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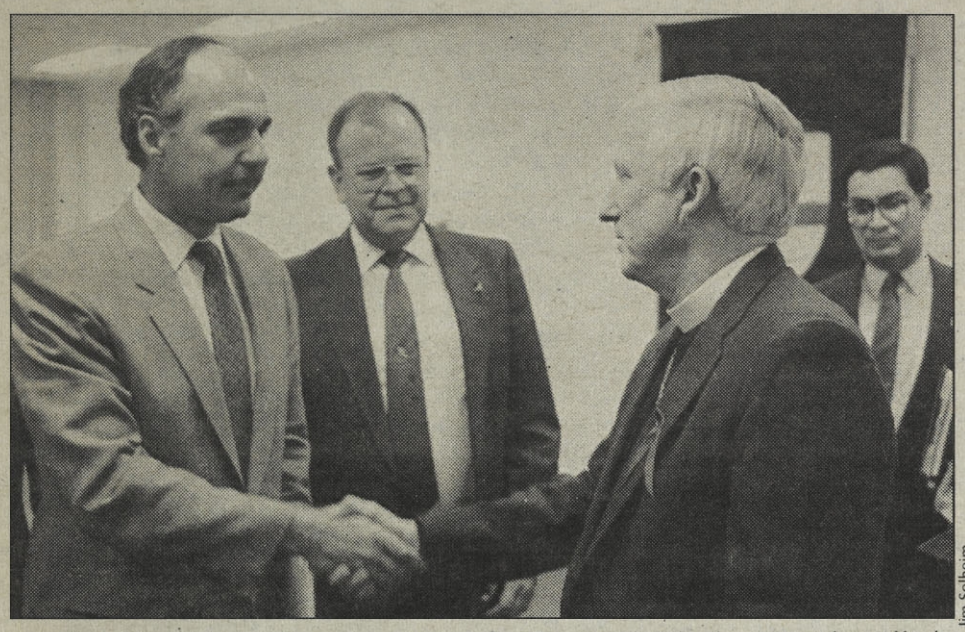
the episcopalian

MARCH 1990 VOL. 155, NO. 3



Jim Solheim

Presiding Bishop Edmond Browning, right, shakes hands with Salvadoran President Alfredo Cristiani at the Episcopal Church Center January 31.

Browning meets with Cristiani, gains promise of cooperation

by Harry G. Toland

Presiding Bishop Edmond L. Browning convened a meeting of four other leaders of Protestant faiths and the National Council of Churches with President Alfredo Cristiani of El Salvador at the Episcopal Church Center in New York, January 31.

He spelled out six actions needed:

- Release of seven imprisoned church workers, including Episcopalian Julio Castro Ramirez;
- Restitution for churches and their assets destroyed or damaged by the military last November and December—54 major incidents were cited;
- Normalization of church life, including facilitating church leaders' travel and an end to military interference;
- Prosecution of the planners as well as executors of the murder of six Jesuits and two women last year;
- Bringing to justice those responsible for other felonies against church people and property; and
- A negotiated settlement of the Salvadoran military conflict.

See related stories inside: The role of the church's Washington office in the Salvadoran crisis, page 9; the visit of four bishops to El Salvador, pages 10 and 11.

Cristiani, said Robert Brooks, the church's Washington representative, promised to move toward normalization of church life, to make restitution if given a list of particulars and to ban military action against churches without his direct approval.

Browning also "engaged Cristiani on a major concern," Brooks said, "that the churches are regarded as a front for the [rebel] F.M.L.N."

Cristiani cited two cases allegedly supporting that theory, Brooks said, but the church leaders told him his people had jumped to a completely wrong generalization. They "certified" that their workers were doing nothing but serving the people.

"He [Cristiani] said he did not believe the churches were a front for the F.M.L.N. and that they have a valid ministry with the poor," Brooks said.

In "normalizing" his government's relations with churches, the president said bishops and missionaries planning trips to El Salvador could directly contact the foreign minister for visa validation to avoid snafus like the brief expulsion from the country of Bishops William Frey and David Reed as they tried to enter in December.

The church leaders told Cristiani that soldiers in recent times have tried to warn people away from attending church or have menaced them inside churches. He responded, Brooks said, that he was trying to normalize relations of soldiers with the churches and had written a letter to the minister of defense.

Gay priest resigns after Spong rebuke

by Richard H. Schmidt

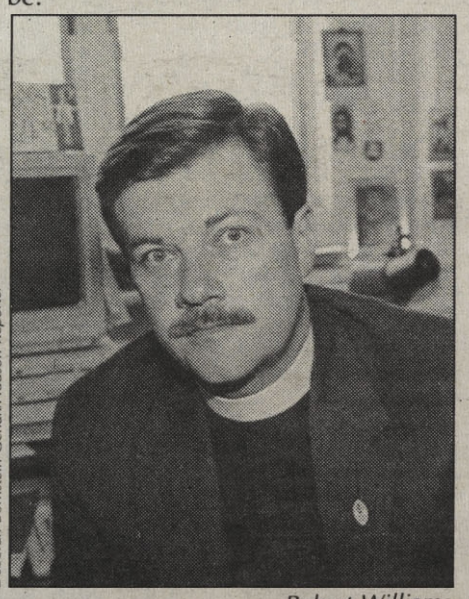
J. Robert Williams, the gay priest Newark's Bishop John S. Spong ordained December 16 amid widespread protest, resigned January 27 as head of Oasis, the Diocese of Newark's ministry to gays and lesbians.

Spong and Oasis' board of directors had asked for Williams' resignation because of a series of controversial remarks Williams made at a symposium on same-sex unions at St. Matthew's and St. Joseph's Episcopal Church in Detroit on January 13.

Spong also issued a sharp rebuke to Williams and asked him to apologize publicly.

At its meeting January 26 Oasis' board first asked Williams to agree to consult with them before making any further public theological statements, said William H. Lorentz, co-chairman of the board.

Williams saw the board's request as an attempt to silence him. "At first I agreed to that," Williams told *The Episcopalian*, "but I was actually uncomfortable with it. It felt like selling out. Public speaking is a major part of what I understand my ministry to be."



Deborah Bornstein Gehan/*Hudson Reporter*

Robert Williams

'Both monogamy and celibacy are unnatural.'

—Robert Williams

'I cannot defend the kind of personal behavior indicated by his statements.'

—Bishop John Spong

Spong also forbade Williams to perform public liturgies blessing same-sex couples, which Williams said Spong had earlier authorized him to do. "I forbade him to perform any such public liturgy because the Episcopal Church does not authorize it," Spong told *The Episcopalian*.

Williams' terse resignation statement said: "Because I find the restrictions recently imposed by you [Spong] and endorsed by the Oasis board of directors make it impossible for me to carry out the prophetic and radical ministry among the lesbian and gay community to which I be-

Please turn to page 4

Forward Day by Day in Spanish edition

Forward Day by Day, the popular daily devotional guide published by Forward Movement Publications of Cincinnati, is now available in a Spanish edition known as *Dia a Dia*.

The first Spanish issue was the November, 1989-January, 1990, edition written by Presiding Bishop Edmond Browning and translated by Bishop German Martinez Marquez of Northern Mexico. It sold over 10,000 copies. The break-even point for Forward Movement is 30,000 copies; the publisher will cover all losses until circulation reaches that number.

Distribution is through diocesan channels in Province IX of the Episcopal Church and other Latin American dioceses.

Forward Movement is also issuing Spanish editions of some of its most popular tracts and pamphlets.

For further information, write to: Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202.

This is our last issue

With this issue *The Episcopalian* ceases publication after 30 years of service to the Episcopal Church.

Next month our readers will receive the first issue of *Episcopal Life*, a new newspaper created by Executive Council as a successor to *The Episcopalian*. While it will resemble *The Episcopalian* in size and content, *Episcopal Life* will offer a lively new format and a new set of features. We expect readers of *The Episcopalian* will find an appealing and reliable new friend in *Episcopal Life*, and we wish the best to editor Jerry Hames and the team he is assembling at the Episcopal Church Center in New York.

A special insert to this final edition of *The Episcopalian*, beginning on page 15, reviews the paper's 30-year history.

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the EPISCOPALIAN

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the PRESIDING BISHOP

A holy occupation: Church journalists as angels

by Edmond L. Browning

As commonplace as it is in this age of the "information explosion," is there not something truly remarkable about taking up a pen, stringing words together like beads in a necklace, forming sentences and thus being able to communicate to others our observations, our feelings, the thoughts and stirrings of our inner hearts?

I sit writing, stringing words, at the study desk in the apartment where Patti and I happily dwell atop the Episcopal Church Center in New York City. Sometimes the words don't flow easily and I find myself becoming distracted by the folders that mark the desk's perimeter: TO DO, TO READ, IMMEDIATE RESPONSE, and so on.

In the beginning was the Word. Though it is there for us, we struggle, the interpreters, the latter-day bearers of the Word, to apprehend the Word, to comprehend the Word and to carry it forth. As I write this column for the last issue of *The Episcopalian*, I think about the gift of the word and the struggle to bear God's Word in the world today. It is a holy occupation.

I think about the millions of words written for this publication over the years since its inception. I picture countless men and women in years past sitting at old Remington manual typewriters, the kind with round keys encircled with metal. A quick movement of the left hand and wrist would take you from the end of one line to the beginning of the next. Line after line of words, pecked out at kitchen tables and at desks such as mine covered with drifts of paper. I think of all these reporters and editors who pecked the keys and moved the cursor across their computer screens, following the holy occupation.

I can see Jeannie Willis moving stalwartly and with grace around this country more than 20 years ago, camera in hand, taking pictures and writing of the outreach of our church. I can see Jan Pierce tapping out her stories, squinting through clouds of cigarette smoke at the words, each a messenger. I can see Henry McCorkle, pencil in one hand and telephone in the other, and Dick Crawford and Dick Schmidt and countless others whose words we have come to know and trust and respect. They followed their holy occupation, and we followed them, learning from them the story of who we are and how we are becoming.

I think of all the meetings reported on, the General Conventions, the Executive Council meetings around the country. I think of all those conferences described, all that ministry in parishes, all that mission around the world that inspired us, the words that marched along describing, affirming, involving all of us.

I do believe that this holy occupation, this following after the word, requires a particular kind of dedication. This is never more true than in the case of the church journalist. Church journalists, to carry out their call, must have a deep understanding of how to hold up the mirror so people can see themselves reflected, who they are and how they are doing, pilgrims on the way.

Pauline Webb, religious journalist par excellence who organized religious broadcasting for the BBC, has reminded us that the root meaning of the word "communicate" is to "bring together in one." She said: "It is not surprising then that journalists have been called the 'new priests of the world,' and if one takes into account the developing use of symbol and image and icon in the media, perhaps it is not totally inappropriate to add, in a secular sense, 'sacrament,' too. It seems strange then that the church has not taken their ministry and mission much more seriously as part of the outreach of the whole Christian community to the wider world we serve."

May I second that motion!

Miss Webb also noted that though most journalists would be surprised to hear themselves called angels, they do have an angelic role in society as "the word angel literally means messenger, and the role of those who bring news good or bad is seen in scripture as a divinely ordained responsibility."

As we say farewell to *The Episcopalian*, this particular manifestation of our life as a community, and await the birth in April of our new publication, let us say a resounding "Thank you" to all the angels who have gone before. They have followed the Word and carried the word and in so doing have served their God and their church.

And let us say a very particular "Thank you" to the men and women who make up the current staff of this publication. They have created these pages with their words and through their other efforts in all departments of the paper. They truly *are* angels, and I do not think the other readers of *The Episcopalian* would mind if I say on behalf of all of us: "Our thanks, our prayers and our love go with you."

inside this month

nation

Lutheran gays: It isn't just Episcopalians who disagree over ordination of gays p. 4

Bricks and mortar: Los Angeles plans new diocesan center p. 5

Sex abuse: What do you do when it's the rector? p. 8

Washington: How the church influences public policy p. 9

world

El Salvador: Four bishops visit p. 10

South Africa: De Klerk's reforms astound Tutu p. 10

Calcutta: Not everyone loves Mother Teresa p. 12

people & places

Refugee: It's a long way from Bucharest to Cincinnati p. 20

Sexism in grade school: Where do they get these attitudes? p. 22

Poet: At 96, she's a Sunday greeter p. 23

reflections

Eucharist: It's a scandal p. 24

Chaste: That's what single Christians should—and can—be p. 24

Editorial: Thank you and farewell p. 30

Panama: A personal reminiscence of the U.S. invasion p. 31

centerspread

Our island home: Although the church lagged behind secular institutions in environmental consciousness in the past, it is catching up fast. A survey of ministries and programs carried out by dioceses, parishes and individual Episcopalians to become better stewards. pp. 14, 19

QUOTE

Having pinched myself, I realize it wasn't a dream.
—Desmond Tutu, p. 10

You will never get a passport. You were born here, and you will die here.
—Rumanian policeman, p. 20

These boys had learned early that women don't count but hadn't yet learned the social value of pretending that they do.
—Christine Dubois, p. 22

The bread and wine remind us that people have sown, reaped, refined, packaged, transported and sold what we hold in our hands.
—Kenneth L. Gibble, p. 24

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Institute speakers tell their personal stories

by Elizabeth Eisenstadt

"Maybe nothing is more important than that we keep track of our stories and those of others because it is through those stories that we keep track of who we are," writer Frederick Buechner told the more than 900 participants in the east coast edition of Trinity Institute, January 22-24.

Along with writers James Carroll and Maya Angelou, Buechner shared autobiographical meditations peppered with rueful wisdom and moments of illumination and laughter.

This year's conference, the 21st sponsored by New York's Trinity Parish, marked the turning of a corner, said Frederic Burnham, director of the institute. The conference's emphasis on storytelling, on seeking suggestive images, pattern and plot in routine moments, emerged from

'A bleeding heart is of no help to anyone if it bleeds to death.'
—Frederick Buechner

Buechner's conviction that, as Burnham put it, "theology is built out of the commonplace events of everyday. . . .It is only when you see the grace of God in those events that you can really do theology."

In a sermon given before a packed congregation at the opening eucharist in lower Manhattan's historic St. Paul's Chapel, novelist James Carroll used blindness as a metaphor to link an ancient Norse myth, St. Paul's conversion and his own 13-year-old schoolboy self.

"Keeping track of our lives is a totally sacred work," said Buechner. With the engaging honesty that is the trademark of his essays and sermons, Buechner described a childhood marred by the suicide of his father and silence of his mother. "We didn't talk about it because suicide was looked upon as slightly shabby. . . .There were times when he [my father] seemed like a secret we kept from each other."

Buechner learned the depth of his own need for healing when one of his daughters developed anorexia. For three years, he was in heaven when his daughter ate at meal time and in hell when she didn't, he said.

Realizing that he himself was "starving," Buechner sought help from a psychotherapist. He had been so caught up in fear for his daughter's life that it had become his life. "Pay mind to your own life, your own health and wholeness," he advised his audience. "A bleeding heart is no help to anyone if it bleeds to death."

The "secrets" shared among members of self-help groups like AA and Al-Anon offered Buechner an opportunity to "glimpse the golden meadow beyond the illusion of confining dark."

Moving participants to share her irony, empathy and simmering sense of injustice, actress, poet and novelist Maya Angelou described the pain, anger, grace and strength she derived from her African-American heritage. As a young girl in a small Arkansas town, Angelou lived with her grandmother, a woman of great spiritual independence who, a friend told Angelou long after, had paid for her property all in dimes. Watching her grandmother hold up under the continued insults of white people, Angelou learned that her grandmother had "a faith that was so unshakable and so inclusive."

Candid about the cost of growing up African-American in a country divided by race, Angelou nonetheless had many hopeful stories.

Although their stories were different, their struggles were, in many respects, the same, agreed Buechner and Angelou.

Looking to possible future conferences, Burnham said he was thinking of recruiting theologians who have surmounted personal tragedies to talk about the doctrine of providence. "Only people who have suffered the pain of whether God really gives a damn speak with deep personal conviction."

From New York, speakers flew to San Francisco where they presented the same program at Grace Cathedral.

Peter Freed

Maya Angelou

Project to develop clergy leaders

Excellence in Ministry, the national venture designed to strengthen the ordained leadership of the Episcopal Church, has a new name: the Cornerstone Project.

Bishop Harold A. Hopkins, Jr., director of the Episcopal Church's Office of Pastoral Development, announced the name change in January.

The Cornerstone Project, said Hopkins, was chosen as the new name because of the biblical reference in 1 Peter and Isaiah 28 to God's laying a chosen and precious stone in Zion.

"If the church is to be a leading and prophetic force in the next century, we need a deeply committed cornerstone of ordained leaders, a cornerstone that will assist the laity in bringing gospel values to bear on a highly technological and sophisticated world," Hopkins explained.

"The goal of the Cornerstone Project is to make sure that happens."

To date, the Episcopal Church Foundation, its primary sponsor, has invested approximately $150,000 in the Cornerstone Project.

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Lutheran gays ordained; charges filed

by Jean Caffey Lyles

A bishop of the Evangelical Lutheran Church in America (ELCA) has filed disciplinary charges against two San Francisco congregations that defied church rules against calling practicing homosexuals to be pastors.

So far no charges have been lodged against 42 Lutheran clergy who took part in the "laying on of hands" at an unauthorized ordination service January 20.

The irregular ordinations have created tensions in the 5.2 million-member denomination, which was formed in 1987 by the merger of three Lutheran bodies. Some leaders have privately expressed fears that negative reaction to the controversy at the local level could worsen the new church's severe financial deficit, which forced cutbacks and layoffs last year at the Chicago-based national offices.

The filing of ecclesiastical charges came two days after a spirited two-and-a-half-hour service in which a gay man and a lesbian couple were acclaimed "ordained ministers in the church of Christ." And it came a day after the three were installed as assistant pastors and for the first time performed functions normally reserved to clergy.

An estimated 900 supporters jammed the sanctuary of St. Paulus Lutheran Church in San Francisco for the service, breaking into applause and cheers after Jeff Johnson, 27, Ruth Frost, 42, and Phyllis Zillhart, 32, were declared to be ordained pastors.

In addition to reciting traditional Lutheran ordination vows, the three promised to "be diligent workers on behalf of lesbian and gay sisters and brothers, supporting our coming out, championing our rights, challenging society's prejudice and encouraging our relationships and marriages."

An Episcopal priest, Carter Heyward, also an acknowledged lesbian, preached at the service. Heyward was one of the 11 Episcopal women irregularly ordained to the priesthood in 1974.

