, however, we all act as the enemies of peace, often in routine, unintentional ways. Whenever we assume moral superiority, honesty about our own attitudes is difficult to maintain. Blaming others is much simpler. The same process occurs nationally and internationally.

So we stand in need of forgiveness; and we need to be forgiving and accepting. We have peace when we are reconciled to God and reconciled to one another. The two are interrelated: Reconciliation with God is not possible without justice. Paul stressed that Christ removed the barriers. The Johannine letters state that reconciliation of people to God is only a reality when there is reconciliation between people.

In the biblical sense, peacemaking is the way of reconciling, of bridging gaps between people—between women and men, poor and rich, black and white, east and west—of bridging the barriers of fear, ignorance, and mistrust. An applicable biblical image is the lamb and the lion (traditional enemies) will lie down together, and a biblical injunction is contained in the words, "Love your enemies." Perhaps no words of Jesus more clearly express His radicalism and no parable more obviously illustrates it than the Good Samaritan. This radicalism

arose out of the freedom Jesus had because of His utter trust in God (Matthew 6:25-34), who bears all and maintains all because of His hopes for each individual person and His inexhaustibly creative love.

Jesus "is our peace." The divine self-giving love is expressed at every point in His life. As He preached, healed, exposed injustice and oppression, as He gave himself in loving, sacrificial service, He revealed and lived out the peace of God's reign.

Jesus is our peace. But in His life, any victory for peace, any achievement of reconciliation was always preceded by a struggle, a striving, even suffering. The victory of Easter was preceded by the suffering of Good Friday.

Similarly, discipleship is costly because it involves a struggle, a striving; at the heart of that striving is a self-giving. Philippians 2:5-11 speaks profoundly of this truth. As the one who gave himself completely, Jesus is the one who permits us to glimpse the eternal character of God.

The divine, self-giving love was expressed at every point in Jesus' life but supremely in His suffering and death; the victorious nature of that love is declared in the victory of resurrection.

Here is the ground of Christian hope. It is a hope that demands that we never feel resigned to the way things are, but that we seek to bring change to our world. The ultimate motivation is for Christians to be peacemakers.

Bible Study:

How can you be a peacemaker?

Consider passages such as Jeremiah 6:9-16, Isaiah 58, Micah 6:8, and Amos 5.

What are some other biblical injunctions to peacemaking?

What are some other biblical words or images that describe peace?

Read Numbers 22-24.

What does this say to the Church and individual Christians about an over-ready willingness to "bless" government policy, such as deference and the arms build-up?

Whom do you perceive as "enemy"?

Explore the implications of Jesus' call to "love your enemies."

What are some of the implications for you, your family, your church, your community, and your country?

Does the Christian faith require risk-taking and self-giving? What would this mean for world policies such as the arms race and the quest for security through dependence on the bomb?

How can you be a peacemaker? In thinking about this, reflect on "No one can do everything, all can do something," and "Peace is not a destination, it is a way of traveling."

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PASSING IN REVIEW

with Nancy J. Cassel

Most people have a few books they find themselves drawn back to from time to time. For me one such book is *The Supper of the Lamb* by Robert Farrar Capon (Doubleday, 1969). The book, subtitled "A Culinary Reflection," might be described as a theological cookbook or a cookbook with theological digressions or even as a thinly disguised theological book with extensive digressions on cooking. However one describes it, the book is a delight. The author, an Episcopal priest, is also an accomplished and enthusiastic amateur cook. Using as a sort of centerpiece the recipe, "Lamb for Eight Persons Four Times," Capon shares with the reader a lot of strong opinions and prejudices in favor of such things as imaginative cooking and iron cookware and against such things as electric carving knives and margarine. *Supper* takes the reader as far as possible away from the Puritanical idea that anything that is fun must be sinful. Capon believes in a God who delights in creation and expects His creatures to do the same.

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

Handbook of Christian Spirituality, Michael Cox, \$14.95, Harper & Row, San Francisco, Calif.