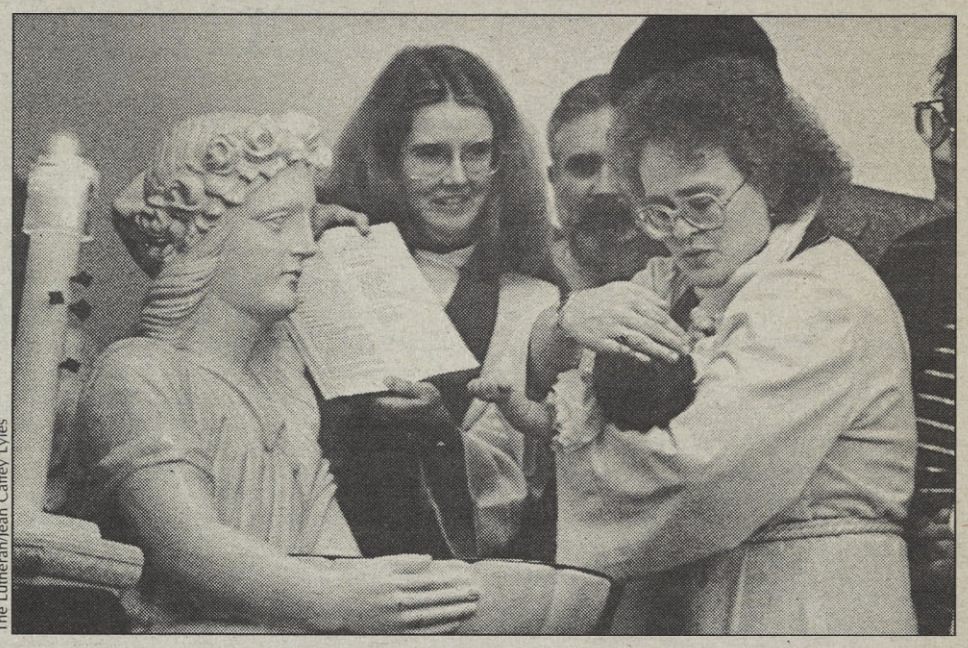
The next day, Sunday, Johnson celebrated the eucharist at First United Lutheran Church where he was installed as assistant pastor. At St. Francis Lutheran Church, where Frost and Zillhart were installed as assistant pastors, Frost baptized an infant and Zillhart consecrated the communion elements.

Ten-page documents detailing the charges were hand-delivered to each parish by a synod official January 22. In the ELCA, discipline against congregations is handled at synod (diocesan) level. The parishes face possible censure, suspension or expulsion from the denomination.

In ELCA practice, ordaining is done only by a bishop or a bishop's designated representative. Ordinations must be authorized by a synod bishop and synod council. No Lutheran bishop was present at the unauthorized San Francisco service, and local synod leaders had explicitly voiced their disapproval.

Leaders of the defiant congregations, however, cite precedents in Reformation-era Lutheran confessional documents for pastors and congregations to ordain on their own authority in emergencies.

Jean Caffey Lyles is senior news editor of *The Lutheran*, the magazine of the Evangelical Lutheran Church in America. She is a member of St. Christopher's Episcopal Church, Oak Park, Ill.



The Lutheran/Jean Caffey Lyles

Ruth Frost, right, baptizes an infant at San Francisco's St. Francis Lutheran Church as Phyllis Zillhart holds the book.

Resignation

Continued from page 1

lieve God has called me, I hereby resign."

Spong had called Williams' remarks in Detroit "insensitive, immature and totally destructive of what this diocese has tried to do in supporting responsible gay and lesbian relationships. He has hurt this cause, and I have asked him to apologize. Furthermore, I have told him that I cannot defend the kind of personal behavior indicated by his statements even though I want to defend the place of gay and lesbian people in the life of the church."

Among Williams' remarks, first reported in *The Detroit News* and later distributed nationally by Religious News Service, were these:

- He knows of no heterosexual couple married longer than three years who have been completely faithful.
- Monogamy is as "unnatural" as celibacy.
- Most monks and nuns are homosexual and, despite their claim to be celibate, most are sexually active.
- Homosexual couples can be faithful to each other without being monogamous.
- "There would be something added to Mother Teresa's life if she got laid."

Williams told *The Episcopalian* he regretted making the remark about Mother Teresa and that he had been goaded into it by a hostile questioner from the floor. "I don't regret any other remarks that I made in Detroit," he said.

Williams refused to apologize to the Roman Catholic Church as Spong had asked him to do. "For a self-affirming gay man to apologize to the Roman Catholic Church is as unconscionable as for a Jew to apologize to neo-Nazis," he said.

"Both monogamy and celibacy are unnatural," Williams said. "But so is putting someone else's needs before your own—which is not to say we're not enjoined to do it."

He said monogamy and fidelity are separate concepts. "Fidelity is being faithful to specific agreements which a couple makes; monogamy is about sexual exclusivity, which may or may not be part of their agreement." In his own personal life, Williams said ironically, he is monogamous.

Williams emphasized that he spoke only for himself, not for Spong or the Diocese of Newark.

The board of directors of Integrity, the national organization of gay and lesbian Episcopalians, met January 29 and "agonized" over the division among Williams, Spong and the Oasis board. In a statement released after the meeting, Integrity's board affirmed that "irreconcilable differences" between Williams and Oasis' board made it "appropriate to sever the relationship."

Edgar K. Byham, president of Integrity, told *The Episcopalian* that Integrity's board did not wish to cast stones or assign blame. Integrity affirms the sacredness of celibacy as a calling but has taken no official stand on monogamy.

Spong said monogamy and fidelity are essential ingredients in committed relationships and that celibacy is an honorable vocation to which some people are called.

Spong has asked Williams not to function as a priest in the Diocese of Newark and has initiated an investigation to determine "whether or not misrepresentation occurred in the screening process" leading to Williams' ordination. If the investigation indicates Williams cannot abide by diocesan standards of behavior, Spong says, "I will invite him to resign from the priesthood of this church."

While Williams noted it might be difficult to continue to function as an Episcopal priest, he said he would continue to do so unless Spong instigates a trial to remove him.

Kate DeSmet, religion writer for *The Detroit News*, contributed information for this story.

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Los Angeles' diocesan center to include a little of everything

by Harry G. Toland

"A kind of modern idea of a cathedral," says Los Angeles' Bishop Frederick H. Borsch of the diocese's proposed $8.4 million center, for which ground will be broken early this fall.

The 100,000-square-foot Spanish-modern center will include a parish church and a chapel, Christian education and comunications complexes, offices for diocesan administration and mission outreach, a conference-retreat center with 12 double guest rooms and garage parking for 129 cars.

The center also will include a baptistry with a waist-deep baptismal pool, a bell tower, a room for distributing food to 400 needy families and an outdoor plaza next to the church where 600 people can stand or be seated.

To raise money for the project the diocese is seeking sponsors for pieces of it—ranging from $2.5 million for the diocesan offices to $15 for one of the 100 rose bushes in a memorial garden.

Borsch stresses maximum participation by members of the diocese. "I mean it when I say I don't care whether it is a large or small part," he adds.

The Church of Our Saviour in San Gabriel has pledged $500,000 for the Christian education offices, says Kristi Wallace, associate for development. Beyond that, she declines to give totals raised to date.

•

Why so large a bricks-mortar undertaking? "It was a hard decision," says Thomas Holland, project director. "This is a far-reaching diocese—all the way from Santa Barbara to the Arizona border. We had a need for a center where things happen, from which people go out to do ministry."

Says Borsch, "With all the problems we face in the world today, probably at least a part of each of us wonders about the priority of new buildings. But building is important, too—space to worship and serve, a witness. . . .I see the center as just the start, a kind of ignition for all the things we can do together for our Lord."

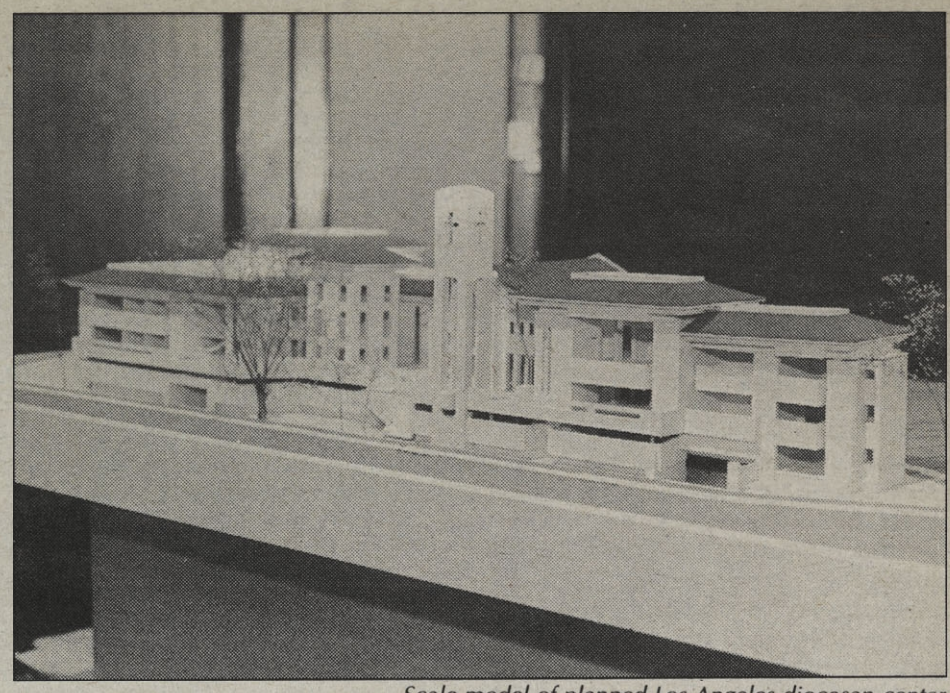
The present Diocesan House, about five blocks from the proposed center in Echo Park, was outgrown, says Holland, by an expanding diocese of 80,000 members in 152 congregations. It was sold two years ago—just before Borsch's election to be bishop—for $2.75 million to Union Oil of California which has an office complex next door.

The church in the middle of the center will be the new home for the 300-member congregation of St. Athanasius and St. Paul whose "rickety, wooden-sided" church building now occupies the three-quarters of an acre site, says Holland. The parish is contributing the land.

When the new center is opened—dedication is planned for Easter, 1992—the church in its middle will seat 200 and a next-door chapel will seat 30, but the nave can be opened onto the plaza for a larger congregation.

The Echo Park site "in a sense returns the center of the diocese to its roots," says Borsch. St. Athanasius, founded in 1864, is the diocese's oldest congregation. The congregation changed its name to St. Paul's in the 1880's when it moved from Echo Park; later it became the diocesan cathedral.

Some of the congregation, however, preferred to return to Echo Park, now a Hispanic neighborhood, resurrecting the name St. Athanasius. The cathedral was closed in the 1970's and the two congregations reunited in 1986. The congregation will vacate the site this summer and move into temporary quarters.



Scale model of planned Los Angeles diocesan center

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Panel ponders changes in election consent process

by Betsy Rogers

How can standing committees obtain the information they need to consent to the election of bishops? How can they answer concerns raised about a bishop-elect's theological positions or personal qualifications? What about allegations of election irregularities?

The furor surrounding some recent episcopal elections—most notably, those of Barbara Harris in Massachusetts, David Schofield in San Joaquin and Edward MacBurney in Quincy—prompted Presiding Bishop Edmond Browning to call in the Standing Commission on the Structure of the Church. He asked the commission to develop recommendations for action at the 1991 General Convention.

The commission met February 4-6 at Toddhall Retreat Center, Columbia, Ill. Its recommendations—if adopted—would assure the circulation of biographical material and provide recourse to the Provincial Court of Review in cases alleging tainted voting.

The Harris election met challenges on the basis of her qualifications and lack of parish experience as well as her controversial views. In San Joaquin, Schofield's opponents charged irregularities in the proceedings and questioned his loyalty to the Episcopal Church. In the Quincy election, a number of standing committees withheld consent because MacBurney had stated he would never ordain women to the priesthood.

In each case, standing committees wondered whether they had received sufficient information to give informed consent.

Charles M. Crump, commission chairman, asserted that criteria set forth in Canon III "should provide ample standards for judging the position of a bishop-elect on theological and social issues and personal qualifications." The commission agreed.

The commission's second proposed resolution would permit delegates—numbering at least 10 percent of the electing convention—to object to the election because of voting irregularities. They would file the objection with the convention secretary, who would forward it to the Presiding Bishop, who in turn would give it to the Provincial Court of Review.

The commission also discussed the nature of Executive Council's reports to General Convention, responding to what William Malottke, commission member, called "expressed dissatisfaction by General Convention deputies."

Particularly at the 1985 convention in Anaheim, Crump said, the council's report was a "sound and light show," a "PR production" that was long on future proposals but short on hard data about substantive accomplishments during the previous triennium.

Canons provide for a written report from Executive Council to General Convention, and commission members agreed to ask the council for its report in "short, readable form," similar in format to the published *Summary of General Convention Actions*.

In other business, the commission:

- agreed not to propose reducing the size of the House of deputies;
- suggested that proponents of an environment commission seek to have their concerns included on the agenda of the Standing Commission on Human Affairs;
- recommended folding the panel on AIDS into the Standing Commission on Health; and
- agreed to ask Executive Council formally why the General Convention directive to appoint a staff coordinator for liturgy and music at the Episcopal Church Center had not been carried out.

The commission will draft a report summarizing its deliberations and recommendations, including any proposed convention resolutions, for inclusion in the Convention Blue Book.

Betsy Rogers is editor of *The Springfield Current*, publication of the Diocese of Springfield.

Is Phoenix still a go? Maybe so, maybe no

by Harry G. Toland

Just when the Episcopal Church thought the Phoenix, Ariz., site of the 1991 General Convention was set, the location has been thrown into doubt again.

The pivotal factor is the state's position on celebrating Martin Luther King Day (January 15). On January 12, Arizona's secretary of state certified that those opposed to the holiday had collected enough signatures on petitions to force a referendum on the question in November. The day was not observed in the state this year although the city of Phoenix observed it.

"It is of great concern for all of us," said Presiding Bishop Edmond L. Browning. If celebration of the King holiday is rejected in the referendum, he said, moving the convention site "will be seriously considered."

Bishop of Arizona Joseph T. Heistand, who has worked for years to establish the King holiday in his state, says he believes "it will be settled in a positive way."

Those favoring the holiday now plan a challenge of the referendum in state courts on technical grounds:

King holiday decision may cause church to look for new General Convention site.

that its title does not properly reflect the question at stake which is whether the law abolishing Columbus Day and establishing King Day (passed in September) shall be repealed.

At the same time, says William Jamieson, an Episcopal deacon who does peace-and-justice work for the diocese, efforts will be made to have the legislature restore both Columbus Day and King Day, which could make the referendum moot.

The church accepted Phoenix as its 1991 convention site only after passage of the law last September seemed to assure that Arizona would celebrate the King holiday as the federal government and 45 states do.

Moving the site could be done but would be a big job, says Donald A. Nickerson, Jr., executive officer of General Convention. Under contract now for 1991 are the Phoenix Civic Center and six hotels with a total of 2,500 rooms. The contracts have standard cancellation clauses.

The problem would be finding another city with that kind of hotel accommodations available, plus a center with four major spaces for the sessions of the Houses of Deputies and Bishops, the Triennial Meeting of Episcopal Church Women and convention exhibits.

The Presiding Bishop, with advice of Executive Council, has the responsibility of choosing the convention site. Council is expected to discuss the matter at its March meeting in Kansas City.

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CALENDAR

March 1
Nationwide Congregational Communications Teleconference. Sponsored by the Religious Public Relations Council. Contact: Gomer Lesch, (615) 662-0435.
March 2
World Day of Prayer
March 5-9
Executive Council meeting, Kansas City, Mo.
March 6-10
"Underhill and Anglican Spirituality," Washington Cathedral, Washington, D.C. Contact: Carole Crumley, Washington Cathedral, Mount St. Alban, Washington, D.C. 20016.
March 11-16
"Journey into Wholeness," Mo-Ranch, Hunt, Texas. Exploring Jungian psychology for the spiritual pilgrimage. Contact: Journey into Wholeness, 21 Windemere Dr., Greenville, S.C. 29615.
March 12-14
"Medieval Heritage and Modern Realities in Jewish-Christian Relations," New York, N.Y. Workshop. Contact: Robert Reber, Auburn Theological Seminary, Broadway and W. 120th St., New York, N.Y. 10115.
March 13-16
"Christ for a New Century," the official opening event of the Decade of Evangelism, Hendersonville, N.C. Contact: Kanuga Conferences, Drawer 250, Hendersonville, N.C. 28793.
March 16-18
Lenten Retreat, Peekskill, N.Y. Harvey Jacobson, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.
March 19
St. Joseph
March 19-23
"Children: Victims of Society in Crisis," Sao Paulo, Brazil. Contact: Oscar Bolioli, NCC Latin America and Caribbean Office, 475 Riverside Dr., New York, N.Y. 10115.
March 25
Annunciation
April 1-4
Lenten Retreat, Hendersonville, N.C. Speaker: C. FitzSimons Allison. Contact: Kanuga Conferences (see address above).
April 2-6
Congress on Urban Ministry, Bismarck Hotel, Chicago, Ill. Sponsored by Seminary Consortium for Urban Pastoral Education. Contact: SCUPE, 30 W. Chicago Ave., Chicago, Ill. 60610.
April 8
Palm Sunday
April 13
Good Friday
April 15
Easter
April 18-21
Associated Church Press, annual meeting, Opryland Hotel, Nashville, Tenn. Contact: Donald F. Hetzler, ACP, Box 306, Geneva, Ill. 60134.
April 18-22
Computer Applications for Ministry Conference, annual meeting, Nashville, Tenn. Contact: Dave Pomeroy, NCC Communications Unit, Room 860, 475 Riverside Dr., New York, N.Y. 10115.
April 23-26
National Workshop on Christian Unity, Pittsburgh, Pa. Contact: Kathleen Hurty, NCC Commission on Local and Regional Ecumenism, 475 Riverside Dr., New York, N.Y. 10115.
April 25
St. Mark the Evangelist
April 25-28
Black Family/Community and Crack Cocaine, 2nd national conference, San Francisco, Calif. Contact: Jackie Keys, (415) 563-8576.
April 27-29
Consultation on Church Union Women's Conference, United Methodist Conference Center, Lake Junaluska, N.C. Contact: David W. A. Taylor, COCU, 151 Wall St., Princeton, N.J. 08540.

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Edmond Browning

Donald Coggan

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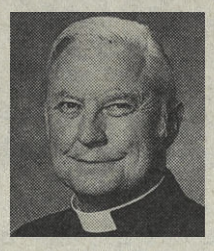
David Collins

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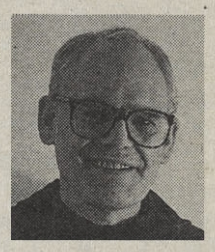
Madeleine L'Engle

Terence Kelshaw


Robert Hugh

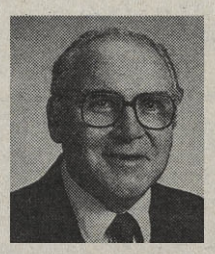
Conferences

- CHRIST FOR A NEW CENTURY: LAUNCHING THE DECADE OF EVANGELISM, March 13-16.
- LENTEN RETREAT, April 1-4.
- CONFERENCE FOR LARGE, MULTI-STAFF CHURCHES, April 30-May 3.
- WOMEN'S CONFERENCE: CARING FOR GOD'S CREATION, June 4-6.
- JUNIOR YOUNG PEOPLE'S CONFERENCE, June 10-15 (for grades 7-9).
- SENIOR YOUNG PEOPLE'S CONFERENCE, June 10-15 (for grades 10-12).
- CONFERENCE FOR ADULTS WHO WORK WITH YOUTH, June 10-15.
- REFLECTIONS ON FAITH AND ART WITH MADELEINE L'ENGLE, June 17-22.
- EVANGELISM CONFERENCE, June 24-29. Keynoters: Rebecca Manley Pippert, the Rt. Rev. Roger White, and the Rev. Gordon Cosby.
- CHRISTIAN EDUCATION CONFERENCE, June 24-29. Keynoter: the Rt. Rev. Terence Kelshaw.
- PRESCHOOL/PARENTING CONFERENCE, June 24-29.
- "JESUS," July 1-6. Keynoters: Bishops Craig Anderson, Richard Grein, and Arthur Vogel.
- BIBLE SYMPOSIUM, July 1-6. Keynoters: the Rev. Walter Harrelson, the Most Rev. Donald Coggan, 101st Archbishop of Canterbury, and the Rev. Fleming Rutledge.
- FAMILY LIFE CONFERENCE, July 1-6.
- SPIRITUALITY CONFERENCE, July 8-13, Led by Brother Robert Hugh and a team of Episcopal Franciscans.
- RENEWAL CONFERENCE, July 8-13. Keynoters: the Very Rev. David Collins and the Rt. Rev. Michael Marshall.
- STEWARDSHIP CONFERENCE, July 8-12.
- WINTERLIGHT XV YOUTH CONFERENCE, December 27-January 1, 1991 (for grades 9-12).