In this guide to personages and teachings from the biblical era to the 20th century, Cox includes summaries of the writings of St. Augustine, St. Thomas Aquinas, Richard Rolle, Julian of Norwich, William Law, and John Donne, among others. Its three parts cover individual experiences of God, spiritual teachings of the Patristic and Middle Ages, and the various schools of Roman Catholic and Protestant spirituality since the Renaissance, including Thomas Merton and Teilhard de Chardin.

A Testament of Hope: The essential writings of Martin Luther King, Jr., edited by James M. Washington, \$22.50, Harper & Row, San Francisco, Calif.

Topically arranged, these are King's speeches, interviews, and writings on integration, non-violence, civil disobedience, black nationalism, and democracy as well as the role of Christianity as a healing force in society. Within each division the selections are arranged chronologically in this 676-page anthology.

Follow the Year, Mala Powers, \$14.95, Harper & Row, San Francisco, Calif.

Legends, folk tales, and modern stories that make up the lore of our holidays are gathered here by actress Powers and illustrated by Welsh artist Frances Elizabeth Livens. Designed for family celebration, the book includes selections on Thanksgiving, Advent, Christmas, Epiphany, Valentine's Day, Easter, and other feasts celebrated around the world.

The Art of G. K. Chesterton, Alzina Stone Dale, \$24.95, Loyola University Press, Chicago, Ill.

G. K. Chesterton was a journalist, novelist, playwright, and author of

the Father Brown detective stories, the first of which was written in 1911. Although this book pays due respect to his writing, it is more a celebration of Chesterton the illustrator. Trained as an artist, his witty and intellectual personality shines through the many sketches, doodles, and cartoons sprinkled generously throughout these pages.

Dale combines these heretofore unpublished, animated illustrations with an equally absorbing profile of Chesterton, a man of "bedrock moral purpose." Dale tells us Chesterton intended "to make his vision of the universe visible to his ordinary reader. All three aspects of his art—visual, verbal, and philosophical—are needed to understand and appreciate his artistry." Dale has given us that understanding of Chesterton the artist and a greater appreciation of all aspects of his work. —J.S.

Jesus According to a Woman, Rachel Conrad Wahlberg, paperback \$4.95, Paulist Press, Mahwah, N.J.

Although Wahlberg writes on the popular controversy of women and the Church, her book sheds quite a new and different light on this subject as she looks at nine New Testament stories and skillfully brings them into a contemporary realm.

This book reveals a Jesus who refutes the idea of woman as only child-bearer, who encourages a female God-image, and who helps free women from limited societal roles. Wahlberg merges her biblical views with secular concerns facing women of the 1980's and provides women with strong spiritual support as Jesus becomes their ally. —S.C.M.

Small package packs joyful Christmas message

"Of course I'll understand completely if you can't," writes an elderly aunt in an invitation for *A Cup of Christmas Tea*, the title of a little Christmas book in poetry by Tom Hegg (\$9.95, Waldman House Press, 525 N. 3rd St., Minneapolis, Minn. 55401).

The invitation sets the nephew to dreading this visit to his aunt who has suffered a stroke. In poetry and watercolor illustrations by Warren Hanson, *A Cup of Christmas Tea* tells the tale of the visit and the resultant true-to-life discovery that aging may have slowed her movements, but the aunt is still as magical as she was when her nephew was young.


Hegg also tells the story on a cassette (\$5) which can be purchased separately and would make a lovely gift for a visually-impaired friend.

Perhaps the best contribution Hegg makes with his poetry and reading is to remind us all of how easy it is to avoid what we consider responsibilities when in fact we should remember them as true gifts. Buy the book and/or tape early enough to read/listen before you send it off as a present. Or better yet, take it in person and share a cup of Christmas tea with a loved one to recover the real-life presence of the joy of Christmas.

EDUCATION GUIDE

The *Episcopalian* reserves this section for listing qualified institutions of learning. To list your school contact Advertising Manager, 1201 Chestnut St., Suite 1200, Philadelphia, PA 19107, or phone (215)564-2010.

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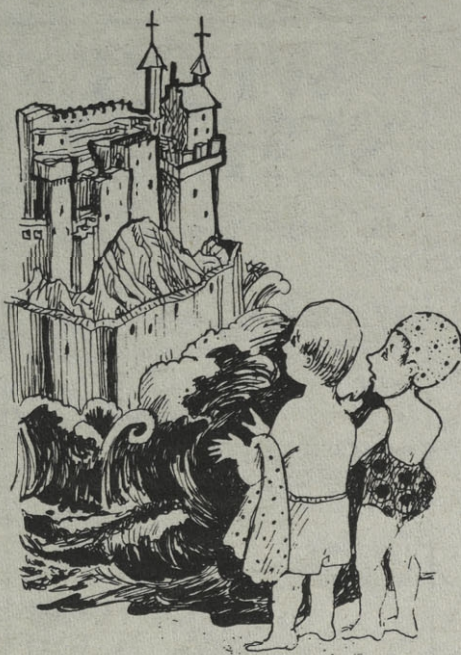
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Tips from a tourist in his own denomination



Can we learn to throw out some lifelines to strangers?

by Ed Nettleton

"You shall not oppress a stranger; you know the heart of a stranger for you were strangers in the land of Egypt." (Ex. 23:6)

Most churchpeople, if given one of those continuum questions to be answered "strongly agree" or "don't care," would "strongly agree" with the statement, "The Church is intended to take people in, not keep people out." Then most of us go on acting just the opposite.

"I was a stranger and you took me in." Or did we? Let's assume a stranger can find a particular church, which in some places is a challenge in itself. And let's assume the church has publicized the service schedule and not changed it for the summer or Easter or the annual meeting without bothering to tell anyone but the members. The stranger actually makes it through the door and is actually greeted by someone and handed a service leaflet. Is he in? (My mythical stranger is male because males receive even less help than visiting females.)

I'm an Episcopalian so I take my examples from my experience as a tourist in my own denomination. Friends from other denominations assure me I am not alone. Onward, Christian soldiers, through the fog.

"Hymn number 8." Such an announcement may not actually be made because in "good" liturgy, no announcements are made. In fact, an experienced and learned cleric once told me that announcements of hymns and page numbers and other such are unnecessary because "all Episcopalians are literate" and can read their hymn boards, rubrics, and service leaflets. And indeed there is an "8" in the leaflet and on the hymn board, and our mythical stranger goes to find it.

He has a 50 percent chance of grabbing a Hymnal on the first try,

and let's hope he does because some of our Hymnals are labeled on the front cover only. Our Prayer Books have a cross on the front and the label on the spine.

But if he grabs a Prayer Book, no matter. He'll know right away it's not a Hymnal because there's no music on page 8. There is music on the page labeled "8" at the beginning of the Hymnal; unfortunately, it's not hymn 8. Unless our stranger is more observant and alert than most folk are on Sunday morning, he is looking at "S-8" which is, after all, where hymn 8 is in anyone else's hymnal. We will let him know he's on the wrong page by singing a song which is obviously not what he has found and seeing if he can find the correct hymn before it's over.

The liturgy is filled with all sorts of places where a stranger can become lost easily even in congregations which don't mind announcing an occasional page number. It's a long list. Psalms announced by number only. Do I look in the Hymnal (under "P-8" perhaps) or in the Prayer Book or in my own Bible? And how about "Psalm 103:1-4, 13-18, Antiphonally"?

Avocationally I'm a professional pilot, and I can find my way around the country in the clouds at night, but as a visitor in other churches of my own denomination, I get lost a lot.

Speaking of getting lost, try these handy directions: "Please fill out one of our visitor's cards in the narthex." "After receiving the Sacrament, please leave the chancel by the sacristy door." And a personal favorite, "Coffee is served in the Undercroft."

True, for many of us ritual and mystery are major attractions of our denomination, and I for one would be loath to give them up to make us more evangelical. Unfortunately, we often confuse mystery with cryptography. We all love codes, of course, because knowing the codes gives us a sense of belonging. Knowing where the narthex, the sacristy, and the undercroft are is like knowing the secret path to the clubhouse. But belonging to the Church is different from belonging to a club. Clubs are designed to keep people out. Churches, as you'll remember from our opening premise, are supposed to take people in.

Since we all agree with that, why do we set so many traps and why do we spend so little energy to remove them?