Rebecca Pippert

Emmanuel Arongo

Gordon Cosby


Walter Harrelson

Camps

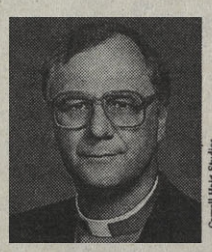
- CAMP KANUGA FOR BOYS AND GIRLS, June 9-August 19 (five sessions).
- THE WILDLIFE CAMP OF THE NATIONAL WILDLIFE FEDERATION, June 9-August 19 (five sessions).

Myrtle Gordon

Guest Periods

- SUMMER GUEST PERIOD, July 14-September 1.
- SEE THE LEAVES, October 14-21.
- THANKSGIVING AT KANUGA, November 20-25.
- CHRISTMAS AT KANUGA, December 21-26.

Michael Marshall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Treading dangerous waters: Sexual involvement by clergy

by Lindsay J. Hardin

Six years ago, Margo Maris received her first phone call regarding sexual misconduct in the parish. A male priest had entered into a sexual relationship with a female parishioner. The woman was hurt, angry, depressed. Split from her congregation, she wanted Holy Communion but only from a woman priest.

Maris, then interim rector of a large parish in suburban St. Paul, Minn., responded, eventually assisting the woman to confront her priest about the experience. With that dialogue and professional therapy, the woman was able to overcome her depression and renew her spiritual journey.

Maris, now canon to the ordinary for Minnesota's Bishop Robert M. Anderson, has since participated in 14 such encounters in several denominations.

She is no longer alone. Thirteen church leaders—clergy, bishops and lay people—met in Minneapolis for three days in January to develop strategies for a national response to sexual misconduct by clergy.

"The problem is not a new one," said conference co-sponsor Bishop Harold H. Hopkins, Jr., executive director of the Office of Pastoral Development.

"The church has often looked the other way when inappropriate behavior has occurred on the part of clergy. Our commitment now is not only to recognize that the problem exists, but to begin immediately to take preventive and educational steps."

'The church has often looked the other way.'

—Bishop Harold H. Hopkins

A serious problem

"Sexual abuse and exploitation by clergy is a serious problem," said psychologist Gary Schoener. "It happens much more often that we realize, and most cases go unreported."

Schoener, who works with victims of sexual misconduct by professionals and wrote a book on the subject, believes that as many as 13 percent of clergy may have had sexual relationships with parishioners one or more times in their ministry.

Additionally, he says, other troublesome patterns occur too often. "Inappropriate touching and excess emotional involvement are all trouble signs and clearly do not belong in the parish."

Although some clergy who exploit the trust of parishioners are repeat offenders and are mentally ill, others find themselves straying into dangerous waters during a troubled marriage or isolated professional life.

A recent *Newsweek* article characterized the typical offender: male, middle-aged, disillusioned with his own calling, neglectful of his own personal life, isolated from his clerical colleagues. And, more importantly, he's met a woman who needs him, depends on him and makes him feel special.

Although Maris has most often worked with adult parishioners who have been taken advantage of by either male or female clergy, she says that such misconduct also takes place in other situations: bishops with clergy; clergy with other clergy, spouses or staff members; rectors with assistants; clergy with children or teenagers; college chaplains with students.

It's more than wrong

Under a new Minnesota law, clergy may be found guilty of felony charges for a range of sexual contact, even that which falls short of sexual intercourse.

Under the statute, sexual contact that otherwise would be a gross misdemeanor is a felony if it occurs during psychotherapy. Clergy are considered therapists under the law. Although there is some debate as to when clergy are administering psychotherapy, the message is clear: Clergy may be found criminally and civilly responsible for entering into sexual relationships with parishioners.

A key element of the new law is that the consent of the parishioner is not a defense. Thus, criminal proceedings may take place even if the parishioner has given his/her consent to become sexually involved.

Much of Maris' work now brings the parishioner together face-to-face with the one who has abused the trust. Such an encounter takes place in the presence of the priest's bishop or other denominational authority figure.

"Our purpose is not to go after clergy so much as it is to help the victims become survivors and to go on with their spiritual journey," she said. "Having that anger and pain heard is an important step toward reconciliation, which is what is needed to heal and to mend."

According to Hopkins, a primary goal is to begin the process of education on a national level, including training clergy to know how to respond when a person victimized by another professional seeks their help. He also hopes seminaries will become more active in training future clergy to avoid potentially hazardous situations.

Two groups have been formed: a research and educational group and a committee to plan a conference for bishops and designated individuals tentatively scheduled for the spring of 1991. The conference will involve parts of Provinces V and VI.

A probable conference outcome is the formation of a group of 10-12 people to serve individually on an on-call basis after abuse has occurred.

Lindsay J. Hardin is a priest and free-lance writer residing in Maryland. Minnesota correspondent **Michelle Holtze** also contributed to this article.

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- **Journeying with Julian: A Seminar on the Showings of Dame Julian of Norwich** — Norwich and the Norfolk Area, July 11 - 22 — Dr. Elisabeth J. Koenig, Professor of Ascetical Theology, General Seminary, Guest Lecturer
- **The New Russia: Orthodoxy, Culture and Transition** — New Valamo Monastery (Finland), Leningrad, Odessa, Moscow, Helsinki, Aug. 19 - Sept. 3 (Labor Day) Madeleine L'Engle, Author, Guest Speaker
- **The New Russia II: A Russian Christmas** — Moscow, Odessa, Leningrad, Helsinki, Jan. 3 - 12, 1991 The Rev. James C. McReynolds, Director, Trinity Journey Program

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Church's Washington office busy during Salvadoran crisis

by Elizabeth Eisenstadt

During much of November, December and January, Robert Brooks and his staff survived on four hours of sleep a night. As word of the detention of Episcopal Church workers in El Salvador hit the front pages of newspapers around the country, the Washington office's phone lines were tied up constantly with inquiries from concerned churchgoers and the press, according to staff.

The detention of the church workers (all but one has since been released) threw the church's Washington office into high gear and thrust the Presiding Bishop into the spotlight in his role as denominational leader and ecumenical spokesman.

The Washington office is responsible for communicating the public policy positions of the Episcopal Church, mandated by General Convention and Executive Council, to lawmakers in the House and Senate. As part of the church's public ministries team (which also includes Brian Grieves and Diane Porter in the New York office), Brooks and staff officer Betty Coats also alert church networks to upcoming bills or changes in policy on anything from day care to South Africa.

With Browning shuttling back and forth to Washington for meetings with Secretary of State James Baker, House leader Tom Foley and Senate Foreign Relations Committee chairman Claiborne Pell, the Washington office became the nerve center of a campaign on behalf of the detainees which quickly spread across the country, according to Brooks.

"On no other public policy issue have we had anything like that response," says Brooks. "These people played a very key role in moving the administration to recognize the unacceptable situation of religious persecution in El Salvador."

Due in part to years of contacts with the media and public officials nurtured when Brooks represented the state of Texas in Washington, phone calls to high-ranking officials were returned. "We found at no point were we stymied in being able to move something [along]," he says.

> **'On issues of... morality, the appeal of the church is very important.'**
> *—Caleb Rossiter*

Because the crackdown in El Salvador also affected other denominations, church leaders joined Browning in pressing for justice for the detainees and thorough investigation of allegations of human rights abuses. Heads of churches were giving the same message on El Salvador, says Brooks. "It was pretty striking, historically unprecedented."

The murder of the Jesuits, followed by a "remarkable campaign of repression by the military," shocked the religious community into action, according to Arms Control and Foreign Policy Caucus staff member Caleb Rossiter.

"On issues of foreign policy that relate to morality [South Africa, Cambodia, human rights in China], the appeal of the church is very important, . . . more so than in domestic policy, which has a lot of constituencies," adds Rossiter.

Clint Shaw, legislative associate in the Washington office, singled out Browning's role in negotiating both with the administration and with the government of El Salvador. "One gets the impression that Bishop Browning has a strong sense of what he wants to accomplish in his 12 years." George Bush has come, and after eight years George Bush will go, says Shaw, but Browning will still be around.

Until church life goes back to normal in El Salvador, until parishioners feel safe enough to return to church and the church receives restitution for the property and goods which were seized, the Washington office, working under the direction of the Presiding Bishop, will continue to monitor events carefully, says Brooks.

Browning speaks for rights bill

At the invitation of Senator Edward M. Kennedy, Presiding Bishop Edmond L. Browning represented the religious community in announcing details of the 1990 Civil Rights Bill at a Washington press conference on February 7. He was accompanied by Coretta Scott King.

Churches, Browning told the gathering, "have been in the forefront of the march for justice and for the recognition of the dignity of every human being." The 1990 bill, to be considered in Congress this year, aims to plug "major gaps in the federal laws banning job discrimination" left by recent Supreme Court decisions, Browning said.

The court, said Browning, did "severe damage not only to the Civil Rights Act of 1960, but to civil rights laws that have been in existence since 1860."

Kennedy is chairman of the Senate Committee on Labor and Human Resources.

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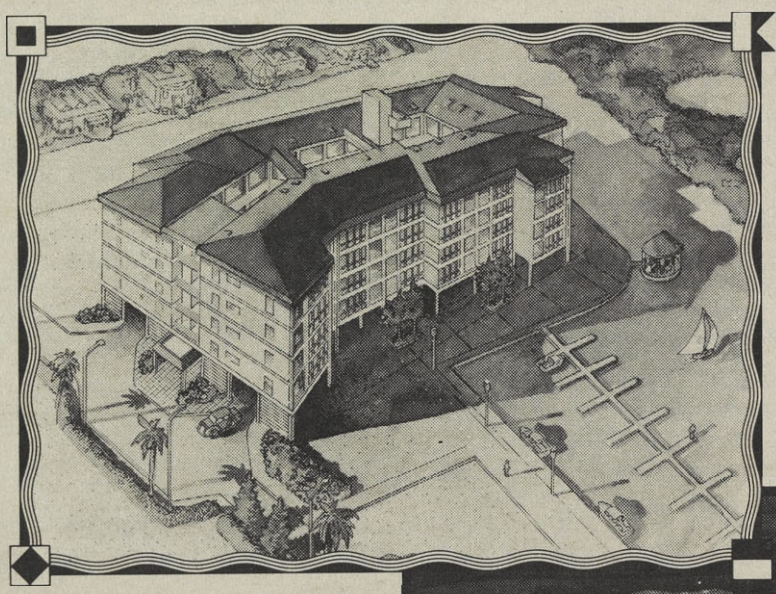

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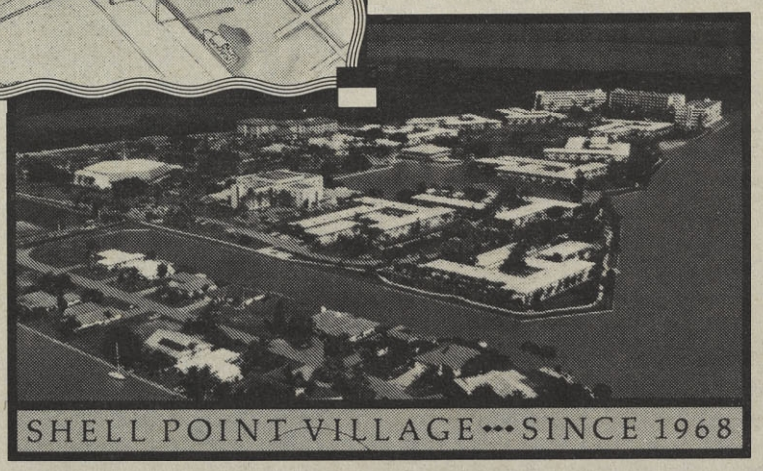

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The Boston Globe/Joanne Rathe

Archbishop Desmond Tutu and Cheryl Carolus share a laugh before marching on the South African Parliament February 2.

Tutu is 'astounded' at de Klerk speech

Archbishop Desmond Tutu said he was "astounded" at South African President F. W. de Klerk's speech to the South African Parliament February 2.

De Klerk legalized the African National Congress and other outlawed political organizations working for racial equality in his country, lifted media restrictions which had stifled the flow of news out of the country for over three years and indicated his government would soon free imprisoned black nationalist Nelson R. Mandela.

"Having pinched myself, I realize it wasn't a dream; it was real. But we shouldn't be euphoric," Tutu said February 4 in Boston, Mass., where he was to attend a meeting of the Harvard University Board of Overseers of which he is a member.

Tutu said much work remains to be done in South Africa and urged western governments not to lift their sanctions against the country. "The government got to where it is not because of a change of heart, but as a result of the effects of the pressure of sanctions," he said.

"We have not yet seen the dismantling of apartheid. We want it totally dismantled. Until that happens, or until we realize we are in an irreversible process to that end, they should not be removed."

Tutu praised de Klerk, however, for taking such a large and daring step. "He has moved a very considerable way, and that is what I want to emphasize—the positive."

Tutu telephoned de Klerk to "express my felicitations" following the speech.

WORLD

Bishops see Cristiani; church workers released

by Harry G. Toland

Seven Episcopal church workers were released from prison by a judge in El Salvador on January 5. Some saw the judge's order as a direct result of the visit to the country by four Episcopal bishops a month earlier.

Was there a connection, Bishop William E. Swing of California, one of the four, was asked. "Absolutely," he said in a telephone interview.

But the Episcopal presence, which included a two-hour meeting with President Alfredo Cristiani, was only part of the pressure applied to the government by other Christian denominations whose people also had been persecuted, he added.

"He [Cristiani] volunteered to investigate the situation," said Bishop William C. Frey of Colorado, another of the four. "I presume he did. We were told after Christmas that the local lawyers had done everything they could. So I think our trip helped."

Bishop David B. Reed of Kentucky, who with Bishop James H. Ottley of Panama completed the contigent, said Cristiani "heard our requests" and "denied that there was persecution against the churches in El Salvador despite evidence to the contrary. . . .

"I like to think it helped," said Reed of the bishops' trip. "We got the desired result. Others say it was what tipped the balance."

An eighth Episcopal worker, Julio Cesar Castro Ramirez, remains in prison, apparently because his brother is a leader of rebel guerrilla forces.

Swing believes that the key to the release of the prisoners is "the great fear of the Salvadoran government that they'll lose $1.5 million a day in aid from the United States."

Lutherans and Baptists, whose people have been exiled and churches burned, also have brought pressure to bear on the government, he said. But the Episcopal persuasion may have been special.

"I told President Cristiani," said Swing, "that the Episcopal Church is part of the Anglican Communion with 75 million members worldwide. I said, 'Let me name just three of them: Archbishop Desmond Tutu, Queen Elizabeth and George Bush.'

"Cristiani turned to his secretary and said, 'Make a note of that.' "

The government suspects church workers, Swing said, because "the guerrilla forces [in the 10-year civil war] come from the poor, and the church works with the poor. The government doesn't like that. But we don't discriminate; we work with all the poor."

Frey was asked if the climate for church workers was better in the wake of the bishops' visit. "I don't think it's better yet," he said. "It's too soon. It's still dangerous. There are still death threats. A lot have left

Continued on next page

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Is there religious persecution in El Salvador? That depends...

At the request of Presiding Bishop Browning, Bishops David B. Reed of Kentucky, William E. Swing of California, William C. Frey of Colorado and James H. Ottley of Panama visited El Salvador December 4-6 to evaluate reports of religious persecution there. Following is the text of a message Reed sent to Salvadoran President Alfredo Cristiani and others following the visit:

•

Hanging over my brief trip to San Salvador was one question: Is there religious persecution in El Salvador or not?

In meeting with the vice-minister of foreign affairs, with the president and with the U.S. ambassador, the four Episcopal bishops were assured that there was no religious persecution. Some of these people went out of their way to point out how important their religion was to them. And this is true: There is no governmental restriction on Sunday morning worship activities, Sunday school or bingo.

On the other hand, there seems to be a concerted program of harassment against churches. Six Jesuit priests were gunned down on the grounds of Central American University. Nineteen workers were arrested in the buildings of St. John's Episcopal Church, and eight, including our senior priest, were still in prison awaiting trial when we went to El Salvador. An American working for the Church of the Brethren was accused of hiding guerrilla weapons in her back yard and was also put in prison. Pressure on the Lutheran Church has been so intense that the bishop and others have had to flee the country. But there is no religious persecution?

Two things helped to put this in perspective for me. One was a conversation at the Miami airport on the way home. I met an American missionary from a conservative group who said her church people had no problem with the government or the military. Then she went on to say, "Only those groups which have substituted liberation theology for faith in Jesus Christ are having troubles."

Primarily four churches seem to be bearing the brunt of these problems—and they are quite different churches. These are the Roman Catholics, Episcopalians, Lutherans and Baptists. These are the churches which have been cooperating in humanitarian aid programs, assisting refugees driven off their land in the civil war, providing legal counsel and aid to people awaiting trial and *standing beside the poor*. That is what liberation theology is all about—standing beside the poor, powerless and oppressed peoples of the world.

The other thing that brought this into focus for me was the emphasis on John the Baptist during the Advent season. This strange and disturbing man who challenged the shallowness of religious practice in his day was described by Jesus as the greatest of the prophets. His message repeated that of the Old Testament prophets which said there is something defective about a religion that is only concerned with worship and teaching.

Is there religious persecution in El Salvador? It depends on your definition of religion. If people are being harassed, arrested and killed because they were carrying out that other half of their religious convictions which involves standing with the poor, there seems to be little doubt that they are being persecuted because of their religion. There is also no doubt in my mind that if John the Baptist were incarnated in El Salvador today, he too would be in jail. Look what did happen to him.

Bishops' visit

Continued from previous page

the country. The pressure is still there."

Among the seven released was Luis Serrano, rector of St. John the Evangelist Church in San Salvador and head of CREDHO, a social service agency of the Diocese of El Salvador.

Serrano, who left for his native Spain after his release, said in a letter that the government had "not been able to prove any of the things of which we are accused. What we do confess is that we have served and will continue to serve the God of our people."

Nineteen workers originally were arrested on November 20, and all but eight were released shortly after that.

Meanwhile, Episcopalians across the country have joined in prayer vigils, fasts and demonstrations to protest persecutions in El Salvador, including the murder in November of six Jesuit priests, their housekeeper and her daughter.

As Congress convened on January 23, a score of Episcopalians joined

Luis Serrano, rector of St. John the Evangelist Church in San Salvador, prior to his arrest.

others in Washington in a "national day of prayer."

People have been asked to pray for Castro Ramirez, still in jail, and the safety of those released and to write to President Alfredo Cristiani to seek release of all detained church workers and an end to threats against them (San Salvador, El Salvador; telex 301-205-22).

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Mother Teresa: Angel of hope or instrument of imperialism?

by David L. James

Not everybody likes Mother Teresa. In Calcutta and other places in India there are those who believe what she is doing and the attention and adulation she receives are not good for India, Calcutta or the poor.

The most highly revered woman in the world is rarely insulted. She is nevertheless damned by faint praise as her critics claim that while India is proud of her, she is not unique in her humanitarian efforts.

Supreo Bonnerjee, a long-time United States Information Service employee and Calcutta native, told some members of a group of Episcopal volunteers in January that "Mother Teresa hasn't done more in India than many other humanitarian agencies. She's just better at manipulating the press."

Later that evening after the service of Benediction at the Mother House, Mother Teresa told other members of our group that "if God lets me into heaven, it will be because of the press. Facing the press is more difficult than bathing a leper."

'If God lets me into heaven, it will be because of the press. Facing the press is more difficult than bathing a leper.'

—Mother Teresa

Each January, a group of student volunteers from the Partnership for Learning Service and lay people from Mission Opportunities for Episcopalians work in Mother Teresa's homes and other social service ministries in Calcutta. These experiences are challenging and frequently life-changing but are not achieved without shock, pain and surprise, such as hearing Mother Teresa criticized on her own doorstep.

Agnes Gonxha Bojaxhiu was born the daughter of an Albanian grocer in Skopje, Yugoslavia, in 1910. In 1928, Sister Agnes, as she was then known, went to Calcutta as a Loreto nun and teacher. Twenty years later she began her work with the destitute and dying of Calcutta's slums, taking the name of Teresa in honor of a young French saint.

Until the late 1960's the world was largely unaware of Mother Teresa's work. Then in 1969 a BBC team led by Malcolm Muggeridge made a documentary called *Something Beautiful for God* which Muggeridge later published as a best-selling book. From then on the world has had a growing love affair with the tiny, stoop-shouldered nun who fishes throw-away children from the gutter and dying old men from the streets.

Her critics charge that she is more concerned about dying destitutes than living destitutes and provides abundant custodial care of cleaning, washing and feeding but little health care.

Nurses in our group of volunteers were shocked by the unsanitary medical practices they saw some of the nuns use. A volunteer nursing supervisor said, "If one of my nurses did that back home, I'd fire her—and yet they use far more love here, and it heals."

None of the more than 390 Missionaries of Charity homes around the world is a hospital. Mother Teresa explains that they are in the hospice business not the hospital business. "We try to help the greatest number we can," she says.

Other critics claim that by feeding people on the streets and at the doors of her homes she is fostering dependency, encouraging beggary and contributing to a welfare mentality.

India is not proud of its image as a nation of beggars. People all over Calcutta tell tourists not to take pictures of beggars or give them money, and the government has temporarily stopped production of a film about Calcutta's slums based on the book, *The City of Joy*.

But in this city, where over a million people live and die on the streets, it is hard to believe that giving bowls of rice and cups of cold water to a few hundred people a day is responsible for such misery, poverty and disease.

Despite many years of attempts at family planning, India will soon surpass China as the most populous nation on earth. In this country where cash prizes and free lottery tickets have been rewards for voluntary sterilization, many Indian leaders do not appreciate Mother Teresa's stand on abortion and natural birth control.

Some critics have suggested that the volatile topic of population control is what makes the Nobel laureate less popular at home than abroad.

'Missionaries are instruments of western imperialist countries—and not innocent voices of God.'

—A critic

But another reason may account for the thinly veiled resentment of Mother Teresa by the Brahmin class of Indian intellectuals: Dr. D. H. Bose, Indian church historian and teacher, has suggested that the real reason behind all the criticism is envy of this famous foreigner in their midst.

India was ruled by foreigners for so many centuries that today it fiercely guards its freedom from any kind of foreign domination—political, cultural and economic. A number of industries and technologies that the country desperately needs were forced to leave India a number of years ago, and religious groups are no longer granted visas for mission work and must travel as tourists.

Yet this Albanian nun has become the most highly regarded woman in the world by calling attention to the plight of India's poor.

When she received the Nobel prize in 1979, a widely distributed pamphlet published in New Delhi said in part: "She is a missionary. . . .Her sole objective is to influence people in favor of Christianity. Missionaries are instruments of western imperialist countries—and not innocent voices of God."

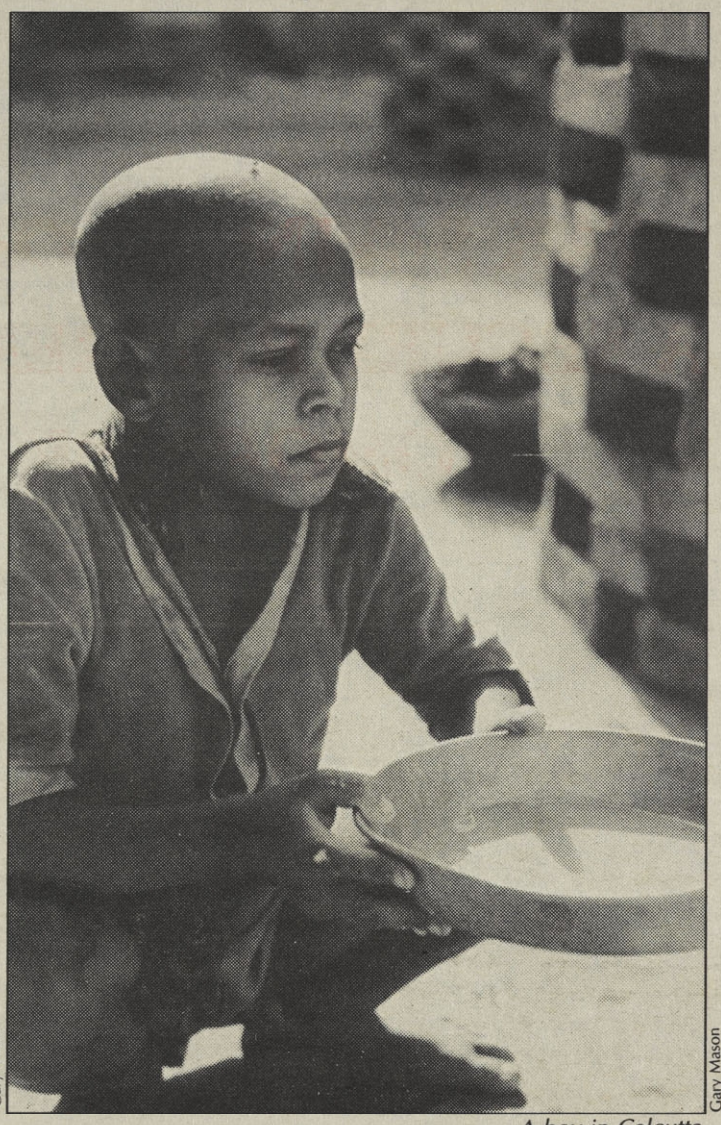
Other critics charge "she merely bandages the wounds of capitalism and does little to change the conditions that make people poor."

"If she were born Indian," Bose noted, "none of these criticisms would exist."

Today the frail, 79-year-old nun with a new pacemaker and a trunk load of honors to her name still eats sparingly, sleeps briefly and only owns two saris which she hand-launders each day.

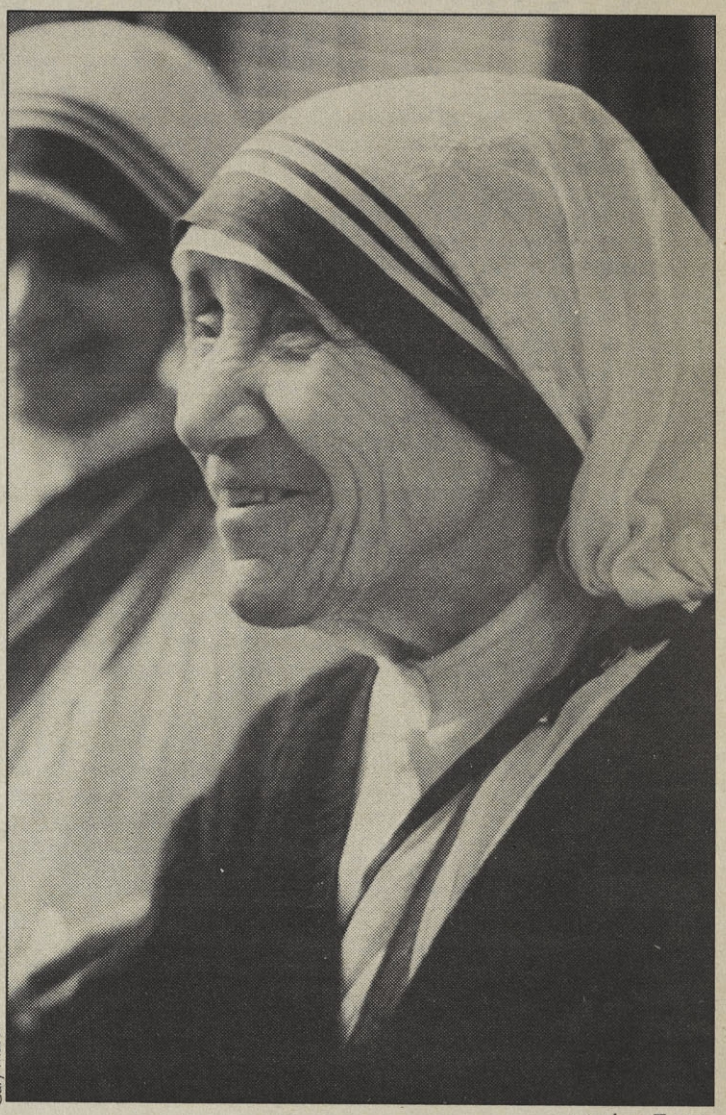
Mother Teresa has written no articles, published no books, engaged in no debates. Having established nearly 400 little islands of hope in the poorest areas in the world she has no time for armchair philosophizing.

When confronted with the charge that she does not educate and train or confront the political systems that create poverty, she simply replies: "In a world like ours there is plenty of room for both missions. All I know how to do is love and feed."



Gary Mason

A boy in Calcutta



Gary Mason

Mother Teresa

David L. James is a priest and free-lance writer who has been a frequent contributor to *The Episcopalian*.

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Some in Colombian diocese reported joining ESA

New York, New York—The Episcopal Synod of America claims that "half the Diocese of Colombia" has voted to affiliate with the synod "in protest over liberal trends in the church." But Ricardo Potter, the Episcopal Church's partnership officer for Latin America, says the move "represents the latest in a two-year conflict between the bishop of Colombia and some of his priests." The diocese, with 1,500 communicants, is served by Bishop Bernardo

BRIEFS

Merino and 11 priests. Last June five of the 11 met with representatives of their parishes in Bogota, denounced Merino and said they would no longer recognize his authority. An ESA spokesman said the Colombians would have to renounce their dissociation from the church and the diocese to proceed with ESA affiliation which requires Episcopal membership. Potter said Merino has been accused by some clergy of being "high-handed and authoritarian." The bishop denies the charge.

Soviet Jewish activists urge speedier emigration

Jerusalem, Israel—Increasingly fearful that anti-Semitic attacks may break out in the Soviet Union, Soviet Jewish activists are urging Israel and the west to press for a faster pace of Soviet Jewish emigration. At an emergency conference of former Soviet Jewish political prisoners here, the activists said Soviet Jews are desperate to leave the country to escape anti-Semitic attacks they expect to begin within the next few months. An estimated 3 million Jews live in the Soviet Union. Last year 13,000 Soviet Jews emigrated to Israel, and 100,000 are expected to enter the U.S. this year. Meanwhile, American Jews are being asked by the United Jewish Appeal to contribute $420,000 to help Israel absorb the wave of immigrants from the Soviet Union.

First Bible societies organized in Soviet Union

Moscow, U.S.S.R.—The first Bible societies in the history of the Soviet Union have been established in the former Baltic nation of Latvia and in Moscow. The Latvian Bible Society was organized in December by Lutheran and Baptist churches. Egon Rusanovs, a Lutheran and former prosecutor who left his government post last March and began studying theology, heads the society. It has requested 17,000 copies of the Bible from the United Bible Societies in Stuttgart, West Germany. The Russian Bible Society here in Moscow is operating under the auspices of the Soviet Charity and Health Organization. Its membership so far includes only individuals, not church bodies, and has no Russian Orthodox representation.

Honduran Episcopalians launch their Decade of Evangelism

Puerto Cortes, Honduras—More than 120 representatives of Episcopal parishes and missions of the Diocese of Honduras recently kicked off the Decade of Evangelism at a beachside retreat here. "Now the participants can get to work in their own parishes," said Oscar Lopez, a deacon and member of the committee that planned the four-day conference called "The Great Event." Marcy Walsh, representing the Executive Council subcommittee on evangelism, urged women at the parley to tell their faith stories.

Many Chinese students are embracing Christianity

Beijing, China—Thousands of Chinese university students have been turning to the Christian faith in the aftermath of the brutal suppression of the pro-democracy movement here last June 4. Since then, China's official Three-Self Protestant churches have been swamped with students inquiring about the Christian faith. A member of Beijing's Haidian Church commented, "We are mobbed. It takes me two hours to get from my pew back to the door because so many students are asking me about my faith." Some students warned, however, of a crackdown on Christians that Communist Party contacts are predicting for some time this year.

Cardinal persuades Ortega to release 1,000 prisoners

Managua, Nicaragua—After a 90-minute meeting with Miguel Cardinal Obando y Bravo and eight Roman Catholic bishops, President Daniel Ortega announced that more than 1,000 prisoners will be released prior to Nicaragua's February 25 elections. The prisoners are contras and former members of the National Guard, described by some as political prisoners. The persistence of Obando was the main factor in his decision, Ortega said. Appearing at the president's side after the meeting, Obando praised the decision saying it would "help create a climate of confidence."

Browning expresses joy at Mandela's release

New York, New York—Presiding Bishop Edmond L. Browning said he "share[s] the joy of millions of people in South Africa and around the globe" at the release from prison of South African anti-apartheid activist Nelson Mandela, February 11. Browning said Mandela's release "vindicates the right of all South Africans to have full participation in the country of their birth" but warned that to think of apartheid as gone would be premature. Browning called for continued economic pressures on South Africa. "I pray that President [F. W.] de Klerk will have the courage to lead his government to a peaceful transition on the road to a non-racial, democratic society. And I pray that it be done swiftly," Browning concluded. In Capetown, Mandela addressed a crowd which had waited four hours in the tropical sun to see him for the first time since he was imprisoned in 1962. "Today the majority of South Africans, black and white, recognize that apartheid has no future," Mandela told the crowd.

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The church is starting to catch up on stewardship of the environment

by Elizabeth Eisenstadt

Throughout America dioceses, parishes and individual Episcopalians are beginning to see themselves as stewards of God's creation. Here is a sampling of what they're doing to translate that new awareness into action.

Acid rain. Global warming. Toxic waste. Garbage dumps. As Americans hear the litany of present and potential environmental disasters catalogued on a daily basis by the media, many are becoming aware that "we are a prodigal species, just beginning to realize that we are far away from home," according to Paul Gorman, director of program for environment at New York's Cathedral of St. John the Divine.

But if Episcopal churchgoers turn to their local parishes or dioceses for advice on how to become environmental activists, they may be disappointed. The Episcopal Church needs to integrate a theological and educational approach to environmental problems with the work currently being done by secular groups like the Sierra Club and the Audubon Society, say Episcopalians already involved.

"I think the church and the people in the church have been slow to recognize the religious dimension of this issue and its extraordinary potential to renew Christian life," Gorman says.

Carla Berkedal, canon at St. Mark's Cathedral in Seattle, agrees: "People really hunger for someone to speak not only as an issue of mission, but as an issue of pastoral care. People are scared, and they want to know what, if anything, the gospel and the traditions [of the church] have to say."

From the vast reaches of the Alaskan coast to the hustle and bustle of New York's Upper West Side, a sampling of churches and dioceses shows they are also sponsoring conferences on environmental stewardship, creating liturgies and moving ecological concerns to the top of their priority list.

Juneau, Alaska: "It was a crucial time for me and a time for me to be in more direct touch with the God who made me and knows my hidden, unhealed memories. . . .Manna had fallen on my wilderness," wrote retired correctional institutions employee Charles Campbell in a log he kept during a trip over the Chilkoot Trail one June a few years ago.

Campbell was part of a group of hikers participating in the Wilderness Manna program. Founded five years ago by Roger Wharton, rector of Holy Trinity Church, Juneau, the program offers people of all ages an opportunity to spend time reflecting on the natural world through backpacking and canoeing, group prayer and time spent in solitude in the wilderness. "We use the eucharist as a means of communion with God, with each other and the natural world, with the [natural] environment as metaphors for our reflections," says the 42-year-old priest.

Wharton, who works with a ministry team from Holy Trinity, is willing to take his program to other dioceses. He has kept up a letter campaign aimed at raising environmental awareness among concerned staff, like the Presiding Bishop, at the Episcopal Church Center. "I think that this is one of the few programs of this kind in the church. . . .Other programs won't matter if we don't have an earth to live on."

Pacific Palisades, Calif.: St. Matthew's Episcopal Church sits on 32 acres of well-tended ground between Santa Monica and Malibu where property values are sky-high, according to associate rector Peter Kreitler. Set down in the midst of the affluent and well-educated, the church has become a community leader in environmental responsibility.

The church took a while to catch up to Kreitler, who has made the environment his subject since 1969, but now parishioners are using Corning Ware at their coffee hours instead of plastic, the garde pesticides, and children school's second and sixth papers on the environmer girls in other grades.

Over 100 families have s Care declaration, in which educate themselves, lead b recognize "that all actions says Kreitler.

A Sunday Earth Care t members of the Earth Ca information on practical m cling. At the moment the c gating whether it can swit recycled paper and paper p

"My ultimate goal is a r our life style," says Kreitl rently on sabbatical, trave country to meet with other with the same goal.

Durham, N.C.: "We bility as Christian what we believe God's world," says Scott Ev subcommittee on the env Episcopal Church's Huma mission. A frequent speal national church events, Ev many hours to the work o ardship Council of North C

Now composed of 14 Ch ish judicatories, the council of retired Bishop Thomas F Lex Mathews, then social person for the Diocese of With a speaker's bureau bank, the council exerts an judicatory conventions and ture, says Evans.

In addition to the six council curriculum based diocese has developed two tions. One addresses envi lems North Carolinians fa suggests ways homeowner houses safer and more ene

Although she had hop statement from the Nove Council meeting, Evans level of awareness of envi lems is a sign that people Noting that most of the dan this century, Evans says, '90's will be the decade of

New York, N.Y.: Re towers above uni war zones and th theater of Manhattan, the John the Divine shelters a vative environmental initia to Paul Gorman.

Thanks to the untiring James Parks Morton, the sponsored environmental the early 1970's, says Gorm 13-acre campus, the cathed first and largest recycling Upper West Side and a signed to grow healthy foo As well as offering progra environmental problems, sponsors artists like Paul W *Missa Gaia/Earth Mass*.