Consider the mighty-fortress-is-our-

church principle. Most churches use survival strategies rather than growth strategies. "We can't afford to advertise because we need the money to fix the roof." "We can't spend money on Christian education because we need it for insulation which will lower utility bills." "We can't buy an answering machine because the insurance premium is due." The problems are real, but the answers guarantee that growth won't happen and the problems will continue. As they say in business, you can't just save your way into a profit. And in the Church you can't save your way into growth.

"Hold the fort" is an expression some people use instead of "good-bye." It is an ancient and noble mission, but applied to the Church it produces fortress mentality. If you are holding a fort, you put your energy into fort maintenance, posting watches, holding drills, feeding the troops, and, in general, hanging on. The last thing you want in your fort is a bunch of outsiders eating the food, using up the supplies, messing up the drills, and, worst of all, breaching the walls. That's why Martin Luther's famous hymn does not start, "A mighty fortress is our church."

Sometimes our churches act like the Marine Corps, "Looking for a few good men." Great motto for the Marines, but for the Church it implies we certainly don't want many, only the best. All of which is just a way of saying we really like life in the fort the way it is and we'll only become serious about recruiting when there's a danger of the defenses being breached. In church life that means running out of money.

One way to get out of fortress mentality, to stop setting traps for unwary strangers, and to become serious about sharing the Gospel is to take a look at the fort from the outside.

The ancient city of Jericho is famous today for one thing. Its walls fell down. They fell down because Joshua and company, following God's detailed instructions, marched around the city on the outside. The Jericho story can teach us that nothing moves unless it's pushed—a paraphrase of Newton's first law of motion—and that we should all follow God's instructions.

Once a congregation decides it really wants to stop running a fort and share the Gospel with strangers, what next? The temptation is to get together in the fort and hold a meeting. In fact, the Church's reaction to

almost any problem is to throw a meeting at it. Ashley Brilliant (real name) coined an epigram which, while not scriptural, should be: "Many of our meetings are held to resolve problems which would never arise if we held fewer meetings."

We may indeed need to hold a meeting to work on church growth, but does it have to be held at the church? If it were at a local cafe or truck stop, the Church would be



more visible and real strangers would be on hand to ask tricky questions like, "Where is the Episcopal church?"

Once outside the walls a congregation, or at least that part of it charged with getting growth under way, has a real chance to work on getting people to visit the church and getting them to come back.

A few folk will visit a church for no known reason. Some are actively church shopping, and some may know someone in the congregation or on the clergy staff. But we all know what works best—members of a congregation bring friends or new acquaintances with them.

Episcopalians hate to do this so they look for almost any gimmick to take its place. And gimmicks for churches are like gimmicks for cars. A few of them work, but you can't improve your mileage if your plugs are fouled, your air cleaners are dirty, or your tires don't have enough air in them. Growth gimmicks don't do much for congregations that neglect visibility, advertising, and one-bring-one efforts. We Episcopalians love to reinvent the wheel (which is why we have so many odd-sized wheels), but there are some tried and true things on the shelf we should use.

A trinity of basics:

- A church needs visibility which simply means that people need to know where it is and what it does when. One way to get the word out is to allow every possible honorable group to meet at the church for little or no fee. (Newcomers will more than pay the modest expense.) Minor investment in signs and answering machines pays off, too.
- Advertising really pays. Many congregations think they can't afford it, but in small communities radio, newspaper, and Yellow Pages ads are so inexpensive that if they bring in one new person every few years, they pay for themselves.
- Assigning people to bring possible newcomers to church and maybe buy them breakfast or lunch afterward is like manned flight. Some people don't



Illustrations by Lynn Reisbord

like to do it, but it works.

We Episcopalians tend to believe that if people could only see just one of our services, they would stand in line for confirmation classes. When they don't, we assume something is wrong with them. That's why some congregations, good as they are at attracting visitors, end up being a vacuum cleaner without a bag. And that brings us back to the traps.

A mine, a ski resort, or a factory usually has a safety officer or team. That person's or team's task is to look for trouble. In church life we might call this the Liturgical Hazard Team. In, say, a mine, if the safety team finds a hole between the parking lot and the headframe, it has the hole filled in or puts a barricade around it so people don't fall in. Some of our church holes can be filled in; in other cases a warning will have to do.