But the cathedral's envi tives are probably best kno

Courtesy of the Rockwell Kent Legacies

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lastic, the gardener is not using
and children in the parish
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the environment for boys and
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families have signed the Earth
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that all actions are significant,"
r.
y Earth Care table, staffed by
f the Earth Care Team, gives
on practical matters like recy-
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ther it can switch to using only
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mate goal is a reorganization of
le," says Kreitler, who is cur-
abbatical, traveling around the
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me goal.

am, N.C.: "We have a responsi-
y as Christians to witness to
at we believe as caretakers of
d," says Scott Evans, head of the
tee on the environment of the
Church's Human Affairs Com-
frequent speaker at local and
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s to the work of the Land Stew-
uncil of North Carolina.
mposed of 14 Christian and Jew-
ries, the council is the brainchild
shop Thomas Fraser and the late
ws, then social ministries staff
the Diocese of North Carolina.
eaker's bureau and a resource
ouncil exerts an influence both in
onventions and the state legisla-
Evans.
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Carolinians face and the other
ays homeowners can make their
r and more energy-efficient.
h she had hoped for a policy
from the November Executive
eeting, Evans says the higher
areness of environmental prob-
ign that people are waking up.
most of the damage was done in
y, Evans says, "I hope that the
e the decade of solutions."

York, N.Y.: Rearing limestone
ers above universities, urban
zones and the endless street
Manhattan, the Cathedral of St.
vine shelters a number of inno-
ronmental initiatives, according
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to the untiring work of Dean
s Morton, the cathedral has
environmental programs since
70's, says Gorman. Situated on a
pus, the cathedral is home to the
argest recycling center on the
st Side and a "bioshelter" de-
row healthy food in urban plots.
offering programs that focus on
ntal problems, the cathedral
tists like Paul Winter, who wrote
Earth Mass.
cathedral's environmental initia-
obably best known by the public

NASA

"This fragile earth, our island home"

through its celebration of St. Francis' Day. In 1985, says Gorman, the procession of animals to be blessed included elephants, boa constrictors, a flask containing an estimated 10 trillion algae and "brother rat and sister roach."

Morton and Gorman are in close touch with the mayor's office. Working with a coalition of secular and church-related environmental groups, the two men helped draft a 25-page platform setting environmental goals for the city.

During the 1970's and 1980's the cathedral was home to organizations like the Lindisfarne Association that linked science and religion. Recently Morton helped organize, in collaboration with scientist Carl Sagan, a statement from 24 prominent scientists. "Preserving and Cherishing the Earth: An Appeal for Joint Commitment in Science and Religion" went to hundreds of religious leaders. "This is all rooted in a conscious theology of creation preached regularly from the pulpit," says Gorman. "You can experience acid rain as a nuisance or as a violation of God's creation."

Gorman says he has complete confidence that the church will make the environment a "fundamental priority."

Delegates at the 1988 General Convention requested that Executive Council develop a policy on the global environment. About 60 blocks down and across town from the cathedral, staff at the Episcopal Church Center are pooling resources to overcome the fact that no one person is charged with responsibility for environmental concerns, according to Peace and Justice officer Brian Grieves.

Some Church Center staff members will attend the World Council of Churches' March convocation, "Peace, Justice and the Integrity of Creation." Grieves and other staff members are also collaborating with the National Council of Churches' eco-justice working group.

Although General Convention asked for a policy, it did not allot any money to make it happen, Grieves says. Several other denominations have staff specifically assigned to develop policies and programs on the environment, Grieves says, adding that he hopes the Episcopal Church will provide more support to "put this issue on the front burner."

Minneapolis, Minn.: "If we have an environmental crisis, it's very often related to having an inadequate perception of our place and importance within the cosmos," says Newell Searle. Senior warden at St. Edward the Confessor, Wayzata, Minn., Searle argues that the church should speak to the spiritual dimensions of current problems rather than try to be another environmental group.

In addition to celebrating Earth Day on April 22 with a blessing of the animals, Minnesota's diocesan offices are planning to highlight education, youth-oriented activities and stewardship, says stewardship officer Howard Anderson. "We are hoping to establish the Episcopal Church as a place where people who take the just and right use of creation seriously can have their agenda taken seriously," he says.

If creation is a gift, says Searle, then "if you treat that gift with contempt or indifference, you may have a big problem with the giver. . . .Maybe there is something broken in your relationship."

Seattle, Wash.: An oil spill near the coastal town of Ocean Shores was the catalyst for the ecology group centered at St. Mark's Cathedral, according to canon pastor Carla Berkedal. Learning that many birds had been hurt by the oil, Berkedal and a group of cathedral volunteers headed for Ocean Shores to participate in the clean-up efforts.

When they arrived at the convention center which served as an impromptu bird hospital, they found hundreds of birds in various stages of health. The center had a nursery for recuperating birds, a morgue and a place where the birds, who took about an hour and a half to clean, were released.

Berkedal had preached on environmental subjects before the spill, she says. But the group of 40 men and women who now meet once a month grew out of the trip to Ocean Shores. Meeting to educate themselves and make others aware of ecological problems, the group is also looking for liturgical, devotional and theological materials that link environmental and theological concerns.

Christians are "waiting for the church to say something [about the environment]," says Berkedal. Pointing out that the "New Age" movement and various groups have connected spirituality with ecology, Berkedal says the church has some catching up to do.

Washington, D.C.: Washington Cathedral plans to pull out all the stops in its May 19 "Festival of Creation," according to Canon Michael Hamilton. Open to the public, the festival will feature Britain's Prince Philip and be chaired by Environmental Protection Agency head William Riley.

The day's activities will include 30 workshops with leaders of conservation organizations, drama, art exhibits and a tree planting. It is also the culmination of a four-day conference sponsored by the North American Conference on Religion and Ecology to be held at the city's Omni Shoreham Hotel.

"I am distressed about the lack of theologians and biblical scholars who have thought about the problems of ecology," says Hamilton. Since the summer of 1988 with its record high temperatures Hamilton has, however, seen a surge of public concern about climate and environment. "This new concern provides us an opportunity to gather people to examine the Christian dimension of this issue," he says.

By and large, those questioned agreed that the church should not assume the lobbying role of secular organizations, but should speak to the spiritual needs of those committed to finding solutions to environmental problems. Some pointed to an increase in public concern about the environment. While applauding the steps dioceses and individuals have taken, activists around the country are asking, as does Kreitler, that "the church join hands with the secular community. . .and become a leader rather than a follower."

For more information

For information about the May events in Washington, write: North American Conference on Religion and Ecology (NACRE), 5 Thomas Circle NW, Washington, D.C. 20050, or call Washington Cathedral for information about the May 11 event, (202) 537-6237.

For information about Wilderness Manna, write: The Rev. Roger Wharton, Wilderness Manna, 325 Gold St., Juneau, Alaska 99801.

For information about programs at St. John the Divine, write Mr. Paul Gorman, Cathedral of St. John the Divine, 1047 Amsterdam Ave., New York, N.Y. 10025.

If you are doing something interesting in this field, please write: Mrs. Scott Evans, 3818 Regent Rd., Durham, N.C. 27707.

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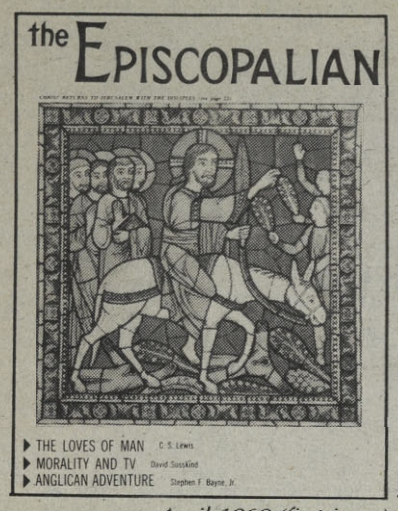
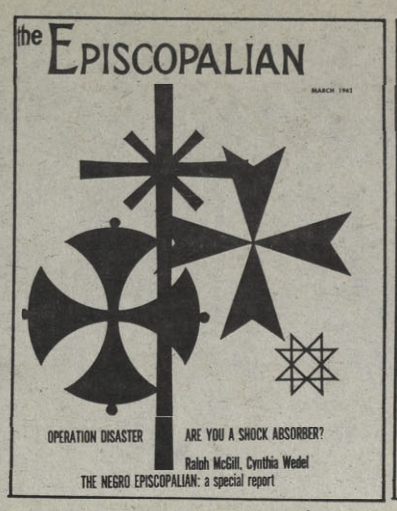


April 1960 (first issue)



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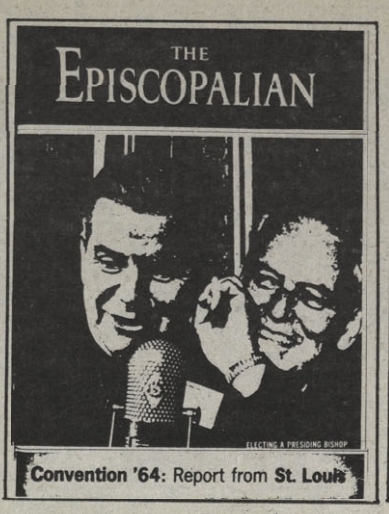

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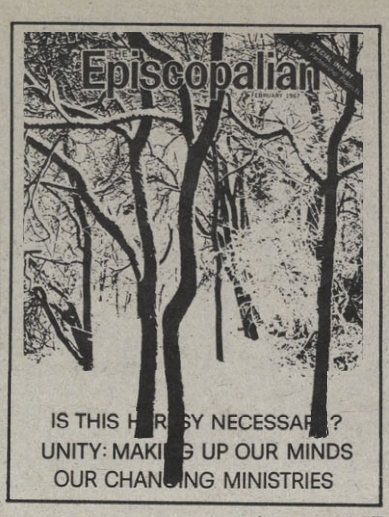

February 1967

September 1967

The Episcopalian: Thirty years of deadlines

by Judy Mathe Foley

Despite—or maybe because of—being born outside the institutional church and essentially without benefit of clergy, *The Episcopalian* chronicled for 30 years the work of the branch of Christendom it served. As the "independently edited, officially sponsored publication" of the Episcopal Church, it reached more Episcopalians, in their own homes, than any other church publication ever had.

Under the successive editorial direction of founding editor Henry McCorkle and later Edward T. Dell, Jr., Judy Mathe Foley, Janette S. Pierce and Richard H. Schmidt, *The Episcopalian* never changed its mission as "a journal of contemporary Christianity for the whole Episcopal Church," but it did change its format.

From 1960 until 1974, it was a shiny magazine that received a regular subsidy from the General Convention budget. When church membership fell off and the subsidy stopped, and at a time when other main-line denominational publications were failing, *The Episcopalian* survived—and increased its circulation—by converting to a tabloid newspaper and carrying some 20 diocesan editions in the continuing attempt to create a "unified communications system for all the church's families."

Stories of people

The Episcopalian was both title and content. Throughout its life it told the stories of people carrying out their faith in their daily lives—in their parishes, dioceses and workplaces. People ministering where they found a need—whether to LSD-tripping "hippies" in Haight Ashbury or hungry people in Bangladesh, to Cuban refugees in Miami or homeless people in Indianapolis, to AIDS sufferers in Minnesota or prisoners of apartheid in Soweto.

profiled well-known Episcopalia such as Desmond Tutu, George Bu h, Terry Waite and Bruce Laingen, charge d'affaires of the U.S. embassy in Iran who was taken hostage, but it also recorded the faith transformation of a white southerner who revealed how his church helped change his view on race relations: "I can't move any mountains, but I can work on the foothills." And of a woman's decision to work to alleviate world hunger: "And God said to Kathryn, 'Go!' "

From Mary Morrison's "Meditations" in early issues to "Reflections" featuring many church people's voices, through personal observations by Christine Dubois and Edward Sims, each issue of *The Episcopalian* brought spiritual enrichment. The many contributors included Bible teacher Verna Dozier; poets Chad Walsh, Sonia Ralston and Thomas John Carlisle; theologians Herbert O'Driscoll and Robert Farrar Capon; nationally known secular religion columnists Louis Cassels and George Cornell; and authors Phyllis Tickle, C. S. Lewis and Martin Marty.

Resources for faith

The Episcopalian taught the basic tenets of the church with such seminal articles as Stephen Bayne's "What the Episcopal Church Is" and John E. Booty's "What Makes Us Episcopalians"—and, in a less serious vein, in "Chapter and Verse," a churchly Trivial Pursuit-like quiz. It recalled its history with A. Margaret Landis' "How We Became Missionaries" and its founding in revolutionary times in "The Loyalist Papers." And in Virginia Richardson's "Feasts for Feast Days," it used recipes and biographical sketches to teach liturgical lessons. E. D. Vanderburgh's "Letter to My Survivors" was a classic piece on the theology of funerals.

Theologian Mark Gibbs defined the publication's attitude toward its audience well when he said, in a 1972 issue, "The secular laity are not called by God to any lower standard of discipleship than clergy or churchly laity. They are not limited to any less Christian standards of life and witness. They are indeed God's first line of agents in the world. He has placed them and can use them in secular structures where the clergy can seldom penetrate."

The typical Episcopalian is a woman, and it was her story *The Episcopalian* chronicled most regularly—from the battle to serve on vestries, through seating as General Convention deputies, to ordination to the priesthood and later election to the episcopate and in lay ministries of all kinds throughout the years and throughout the world. In 1971 *The Episcopalian* published Leonard Swidler's classic, "Jesus Was a Feminist."

The Episcopalian viewed the institutional church much as Anglican theologian and author Herbert O'Driscoll described it—as "a thing of grime and glory. . .composed of human beings [and therefore] riddled with all the mixed baggage we humans drag with us on our groping journey." But it can "bring to birth great souls who blaze like lights in the shadows of history, whose loveliness and courage and selflessness radiate not only into the darkest and most unattractive corners of the church's life, but also into a world distrustful of, yet desperately longing for, goodness."

While it focused on people, *The Episcopalian* never neglected the churchly necessities, offering guidance on such nuts-and-bolts subjects as altar guild training, energy conservation and parish computer use.

It gave life to such necessary information as church statistics and reports of all House of Bishops and Executive Council meetings—all the esoterica known in the trade as boilerplate. It recorded church facts in features such as Martha Moscrip's regular roundup of diocesan convention actions, the Emma Weighart-

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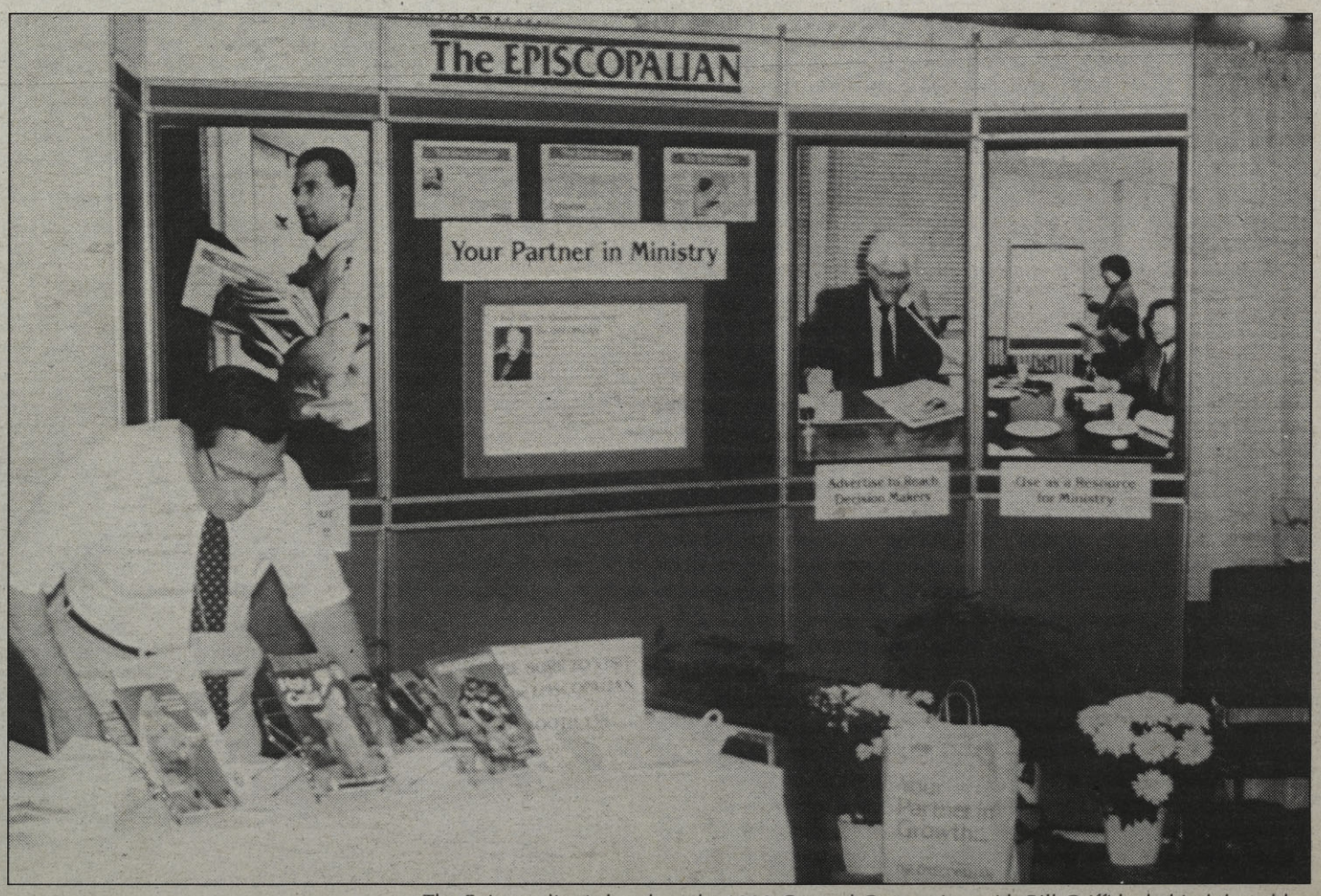

The Episcopalian*'s booth at the 1988 General Convention with Bill Griffiths behind the table.*

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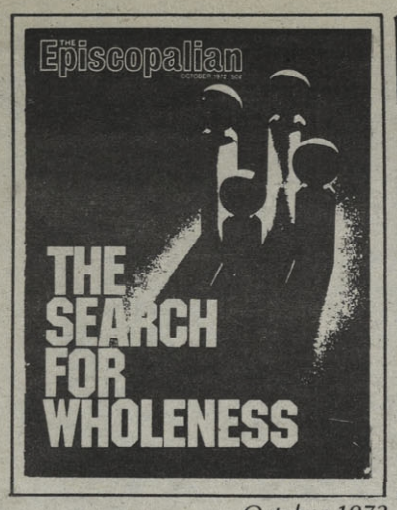


October 1972

November 1973

June 1974 (first tabloid)

September 1979

November 1980

30 years

Continued from previous page

shepherded "Know Your Diocese," and Jeannie Willis' "Mission Information" on the overseas church and the decennial reports of the Lambeth Conference. It provided information of special interest to clergy in A. Margaret Landis' special section, "Professional Pages."

Its triennial reports on General Convention were the most complete anywhere, and in its later years its "Summary of General Convention Actions" was used to meet the canonical requirement that these actions be circulated among church members immediately following convention.

Turbulence at its birth

The Episcopalian was born in a tumultuous decade—for both the church and the country.

In 1960 William S. Lea examined race relations in "The Christian Dilemma in the South." That dilemma would widen both in intensity and geography. Martin Luther King, Jr.'s, march on Washington in 1963 captured the hearts and galvanized the resolve of many Episcopalians to work to eradicate racism, a mission shared and encouraged by Presiding Bishop Arthur Lichtenberger. His successor, John Hines, turned pronouncements into action with the General Convention Special Program which channeled grant money to community organizations working to "right a great wrong and heal a bleeding nation's life."

With this birthright, it was perhaps not unusual that *The Episcopalian* always related faith to its application in contemporary society.

By decade's end, both King and John F. Kennedy had been assassinated, Bishop James Pike was almost tried for heresy and was eventually censured, the "deeply spiritual, even magnetic leadership" of Pope John XXIII produced the revolutionary Vatican II, Neil Armstrong went to the moon, General Convention voted to seat women as deputies and to revise *The Book of Common Prayer*, the Tet offensive escalated opposition to the Vietnam War, and theologians were declaring God is dead.

The tumult took its toll. The Episcopal Church began the '60's with over 3.4 million members, but by 1968, baptisms and confirmations were declining and the church was no longer in a risk-taking mood. In times of stress, the church reverts to census-taking and study committees, and the '70's, plagued by inflation and decreasing income, were such a time. The Episcopal Church Center staff was trimmed by half, and Executive Council took a poll of its members, resulting in the report, "What We Learned from What You Said."

Fence-mending

When General Convention elected John Allin Presiding Bishop, his acceptance speech was about fence-mending. He quickly had an opportunity to try his hand at it, for only a few months later, on July 29, 1974, three bishops ordained 11 female deacons to the priesthood in defiance of the decisions of the last two General Conventions. *The Episcopalian*'s report of that event won an Associated Church Press Award for excellence, but the church began a decade-long frenzy of debate, ecclesiastical trials, rumors of schism that surfaced again when, in 1989, Barbara Harris was consecrated the first woman bishop.

Charismatic renewal took root in a church which had never dreamed that possible. Inclusiveness—for non-white Episcopalians, in the language of liturgy, for homosexuals—became a watchword as special caucuses and interest groups sprang up and a breakaway church consecrated its own bishops. *The Episcopalian* carried debates on sexual ethics, nuclear brinkmanship, bioethics and capital punishment.

When Presiding Bishop Edmond Browning was installed in January, 1986, he began the census-taking again, spending a year "listening," and eventually gathering all the church's disparate groups "Under One Roof."

An *Episcopalian* article asked, "What kind of spirituality does the 21st century require?" As we near the end of the 20th century, church people are still groping for the answer to that question.

You be the judge

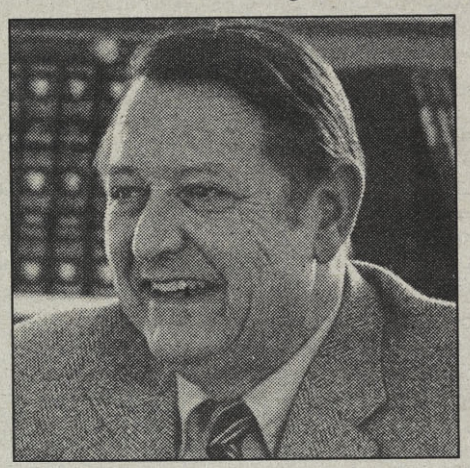
Perhaps more than others, readers are best able to judge how well *The Episcopalian* carried out the mission mandated by the 1958 General Convention:

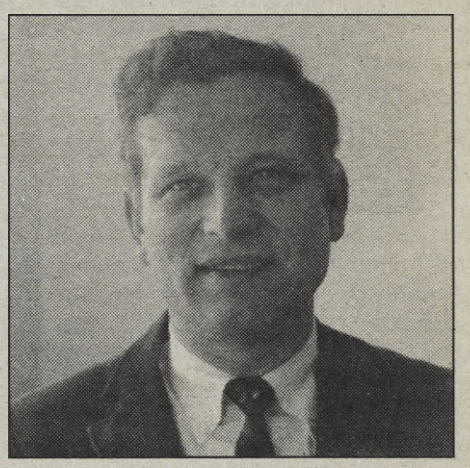
- to give the news of the life and work of the whole church;
- to discuss and clarify the faith of the church;
- to relate the faith of the church to its mission in the world; and
- to help make Episcopalians articulate as witnessing Christians.

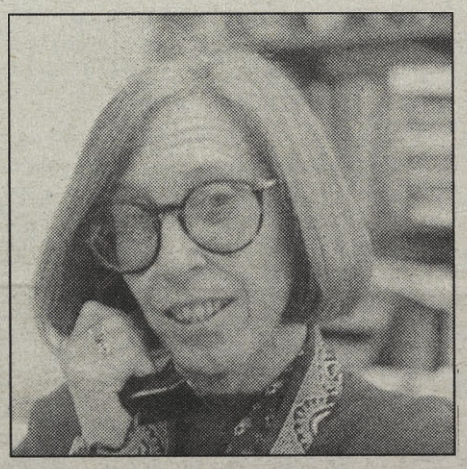
Communication requires a sender, a receiver, a medium and a message. Those of us who labored behind *The Episcopalian*'s masthead—and thousands of you who shared your stories as well as your cajoling, commitment and caring criticism over the years—gave it our best shot! If the quality of the medium was limited, it was never by lack of vision.

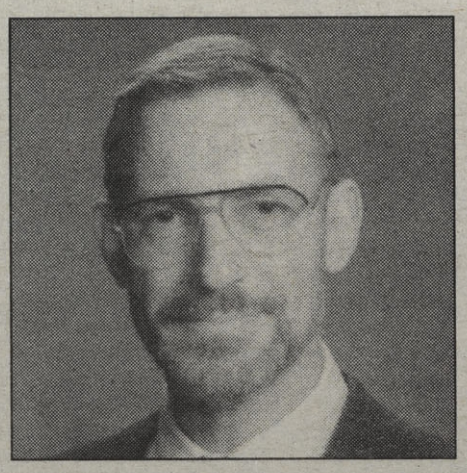
And as for the message. . . .In its 30th year, *The Episcopalian* goes out of business with words from its 25th: "The church has survived through calm and crunch, through movement and decline. Along the way it changed—too fast for some, too slow for others—but changed it has. *The Episcopalian*, too, changed—from a shiny magazine to a tabloid newspaper. . . .But we have not changed our opinion that communication of the word of the One we serve continues to be as vital today as when we began."

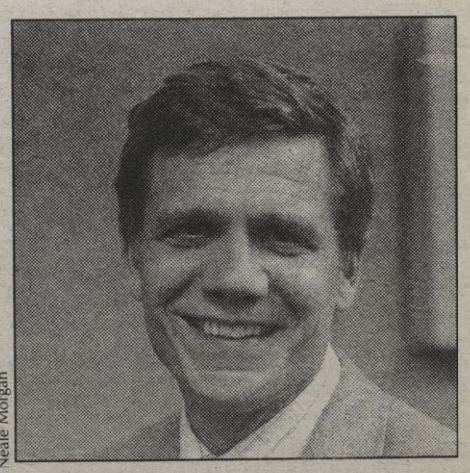
—30—











Neale Morgan

Top left: Henry L. McCorkle, editor, 1960-68; editor-in-chief, 1968-80; editor and publisher, 1980-84; now retired and living in Brunswick, Me. **Top right:** Edward T. Dell, Jr., associate editor, 1962-68; managing editor, 1968-73; now an editor and publisher of several publications in Peterborough, N.H. **Middle left:** Judy Mathe Foley, associate editor, 1967-73; managing editor, 1973-87; now a free-lance writer in Philadelphia, Pa. **Middle right:** Janette Pierce, associate editor and news editor, 1974-87; managing editor, 1987-88; died in 1988. **Bottom left:** Richard L. Crawford, publisher, 1984-89; now a sales representative for Coppinger & Affiliates, Cleveland, Tenn. **Bottom right:** Richard H. Schmidt, managing editor, 1988-90.

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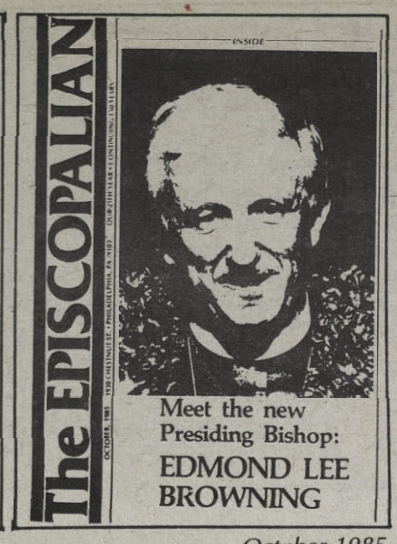
October 1982



October 1985

December 1987

March 1989

February 1990

Three former editors share their views:

Lessons from the past should guide the future

by Henry L. McCorkle

Thirty years ago this month a small group of optimists led by the president of the Magazine Publishers Association, an advertising executive from Philadelphia, a founding investor in Time, Inc., and publishing people from New York, St. Louis and Los Angeles began an experiment in church journalism called *The Episcopalian*.

We started in a single room at the church's Victorian digs at 281 Park Avenue South. Several moves later we settled into a low-rent, art-deco building in Philadelphia for an eventful quarter century.

Like Egyptians in the days of Joseph, we seemed to go through Old Testament cycles of feasting and fasting. We survived the tumultuous '60's, almost died in the traumatic General Convention of 1973, changed format and direction in the middle '70's, reaching a record 300,000 circulation. Then we faded a bit in the middle '80's even though we were solvent financially.

But now, after much soul-searching and study, complicated by circumstance and personal tragedy, *The Episcopalian* joins *The Spirit of Missions* and *Forth* in the church's Smithsonian—30 volumes of paper, ink and dust, hidden like the trunk in *Raiders of the Lost Ark* but full of fire, passion and action like the Special Convention of 1968, the Minneapolis debates of 1976, the Philadelphia ordinations and their aftermath.

Church journalism is a fragile art at best, part missionary work, part manufacturing business, part politics, part survival drill. And, best of all, miracles. We at *The Episcopalian* all believed in miracles.

Like the faith that motivates it, telling the Good News is a journey, not a destination. Two of the giants in denominational publishing, *Presbyterian Life* and the Methodist *Together*—each with more than a million subscribers—have gone, as has the remarkable interchurch magazine, *A.D.* The most enduring national church journals since World War II are Lutheran and Canadian, products of good editing and strong feelings about reaching every member's home with many messages in the same low-cost carrier.

I hope the lessons learned in the past three decades will be put to rewarding use in the new *Episcopal Life*:

- The integrity of the editors is most important. Let them do the job.
- But if the editors or the people who run the business end don't do the job, fire them and find someone else. That's the professional way.
- Reaching lots of people costs money. *The Episcopalian* was the greatest publishing bargain the Episcopal Church ever had.
- Be positive about editorial independence.

We're in a time of opportunity, of regeneration unparalleled since the late 1940's. And the church has hired an exceptional editor from Canada for *Episcopal Life*.

Ron Kovic, author/subject of the movie blockbuster, *Born on the Fourth of July*, recently quoted Franklin D. Roosevelt: "It's not what you've lost; it's what you have left and what you do with it."

'There seemed no end to what was possible'

by Edward T. Dell, Jr.

Watching the closing episode of Dorothy L. Sayers' *The Nine Tailors* on television recently, I saw Lord Peter Wimsey read the wonderful Noah narrative during a service of thanksgiving after a devastating flood around one of England's Fen churches. It reminded me of the early days of *The Episcopalian*.

Sayers and C. S. Lewis, two prominent Anglican authors of this century, graced *The Episcopalian*'s pages during its first year, 1960. And they epitomized the sort of task we believed we were undertaking.

As a staff we'd been given the most exciting opportunity any Christian communicator could receive: produce a monthly medium where all the people of the church could meet to think about what their lives meant and what our baptism as part of Christ's body had to do with how we made our lives. We had the opportunity to find the best writing and to encourage new writers. We asked lots of people with special skills to interpret and critique what our readers were viewing on TV, hearing on radio, reading in the press or seeing at the movies.

There seemed to be no end to what was possible.

Our mandate came from General Convention and from our distinguished board, seven of whom were laymen who earned their livelihood in the magazine trade. Their workplaces included *Time*, *McCall's*, *The New Yorker*, *Printer's Ink*, *House & Garden*, *Better Homes & Gardens* and J. Walter Thompson. The entire staff were lay people with professional magazine experience except for one greenhorn—myself. The guiding spirit, teacher and standard setter was Henry L. McCorkle, a classic editor of rare greatness.

Episcopalians are part not only of Christendom, but of Anglicanism. That meant reporting on Anglican Congresses as well as almost every staff member's logging thousands of miles, reporting on mission in Africa, Europe, the western Pacific rim, the Caribbean, Central and South America. We crisscrossed all 50 states to talk with lay people and clergy. We took thousands of photographs and wrote many more thousands of words.

The Episcopalian's editors met regularly with six other denominational magazine editors to gain insights and to commission articles jointly. But fears, territoriality, ambition and all other too human foibles afflict the institutional church. All those denominations are leaner today and, like *The Episcopalian*, their publications have mostly grown smaller or disappeared altogether.

At the close of Sayers' most famous mystery novel, the emeralds have been found, the guilty discovered, the dead buried, and the flood waters which threatened the small community huddled in the church have receded. The villagers have dispersed to their homes to lives that cannot afterward be the same. But they survived. In some ways our staff was like that. We lived through the flood, we did all we could, we survived. None of us can be the same afterward. And I do not, for one, believe a single one of us would have missed it for the world.

The question is : Who pays and who controls?

by Judy Mathe Foley

The Episcopalian always lived below the poverty line, but it was never poor. Lean, yes; bloodied, yes; often unloved and unappreciated; but ever sure of and challenged by its mission of reaching ever more Episcopalians with no other political agenda than to strengthen the church it served.

From the beginning, the publication had several built-in Catch 22's. Being "independently edited" meant we could use reportorial standards and didn't need to hold a committee meeting to decide how best a story should be told. The question "Is-you-is-or-is-you-ain't-a-house-organ?" plagued disgruntled Presiding Bishops and readers alike; staff members had no such problems.

We wrote for the laity, the 99 percent, but sold subscription plans to vestries which were often controlled by the ordained 1 percent.

For 27 years, *The Episcopalian* protected its independence through a separately chartered corporation with a board of directors composed primarily of lay people with impressive credentials. Five of the board's six presidents were not only active Episcopalians, but publishing and advertising executives. They understood both the necessity of maintaining journalistic integrity free from bureaucratic control and cutthroat economics.

When the structure of The Episcopalian, Inc., was changed to provide for rotating board membership to gain "geographical representation," this understanding was lost. When ownership was transferred to the Episcopal Church, board president Gerald McAllister, retired bishop of Oklahoma, said, "This has been the vision the board of *The Episcopalian* has had for over three years—to create a national publication."

Since *The Episcopalian* already was a national publication, the only real difference was in who paid and who controlled. And according to a Diocesan Press Service release, "Presiding Bishop Edmond Browning has been consistent and clear in his wish for a totally new publication, completely unencumbered by past models."

So unencumbered, apparently, that the church was willing to pay $155,000 in consultant fees instead of consulting 30 years of experience and to incur costs of $645,000 rather than forgiving a $60,000 loan and granting a $75,000 subsidy to put an existing publication into the black.

An unwritten rule of every article I ever wrote for *The Episcopalian* was to end on a redemptive, upbeat note, but I'm too sad to do that here. I owe *The Episcopalian* and all the Episcopalians—both colleagues and contributors—a tremendous debt for the faith I learned in 22 years among you, but I never was good at carrying a tune and will, in the spirit of what we all tried to do all these years, end with a question that former managing editor Edward T. Dell asked the Presiding Bishop:

"If President Bush set up a publication edited in the White House and produced it from the Pentagon, how much of it would you be prepared to believe was objective in its published articles about the government's program?"

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And now we say good-by

Two young Philadelphia women eyed each other across a train platform one morning 28 years ago.

Both had bought a ticket to New York; both paced nervously as they awaited the train.

They smiled at each other. One of them spoke—neither remembers who spoke first. It turned out both were headed to the same Manhattan address where they would be met—and eventually hired—by Henry McCorkle, editor of a new periodical soon to be located in Philadelphia.

Anita Spence, 49, and **Vera Shemiatovets**, 58, could hardly be more different. Anita was born and reared in Center City Philadelphia where she still resides. She's quiet, steady, solid. Hired as a clerk in *The Episcopalian*'s circulation department when she was just out of high school, Anita was given greater and greater responsibilities, mastering one computer system after another, until she was appointed director of circulation in 1986.

Vera had traveled half the world by the time she reached the train platform in Philadelphia that morning. A displaced person after World War II, she came to the United States in 1949. She's volatile, demonstrative, generous, eager to tell you what she thinks—in Russian or Serbo-Croatian when she merely wants you to know she has an opinion but not what it is.

As business manager for *The Episcopalian*, Vera was noted for such remarks as, "No more business lunches—too much money going out for ham and cheese sandwiches! Fewer pages next month—newsprint is expensive! Don't let me catch you using letterhead for scratch paper again!"

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If *The Episcopalian* had a mother, it was **Harriette Padgett**. For 25 years Harriette was far more than the paper's executive for administration. She helped the publisher and board members with correspondence, record keeping and planning, all the while offering an understanding ear to any staffer who needed to talk about problems at the office or at home—and never repeating anything told to her.

Harriette will reach 65 in June and plans to retire to her Beverly, N.J., riverfront home where she "will probably watch the ships and boats go by."

Paulette Roberson came to *The Episcopalian* 23 years ago. At 45, Paulette looks more like the sister than the mother of her daughter **Robin Roberson**, *The Episcopalian*'s 25-year-old receptionist who joined the staff full-time in 1989 after helping off and on for several years.

Paulette was a hard and quiet worker, often spending her Saturdays at the office to keep up with her data processing responsibilities and unassumingly washing the dishes after as many as 20 people had dined in *The Episcopalian*'s conference room.

Those dinners! Regular readers of *The Episcopalian* will remember the paper's "Feasts for Feast Days" column. Staff members of *The Episcopalian* knew what those dishes tasted like because the full menu was served to the staff—and evaluated by them—before it appeared in the paper.

The coordinator of the feasts was *The Episcopalian*'s other 20-year veteran, **A. Margaret Landis**. Margaret, 54, often cooked most of the feast at her home in suburban Swarthmore and brought it to *The Episcopalian*'s Center City office on the commuter train.

At other times Margaret, assistant managing editor, applied her trained eye and unerring grammatical instincts to manuscripts, galleys and page proofs. "Margaret has eyes like a spy satellite," says one colleague. "She can spot an errant comma or misspelled word from 90 miles up."

Richard H. Schmidt, 45, left the rectorship of his St. Louis parish two years ago to become *The Episcopalian*'s fourth managing editor. Dick "did it all"—wrote, edited, solicited articles, laid out the pages, selected art work, answered sacks of mail and mediated minor staff hassles with unflagging good humor. He also led the staff in noonday prayers.