The hymn trap can be helped by the announcement, "Let us stand and sing hymn number 286 in the Blue Book" and by never starting off with a hymn that has a low number. An alert Hazard Team will fill lots of paper with notes on hazards that need attention. And while the members are at it, they can look for secret codes. Cutesy signs that say things like "Bouncey Bundley Class in Wexler Hall" don't help the mother of three small ones reach her pew by processional time. If we must be cryptic, and in the Episcopal Church we apparently must, let's at least give the newcomers the code book. People's Latin isn't what it once was.

Even if the newcomer makes his way through the liturgy (which most people call a "service") and is integrated into the coffee hour, we still have work to do. Calling, mailing, involving—all these things everyone agrees are important and no one does.

A seminary student asked me, "Don't you think if people in a congregation just love each other, new people will come and stay?" I had to answer, "No." New people are not attracted by hate, but the love in a congregation needs to be expressed with a lot of stamp licking, phone dialing, and door knocking, or no one will be able to share it. But all that is another story. First things first. As Barnum used to say, "You can't give 'em a show 'til you get 'em in the tent."

The sixth chapter of Joshua starts, "Now Jericho was shut up from within...." Then God gave Joshua some instructions on how to spend his time for the next week, and 20 verses later "...the walls fell down flat." Admittedly, the book of Joshua is not primarily a book on church growth since Joshua already had a congregation which could get things done, but it is good to remember, when the time comes to knock down a few walls, that we're doing what God told us to do.

"Then the King shall say to those at his right hand, 'Come O blessed of my father, . . . I was a stranger and you welcomed me. . . ." (Matt. 25:34-5)

Ed Nettleton is rector of St. James', Taos, N.M., which "became a '(2)' on last year's Parochial Report," and this in a community of 4,200 people located in a poor and largely Spanish Catholic area. "This is simply to say that church growth is possible even when the demography would suggest otherwise." This article is reprinted, by permission, from *Grassroots*, a forum for small Episcopal churches.

A PERSONAL APPEAL



FROM RICHARD L. CRAWFORD TO EVERY READER OF The EPISCOPALIAN

Two years ago when I left Oklahoma to come to Philadelphia as publisher of The EPISCOPALIAN, I came with a vision. This was to see this publication realize the goal set for it by several General Conventions and become the channel for the Episcopal Church to reach every household of our church.

Progress is being made. Today, The EPISCOPALIAN is being read by more Episcopalians than any publication in the history of the church. Good will for The EPISCOPALIAN is at an all time high. Letters coming to our offices and comments made to me as I travel out into the church are extremely appreciative of the way this publication is serving the church today. But, I know and the Board of Directors knows, there is so much yet to be done.

Progress always carries a price tag, and making progress in the publishing field today carries an unusually high price tag. Many of the costs involved are entirely beyond our control. Postage is a classic example. In just two years since I have been on the job, postage costs have nearly doubled.

In every way we can, we have improved the efficiency of our operation, but to move toward the task the church has called us to do and still keep the price to subscribers, parishes and dioceses within reach calls for more money than is ever in sight.

We must continue to modernize our production methods, we must attract writers who can provide the very best in religious journalism, and we must be able to send our editors into the church where the action is taking place. Doing less than this would be poor stewardship and remiss in the ministry and mission to which we have been called.

This is why the Board of Directors have established The EPISCOPALIAN DEVELOPMENT FUND. Since it was established three years ago, members of the Board have contributed regularly, along with others throughout the church. The Development Fund has made possible improvements in the printing and distribution of The EPISCOPALIAN—two significant steps.

Without the resources in this fund, The EPISCOPALIAN could never have achieved what has been accomplished in the past two years, and, indeed, would have moved backward rather than forward.

This, then, is a personal appeal to you—and every other reader who is committed to strengthening communication within the Episcopal Church—to contribute to this Development Fund. For those of you who have given in the past, thank you. The EPISCOPALIAN continues to need your support. If you have never given to this Fund, the need is great and the time is now. Your tax deductible dollars will make a significant difference in how effectively the church is able to communicate the gospel in our time. Send your contribution today.

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