Dick says he's excited about returning to parish ministry: "I always thought I'd return to parish ministry some day; only the timing is a surprise." While his search for a position unfolds, he'll continue his educational work for the Diocese of Pennsylvania and finish writing a book of reflections on the weekly Collects of the Day.

Veteran newsman **Harry G. Toland** occupied the office next to Dick's. Harry is semi-retired. He came to *The Episcopalian* two years ago at 65 after a long career as an editor and columnist for *The Bulletin* in Philadelphia. He wrote *The Episcopalian*'s editorials—after receiving the views and suggestions of others in the editorial department—and edited the paper's editorial and opinion pages.

"I feel as if I've been here before," says Harry, who remembers the closing of *The Bulletin* in 1982. "It isn't any happier the second time around."

News editor **Elizabeth Eisenstadt**, 35, arrived on *The Episcopalian*'s doorstep like the answer to prayer just after the sudden death of managing editor Janette Pierce two years ago. She opened and answered bags full of mail and wrote news articles which Margaret, acting as managing editor, lacked the time to handle. And her writing talents were quickly apparent, leading to her appointment as news editor in mid-1988.

Elizabeth's desk was where the pounds of press releases and news service copy landed, there to be sorted through, evaluated, further researched and rewritten for *The Episcopalian*'s columns. Elizabeth, Harry and Dick dug out the information and wrote most of the paper's news and feature stories during its final two years.

The remaining member of the editorial department was **Renee Stokes**, 23, who reminded staff members of the fizz in a soft drink. Renee disliked sitting around doing nothing. When a lag in her duties as production supervisor gave her free time, she asked whether those in advertising or circulation or the business office needed any help. Often they did, and Renee learned quickly how to do whatever needed doing.

"Renee could put all our names in a hat and draw one out to list as a reference—and she'd get a glowing recommendation," says Dick.

Two other former *Bulletin* staffers worked at *The Episcopalian*. Advertising director **William M. Griffiths** and advertising manager **Dorothy Kelso** did for *The Episcopalian* just what they did for *The Bulletin*: Sell ads.

At 68, Bill is semi-retired. "Working three days a week for a religious monthly was a radical change from the daily pressure at *The Bulletin*," he says.

Dottie, 43, was *The Episcopalian*'s resident Roman Catholic, commenting around the lunch table on Episcopal oddities from the viewpoint of one whose tradition takes literally the words, "Father knows best." Episcopalians, she says, are very nice people, but they love to disagree, especially if Father has already expressed his own opinion.

General manager **Janice M. Duncan**, 51, worked three days a week for *The Episcopalian*. She came to the paper four years ago with Episcopal connections nearly everywhere: Her father was the late Bishop Waterman of Nova Scotia, and the 1991 General Convention will be Jan's fifth as a deputy from Pennsylvania.

In addition to her duties at *The Episcopalian*, Jan is an organization development consultant for parishes and dioceses. "I feel frightened by the loss of my job here. But my head tells me this will be good for the church if things go forward and if the church is at last committing itself to communication," she says.

Bookeeper **Emma Richardson**, 53, came to *The Episcopalian* five years ago. She processed and deposited as many as 100 checks a day.

Emma's temperament suggests calm seas. Staffers often wondered if *anything* could upset her or make her mad. As others would pace through the office, head down and muttering to themselves, they would often look up and catch Emma's eyes. She'd be smiling, and things would suddenly seem a bit better.

Stefanie Kitchen, 20, circulation assistant, was the most recent addition to the paper's staff, joining the family just 18 months ago.

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What will become of these people?

Staff members expressed a range of emotions during *The Episcopalian*'s last days: grief, fear, hope, resignation, disbelief, anger, affection, humor.

Some will not lose their jobs, at least not immediately and perhaps not at all. Ellen Cooke, treasurer of the Episcopal Church, visited with *The Episcopalian*'s staff February 1 and said the paper's Philadelphia office will remain open. The advertising, circulation and perhaps production departments of *Episcopal Life*, the newspaper which will succeed *The Episcopalian* next month, will be located there for the indefinite future, she said. Staffers of *The Episcopalian* in those departments will be able to continue their work and participate in future decisions affecting them.

Cooke also said some other Episcopal Church operations would be moved to the Philadelphia office, perhaps permanently.

Some staffers at *The Episcopalian*, however, are now looking for other work. These are primarily members of the editorial department. Jerry Hames, editor of *Episcopal Life*, is assembling a new team of editors and writers to work out of the Episcopal Church Center in New York. Those not retained for positions with *Episcopal Life* or other positions with the church have been granted generous transition allowances.

And so the time has come to close the book and move on to new pursuits even as we await expectantly the first issue of *Episcopal Life* which will carry on our mission and mandate. To one another and to our readers we say, "God speed." To Jerry Hames and his new team we say, "God bless."

Robert Carlson

From left, top: William M. Griffiths, Robin Roberson, Vera Shemiatovets, Anita Spence, A. Margaret Landis, Renee Stokes, Dorothy Kelso, Emma Richardson. Bottom: Harry G. Toland, Paulette Roberson, Stefanie Kitchen, Janice M. Duncan, Richard H. Schmidt, Harriette Padgett, Elizabeth Eisenstadt.

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St. Timothy's reaches way out—to Rumania

by Ariel Miller

"The whole country was a prison. The largest prison in the world was Rumania."

Viorel Ratiu is describing, in his vivid English, why he battled almost nine years to leave his native land and come to the United States. His story has all the elements of an international thriller: embassies with wire taps, Radio Free Europe, a single brave man who defied a dictatorship.

But the event that finally broke the impasse was the decision by St. Timothy's Church, an Episcopal parish thousands of miles away in Cincinnati, Ohio, to sponsor a refugee from Rumania.

For both Ratiu and the people of St. Timothy's, their ultimate meeting was the result of deeply considered choices. And even as the possibility of freedom in Rumania is beginning to seem real, neither would undo a single step of the events that brought them together.

Viorel Ratiu began work as an industrial electrician at the age of 18, and his disgust and frustration with the repressive Rumanian government deepened every year until he finally decided he had to leave.

On Sept. 9, 1980, at the age of 33, Ratiu went to the U.S. embassy to ask what he needed to do to obtain a visa. "The State Department told me, 'When you get a passport, you can have a visa,' " he says with a rueful laugh.

"When I went to apply for a passport, the chief of the secret police told me: 'You will never get a passport. You were born here, and you will die here.' "

That was not enough to stop Ratiu. In 1982 he wrote a stinging indictment of the corruption and brutality of the Rumanian government and asked some friends to smuggle it to Radio Free Europe via Hungary.

Ratiu's first letter was never aired although Radio Free Europe acknowledged it had received it.

Ratiu continued to work and wait. In 1987, still without a passport, he wrote to Radio Free Europe again.

Radio Free Europe, which usually broadcasts letters three times, aired this one 11 different times, complete with Ratiu's name and address.

Ratiu did not go to prison—but neither did he receive a passport. He was downgraded at work from a high rank to the lowest classification, and his pay was cut by a third.

And so he wrote again. This time, the director of Radio Free Europe read Ratiu's letter over the air and used it as the basis for an editorial.

And everyone in his town waited for the ax to fall.

But Ratiu went straight to the police and asked once again for a passport. He was told that the official in charge of passports, Major Liporvan, was on vacation.

At the end of August, 1988, Ratiu discovered that his campaign of mortifying publicity had finally succeeded. Major Liporvan was back in her office and greeted him effusively. "Where have you *been*?" she asked with an enormous smile. "I have your papers!"

'I don't know if all American churches are like St. Timothy's, . . .but all of its people are gold people with golden hearts.'

— *Viorel Ratiu*

But when he presented himself to the U.S. embassy, passport in hand, they told him he could have no visa until some American individual or group agreed to sponsor him.

Meanwhile, in Cincinnati the vestry of St. Timothy's was just beginning to study the process of sponsorship under the guidance of Robin Tetzloff, coordinator of the diocesan refugee committee, and Carol Fisher of the Ohio Council of Churches (OCC).

Ratiu went back to work and waited five months—and in the meantime his passport, which was only valid for 90 days, expired. "I had to go back to the police and have it renewed!" he exclaims. "The passport officials just laughed at me: 'See,' they said. 'We give you the passport, but the U.S. doesn't want you!' "

But someone did. One day Ratiu received news that something called the "Presiding Bishop's Fund for World Relief" had arranged for his sponsorship. The U.S. embassy called him in and gave him the precious visa on June 28.

On July 12, Ratiu left Rumania on a flight to Rome.

A week later, Kathy and Dick Pawlak had just returned from a vacation when they received a phone call. "I hope you are sitting down," said Carol Fisher of the OCC, "because Friday your refugee will be at the airport."

St. Timothy's refugee committee responded like a team of professional firemen. "I spent the next two days on the phone," laughs Kathy Pawlak. "The exciting thing was that everyone was thrilled and said they would help. I think we got more done in two days than if we had had three months to prepare."

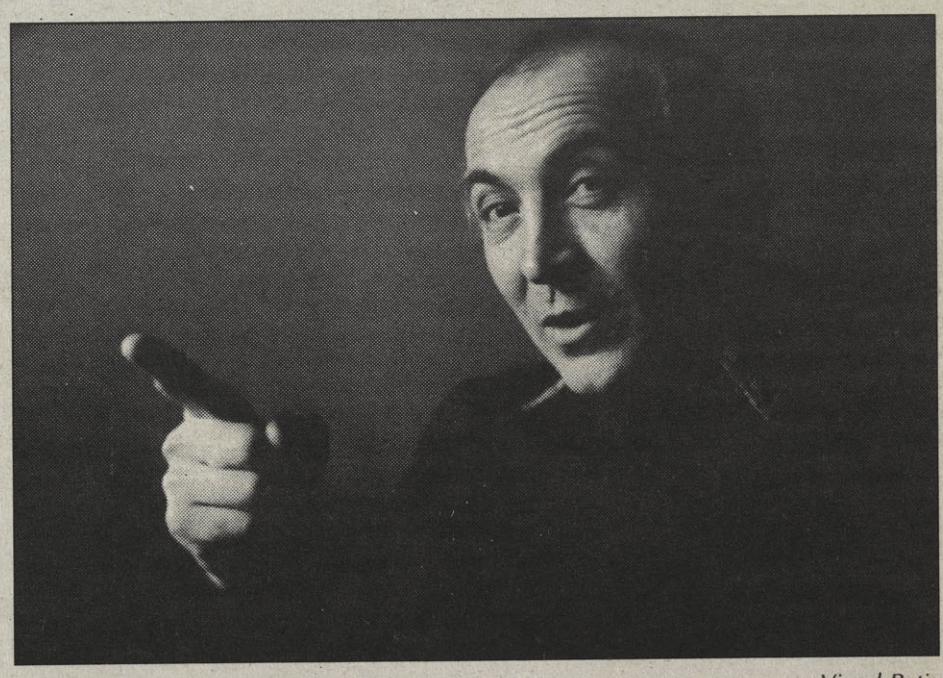
In fact, the committee had already done a lot of preparation with the help of Fisher and Tetzloff and the OCC's very comprehensive sponsorship manual.

When Ratiu arrived in Cincinnati, an exuberant crowd from St. Timothy's was waiting to meet him.

"I don't know if all American churches are like St. Timothy's Episcopal Church," said Ratiu in January, "but all of its people are gold people with golden hearts. It's not just any church!

"If I could do anything here," this self-reliant man went on, "it was with their help. They are proud of me, and I am proud of them. We are a team."

Armed with his own excellent English and his knowledge of electronics and with brisk networking by parishioners, Ratiu obtained a job as an electrician in a matter of weeks.



Viorel Ratiu

He attends St. Timothy's regularly and considers it his parish family. "It's not my religion—I am Orthodox," he says, "but God is one. I have a lot of friends at St. Timothy's."

Just months after his arrival, the seemingly impervious dictatorship in Rumania began to totter. Parishioners have been riveted by the unfolding events. And, of course, the question comes up: Does Ratiu want to go back?

"I will never go back to Rumania," he says firmly. "If Rumania has good management—we have very rich resources—in 10 years we can be a modern country—maybe.

"But," says Viorel Ratiu, shaking his head with laugh, "I will watch it from the United States!"

Ariel Miller is a Cincinnati-based correspondent for *Interchange*, the monthly publication of the Diocese of Southern Ohio.

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the episcopalian

MARCH 1990 VOL. 155, NO. 3

Editor's Report

Search for the Christian family—old style, new style

by Elizabeth Eisenstadt

This Christmas I received a card which depicted the Holy Family's return from Egypt. In the lush colors favored by Pre-Raphaelite painters, Mary is shown sleeping in the relentless arms of the Sphinx.

Dreadful things happened to those who tried to answer the Sphinx's riddle about the ages of man and got it wrong. Mary and Joseph, a model for a family faithful under the most mysterious of circumstances, probably had no truck with trick questions and stood in no danger from the Sphinx. After all, they were following directions from God, who in himself is revealed to be a community of love, obedience, and empathy.

But church leaders trying to uphold the holiness of the family in the social chaos of the late 20th century find themselves twitching uncomfortably between that inscrutable (female, naturally) creature's sandstone paws.

As recently as 25 years ago, the pressures of tradition and the respect accorded clergy served as incentives, if we needed any, to tough it out with our original spouse. Sometimes worse turned to better; sometimes partners in a marriage maintained a truce or engaged in covert warfare under the cover of darkness.

If a clergyman chose to remain a bachelor, his reasons for doing so were not analyzed like the fingerprints of an international drug smuggler.

That's ancient history. Now clergy, like everyone else, are both victims and perpetrators in the kaleidoscopic family. We, too, have our stepchildren, our live-in lovers, our sisters and brothers who have chosen or accepted singleness or celibacy.

Whether we are freer from hypocrisy, anger, lust, or any of the seven deadlies than our strait-laced fathers and mothers is debatable. Like them, we deal with the anger, selfishness, and craving for total understanding and acceptance which are part of our inheritance as human beings, as child and as parent.

But we are not wholly creatures of our past. At the present time, all over this country, men and women are trying to build new families or to enter old ones. My co-editor, Lindsay Hardin, and I asked members of three very different families to explore what it means to live out a vocation to community.

Sister Mary Michael, who has devoted the better part of her life to serving God in the Society of St. Margaret, describes a religious order facing challenges she could not have dreamed of as a novice. Valerie Neeley, social worker and clergy spouse, recalls the journey she has taken as a clergy wife and mother. And Brian Lathrop meditates on the quest for companionship and fidelity among single parishioners at Grace Church, New York City.

My parents have been married over 40 years. If I marry, however, I will bring to the altar with me the fearful statistics, the pain of divorced friends, and the burden of my own failed relationships, both romantic and friendly.

But, like most of you, I keep on believing in solidarity, mutual help, hope, and tenderness. Not because I am, in most ways, a romantic. But because we have a model in the laughter, confidence, health, and vision of our Lord. We have seen Him in the face of friend and foe alike. Our looking is what binds us, can make us into families. Thanks be to God, who has given us the strains of a music more than earthbound. Let us now learn to dance!

Elizabeth Eisenstadt, a priest and news editor of The Episcopalian, *is co-editor of this issue of* Professional Pages.

Professional Pages

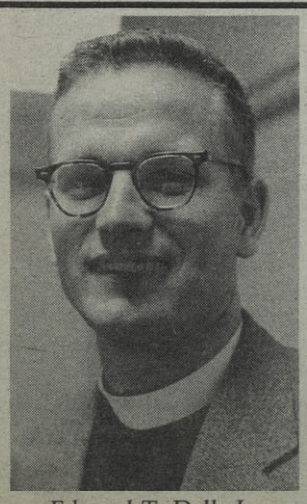
Taxes: Basics for clergy

by Thomas C. Wand

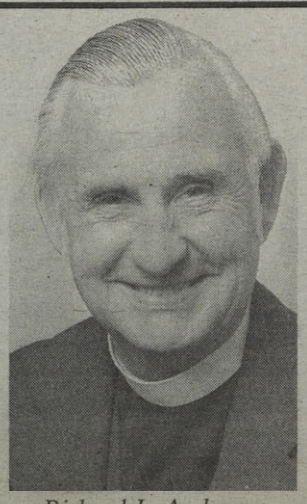
Clergy taxes are an arcane matter, unfamiliar territory to most CPA's, certainly beyond the ken of most practitioners you meet at places like H & R Block, and bewildering to the vast majority of clergy themselves. The National Network of Episcopal Clergy Associations (NNECA) has long tried to keep up on the specific provisions of tax law as it relates to clergy and has been a major player in keeping those provisions as equitable for clergy as possible (e.g., the famous NNECA victory on 83-3, restoring full mortgage interest deductions for clergy).

Clergy, as atypical taxpayers, are often caught up in revisions of the tax code or regulations aimed at someone else. Many professionals, such as doctors and lawyers, have been doing amazing things with aspects of their taxes, and we bear the brunt of the Feds' response. The amount of money

Continued on page G



Edward T. Dell, Jr.



Richard J. Anderson

A. Margaret Landis

Professional Pages says, 'Farewell'

With this issue, *Professional Pages* closes a 20-year chapter in church journalism.

The first issue—February, 1970, said that "everybody is saying the clergy are in trouble. We are all tired of hearing it by this time. Suddenly an encouraging number of people are doing something about it. . . .

"The ferment is rich and promising. To speed the action *The Episcopalian*'s editors and board offer you this *Professional Supplement*. . . .[It] is not a journal of theology. It is not, repeat not, a program puff sheet. Its only purpose is to bring you ideas, news, and information which affect your professional life."

And that is just what we have tried to do. The first editor was Edward T. Dell, Jr., then managing editor of *The Episcopalian*. The first issue discussed the Academy of Parish Clergy, argued for the need for a clergy union, outlined the Diocese of Western Massachusetts' program to help clergy with with-

Continued on page B

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Lost in the City of Joy

by David L. James

When we entered one of the little orphanages run by Mother Teresa's Missionaries of Charity in Calcutta, a startled young Indian girl ran to tell the nun in charge.

We were seeking a home run by the Brothers of Charity where volunteers such as our group of 12 Episcopalians from the U.S. help bathe and feed hundreds of homeless boys early Sunday mornings as they are brought from the train station, streets, and slums.

As we waited in the dimly lit gray room, a crowd of about 40 curious residents from the street gathered to peer in the door to see what was going on. We had become a spectacle. We were also lost.

The person in charge was not expecting us, and it was apparent we were in the wrong place. I asked where Nabo Jibon, which means New Life, was, and the woman made a general gesture which could have meant the next alley or somewhere nearer Bangladesh.

I was embarrassed as I led 12 pasty white Americans back out into the street followed by most of the crowd that had gathered at the door.

A smoky haze sealed the heat in the alleys, intensifying the smells of curry, sewage, and garbage that assaulted us as we threaded our way through narrow, twisting turns in search of an island of hope in a sea of tightly packed slums known as the "City of Joy."

A gaunt man holding a small boy with oily black hair that gleamed like wet coal met us at the corner of two alleys. He asked where we were going. The area had no street signs, no house numbers, no markings of order of any kind to help us.

I told him we were looking for Nabo Jibon, and his face lit up. "You Christian?" he asked. "I am Christian. My name is Samuel. This is my son Paul. I will take you."

We started off through the crooked streets in a new direction. People stared, goats bleated, but the children and dogs rummaging through piles of ashes and garbage never looked up.

For months this part of India had not had rain, but the ground was wet under our shoes as the gray, sticky drainage of early morning life oozed into the streets.

This portion of Calcutta, known as Annand Nagar, was immortalized in Dominique Lapierre's book, *The City of Joy*, and has been known by that name ever since. The average life expectancy for all India is 53, 20 years less than for most other parts of the world. In the City of Joy it is even lower.

Again the guide said he was a Christian, and he pointed out that he was taking a short cut to save us miles and time. I felt grateful at first but bad later as a small boy with a runny nose grabbed my hand and the guide kicked him away.

With every turn our group spread farther apart like a lengthening white snake in a gray and brown canyon.

We climbed up stairs to cross a long rickety wooden bridge that spanned a wide rail yard. About halfway across the guide put his son down on the planks to toddle a few feet as he bragged about the boy's strong legs.

We descended a quarter mile later into a dung factory where tethered water buffalo produce fuel

David L. James

for fires. Coughing as we walked through the smoke of smoldering ashes that had cooked breakfast, our guide told me his wife worked in a school. He had tuberculosis, he said, and could not work.

We passed a goat lying dead in a pile of garbage, a cloud of flies buzzing around its eyes, and I noticed a few curiosity seekers continued to follow us. I asked how much further, and he said, "Just over there," and we walked another mile.

Samuel again introduced me to the son in his arms, claiming the child was bright and healthy but their family—he had four children—was very poor. He asked if I wanted to hold the boy. I declined as we stepped over an open sewer ditch.

With every reference to his family, poverty, and son I sensed our guide's rising hope for help.

Finally we arrived under a blue tin sign that said, "Missionaries of Charity—Nabo Jibon." We entered the gates and were greeted by a brother excited to receive us.

I turned to our guide and handed him 30 rupees ($1.90), but he refused, pushing it away, which in India means it's not enough. I fished for more, finding 50 rupees.

"What will I do with 30 rupees or 50 or 100?" he asked. "We are very poor. Please, sir, take my son. He is a good boy. You will feed him and send him to school. We cannot. Please, sir, take my son."

Stunned, I shook my head, forced 80 rupees into his shirt pocket, muttered, "I can't do that," and walked further into the compound to get away.

I had thought for three miles that Samuel was angling for money, but all along the way he was advertising his son: good, strong, bright, and healthy.

That was two months ago. But "Please, sir, take my son" still rings in my ears when I think of those bright black eyes staring at me as the child waited to be handed off like a lateral pass.

I have no more answers or solutions to the nightmare of Calcutta today than I had that Sunday morning when I was offered another man's son.

But because I have wandered the streets and alleys of the City of Joy, I know two things for certain.

The first is that the children who play in sewer water and garbage are made in the image of God and are no less known, loved, and precious in His sight than my children or yours.

The second is because my senses and soul have been assaulted by things I thought occurred only in nightmares, I feel a responsibility to help children of this world out of ash heaps and garbage piles in any way I can—partly because it offends me and breaks my heart and partly because another Son has been given for me.

David L. James is a priest and free-lance writer who is a contributing editor of Professional Pages.

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Farewell

Continued from page A

holding for Social Security, and talked computers.

Ed Dell resigned in 1973. His successor was Richard J. Anderson, then head of communications for the Diocese of Western New York. With the change from *The Episcopalian*'s magazine format to tabloid, the paper changed from a 10-times-a-year insert set by an office IBM typewriter and printed by offset press to a bimonthly tabloid. The content also changed—more subjects and graphics.

Dick Anderson resigned in 1982 when he became executive for communications at the Episcopal Church Center, and Henry McCorkle, publisher of *The Episcopalian*, asked me to take over as managing editor. Editing I was used to, but to be a layperson editing a clergy newspaper I found a bit daunting. I would, however, have the assistance of three clergymen.

Those clergy editors were fun to work with. The first was John Lane, then a parish priest in New Orleans who had edited *LEAVEN*, the newspaper of the National Network of Episcopal Clergy Associations (NNECA). The second was Richard Schmidt, a parish priest in St. Louis who had been editor of West Virginia's *Mountain Dayspring*. The third was Peter Winterble, a non-parochial priest in Washington, D.C.

For several years we all worked diligently to produce a paper that would interest the clergy. We continued to print articles on clergy associations—we have always carried a report of NNECA's annual meeting—and have covered clergy housing and taxes, clergy burnout and divorce, music and liturgy.

When Peter Winterble resigned and then Richard Schmidt when he became managing editor of *The Episcopalian*, we filled the vacated slots with clergy asked to do specific subjects. We are proud of the work Steve Weston of Dallas did on Hispanic ministry, David James' coverage of Indian and Eskimo ministry and on renewal in the Church, and Elizabeth Eisenstadt's round-up of the Church and the arts.

I have thoroughly enjoyed my seven years as managing editor of *Professional Pages*. Through this job I have met many wonderful people and made new friends. I am sorry the job is over. To all who have helped me, all who have contributed to the paper's success, many thanks—and God bless.

—A. Margaret Landis

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Letters to the Editor

Without a definite theology we build on sand

William Morris in his article, "Is the Episcopal Church shrinking?" (January), is right on the mark.

Not along ago, [I heard] a churchwoman joyfully remark that the reason she liked the Episcopal Church was nobody expected you to believe anything. I don't think her conclusion is uniquely hers for I have heard few sermons in our Church which would move anyone to believe in any particular kind of God, much less to any commitment or to a life style in accordance with such a personal commitment.

Without a clear and articulated focus on some definite theology and an expected way of living, we are building on sand. Why [do] I get the impression that in the Episcopal Church proclaiming the good news of the gospel is "not done"?

Michael R. Becker
Philadelphia, Pa.

Pastoral counselor disagrees with author's definition

I am disturbed by the article, "Christian counseling: Help when we hurt," by Maggie Ellis (January) on several counts.

First, it [is] not appropriate for Maggie Ellis to comment on "pastoral counseling" as she is not a pastoral counselor. One becomes one through membership in the American Association of Pastoral Counselors (AAPC).

Second, there is no consensus as to what Christian counseling is, and furthermore more may believe it does not exist than [believe it does].

Third, I do not believe a Christian doing counseling is doing Christian counseling. Rather, a Christian may do psychotherapy as an aspect of [his or her] vocation.

Last, Ms. Ellis says pastoral counseling is "a short-term, caring relationship centered around immediate problem solving." I believe she is confusing pastoral care with pastoral counseling. [In my pastoral counseling] practice I do a great deal of long-term, reconstructive psychotherapy. Pastoral care offered by parish pastors is short-term, problem solving, etc.

In sum, the article seems to be an effort by a committed Christian and marriage and family therapist to present aspects of her lay vocation. It is admirable. But she should not have tried to articulate another profession's work and ministry, and *Professional Pages* should have consulted a true pastoral counselor if the intent was to present aspects of such a ministry.

Richard J. B. Wendel
Syracuse, N.Y.

Cooking is not the problem, expectations are

I was dismayed to read that cookbooks still belong on the bookshelf of the clergy spouse. In her review of *Spice Cooks: A book by and for clergy spouses* (January), Pamela Schmidt does well to highlight a parish's need for a certain type of recipe: inexpensive and quick. And while I recognize the importance of parish gatherings over a common meal, I resist the unspoken assumption that the clergy spouse plays the role of cook, hostess, and financier.

Those of us who choose to marry men who happen to be priests must be aware that we may receive many such "gifts." But how I choose to participate in my husband's professional life will be exactly that—my choice. And in the end, my guess is his parish will be grateful I've defined my role as clergy spouse carefully. He's a much better cook!

Linda C. Nash
New York, N.Y.

Neglected ministries are not all clergy's fault

Richard T. Nolan's one-sided article (November) cries out for a response. While surely it is wrong for parish clergy to neglect their sick and shut-ins, Nolan fails adequately to address the problem that many Episcopal parishes are understaffed.

Part of the responsibility for neglect of *any* ministry within a parish must, unfortunately, often be shared by parishioners whose standard of giving is so low that parishes cannot afford the level of professional ministry they say they want. Yes, Nolan is correct to remind us of important duties. But is he right to make clergy bear all the blame?

H. Knute Jacobson
Saginaw, Mich.

Parish calling is a bedrock for pastoral care

In a well-written lead article (January), John D. Lane states: "People want and appreciate 'pastoral care,' but they no longer experience that by having the rector get to know the family dog." And again: "Parish call-

Continued on page K

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Weaving a thread in the changes and chances

by Val Neeley

Thirty vital years in this Episcopal community of faith, 26 of them with a man called to the priesthood. We're a part because we were loved into it by God's grace in the people of a small Wyoming Episcopal church who'd already sent one man to seminary. We've stayed and tried to serve, through recurring cycles of excitement, disillusionment, and renewal, because, as the song says, once you've experienced God's love, "you've got to pass it on." Those Wyoming folk weren't certified saints, but people living out what they know of Christ at that point in their lives and touching others with that grace.

Their care launched us on a life that's known most of the human condition, beginning with our naivete in entering three years of seminary with $300, two and a half children, and a '52 Chevy. Even Abraham and Sarah set forth with herds and flocks and tents. Near poverty kept our noses on the immediate while family and community pulled us through.

Our expectations at ordination were modest. Harry hoped his care and the model of a Christian family would draw people to Christ. I'd be the good clergy wife, adjunct to my husband, his career, and our children. The Church then was still comfortable with "Father knows best," and we all knew our lines and cues.

A new call, and "whither thou goest" was our marching order. We became proficient at renesting around Harry's work in our new ready-made family. Our children faced early the challenges of relocation, but trade-offs can balance out, and exposure to new settings taught us perspective and adaptability.

As a couple we steeped ourselves in the wealth of Church-sponsored communication training programs, of which Marriage Encounter is outstanding, learning and applying them both personally and to community life as a vital means of building spiritually and emotionally healthy relationships, first to God, then to our fellow persons.

We managed to track well, if not always smoothly, reaching for that tenuous balance between a viable marriage and family life and a potentially subsuming career—fiddlers on the roof, indeed.

'Being a clergy couple has been our privilege for we've been challenged to become response-able persons.'

At our children's quite-grown stage, two opportunities occurred to open a blooming period for me—writing a newspaper column and accepting a youth crisis counseling position. I relished making contributions as an individual.

Then, though Harry was proud of my work and loved me well, that word flashed again—"move." Habituated, I packed, not realizing until resettled how deeply I resented leaving my first identity beyond home and church. A mini-martyr was born.

Time resolved the resentment as compensations followed—for me, resuming college and starting a still-serving thrift shop. We watched our children step out from the sometimes mixed blessings of being PK's to healthy young adulthood; they assess those blessings now as mostly positive. My cherished mother role underwent that serious letting-go surgery that maturity requires, though poignant moments for sweet days long gone can remind me I'm still in process. Grandparenting can tenderly fill those hollows.

In Harry's sense of loving fairness, and with our then church's help and blessing, after 31 years and eight colleges, I earned the degree that has provided not only a deeply satisfying health and aging services career, but two opportunities to lead us to new career settings.

We mortals draw into community for mutual safety, identity, and common purpose and are molded by them. At best we're nurtured, required to grow up, taught, and upheld. Where God's people serve, a community plays to our strengths; lacking such, to our baseness. The Church stands unique among all communities for it alone bears the gift of redemption through Christ. Most communities can serve; no other delivers Easter to our needs.

Being a clergy couple has been our privilege for under its aegis, but not limited by it, we've been challenged to become response-able persons who can live beyond our changing roles. If roles can define us, we're erased when they end. Christians are growing persons when we can apply the fact that our worth lies not in what we can do, but in who we are—the Lord's.

In our Church's current dramatic state of transition, confusion, pain, and withdrawal are

Jesus and all the other single people

by Brian A. Lathrop

The parish office telephone rings. The oft-asked question is: "I've heard that your church has a very active singles' program?"

Without skipping a beat the receptionist responds, "Well, we have many active programs and ministries with many single people. What might you be interested in?"

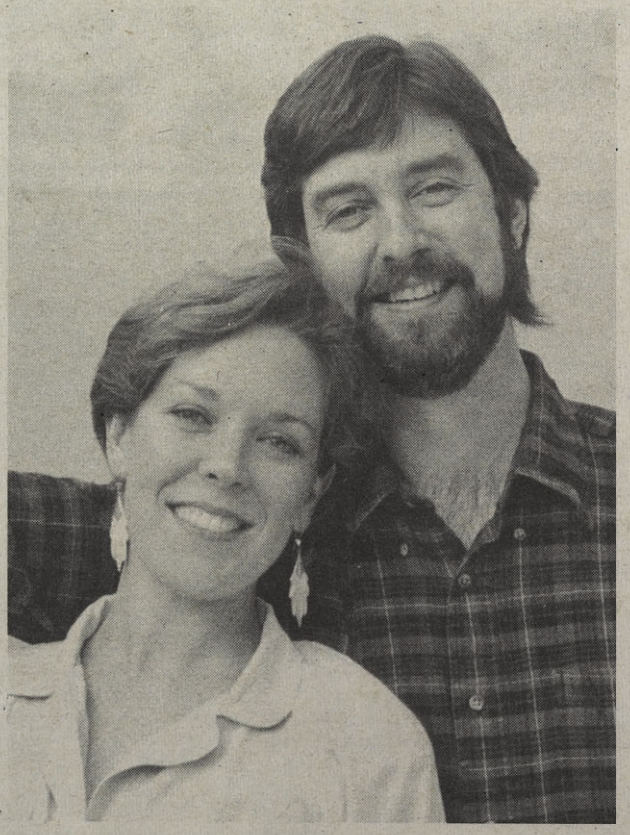
"Oh," the person usually responds, "I guess I'm just looking for a singles' program of some sort."

Grace Church in New York City is an evangelical, biblically centered church with a focus on preaching and teaching. One of the many blessings bestowed on it during the past 15 years has been the great increase in the number of single men and women participating in the church's ministry.

Most of these single people are not native New Yorkers, but men and women who have come to the city with high hopes of advancing in their chosen careers. Many have church backgrounds, but making sense of a Christian faith formed in a place which usually presents the human condition in a more homogenized fashion is difficult for people from strong biblical traditions.

Life-style choices and high-pressure jobs have kept these people from building homes, both spiritually and personally. Now in their late 20's and early 30's, they find themselves wondering what sort of personal life lies ahead. They frequently do not share their quandary, thus the burden is surrounded by silence.

Singleness, for most, is not chosen. It seems more an unconscious place people find themselves



Jack Deutsch

Wendy and Willy Welch met at Grace Church, New York City.

in after years of other primary goal seeking. And when feelings of isolation and sexuality reassert themselves and demand attention, singles experience a double whammy. Many have a sense of panic, which can jeopardize career advancement if it is indulged. For many these complex feelings challenge formerly accepted traditions and are therefore faith threatening and, in the extreme, dehumanizing.

As a pastor working with singles, I want to encourage the person to seek his or her lost sense of self, long hidden and feared in a world where redeemed humanity is not celebrated. On the other hand, the only Christian celebration of personal relationship is found in the sacrament of marriage. While over 50 couples have met at this church and been married in the last six years, to every one of these 50 probably 10 couplings have never reached the altar.

The Episcopal Church is struggling with its middle-class, value-affirming, family-focused, sexually unconscious institutional nature. Maybe as an institution we cannot seek freedom from the Constantinian model of being the moral conscience of a larger, non-Christian country. Yet my pastoral work in this parish throws me back onto the New Testament, and I spend more and more time with Jesus and the apostle Paul. I am struck again by their singleness!

I am also struck by their lack of concern for the family or for affirming social values or norms. When the choice is of either following Him or staying at home, Jesus' words make a good case against the family. Enlisting either Jesus or Paul in the sexual liberation movement is difficult, but their concern about sexual morality does not seem obsessive. The gospels can be used with difficulty to argue against pre-marital sex; they are impossible to use in arguing for adultery or divorce!

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Valerie and Harry Neeley

common. Financial constraints, civil rights, and the women's movement are altering the configuration of lay and clergy roles. Conventional ways of doing ministry are being stretched so none may be left out. But we, the Church, ever being changed, are still God's own, giving me hope to trust the affirmation of faith Jesus gave to Julian of Norwich: "All shall be well, and all shall be well, all manner of things shall be well."

Val Neeley is social services coordinator for Anaconda Community Hospital and Nursing Home in Anaconda, Mont. Her husband Harry is rector of St. Mark's, Anaconda, and priest-in-charge of St. Andrew's, Philipsburg.

Continued from page D

If the Church made vital theological connections between sexuality and eschatology, it might have more to say. We live in anxious days. God, whose judgment is love and whose judgment is near, can give us the power to hope in a peace we cannot imagine, much less understand. We need to know that each of our human conditions is no threat to another's since we all await His declaration in our state of conflict. His declaration, we are assured in faith, is this: Fidelity in love will win over turmoil and loss. We can take our faith from this seemingly far and distant place yet find it to have power in the here and now.

Grace Church knows this battleground and seeks to be a place where that distant power has a place to dwell today. Every Wednesday night, in the church's important prayer group ministry, over 150 people gather in 15 groups for a time of study, prayer, and fellowship. Over 80 percent of the group members are single and under the age of 45.

I don't call this a singles' ministry because married or celibate, active or promiscuous, straight or not we all need a place to call upon Jesus Christ and share faith and fellowship with others who know their need to do the same. These prayer groups are the essential link in our common life for all social programs, worship, and education.

Oh, yes, Grace Church is a great place to meet attractive men and women who take Christian faith seriously. I do not want to deny or ignore this. But if you talk with anyone in the parish, the person will soon ask: "What does it mean to be a child of God and at the same time try to be an adult in the world?" Maybe this is the exciting thing. Maybe only when these two realities collide does God have a chance with us.

Brian A. Lathrop is a priest on the staff of Grace Church in New York City.

Life in the monastic family

by Sister Mary Michael, SSM

Last summer Sister Eleanora and I rode in a gondola up Sulphur Mountain in Banff in the Canadian Rockies.

When we passed by the foot of the mountain and saw other people suspended in glass bubbles in mid-air, Sister Eleanora said flatly and firmly, "That's one ride we won't be taking." But when I said I would like to go up the mountain, Sister Eleanora thought about it for a minute and then said, "Well, I'm going with you."

I was scared to death the whole way and could barely look at the tree-covered mountains beneath us. Sister Eleanora was calm and unafraid. The view from the top was one of the most glorious either of us had ever seen, and we both agreed that it was the high point of our trip—pun not intended. We had lunch together there in a communion of thanksgiving for God's gift of love.

Our community is standing at the foot of a mountain today. We are facing many changes in our lives—selling our home in Louisburg Square on Beacon Hill in Boston, installing Sister Adele Marie as our new mother superior, and considering other ways of living the religious life. Some of us older ones have been saying we don't want to go up the mountain, but we are beginning to change our minds and to see that Christ is inviting us to the top, urging us all to come up higher. We cannot stand still at the foot of the mountain, nor can we turn and walk away from this costly, demanding, precious gift—a call to dwell close to our Lord as His friend. Most of the younger ones seem eager to start the climb; perhaps they will find they are as thankful for the love, faith, and trust of the older ones along the way as I was for Sister Eleanora's on the way up Sulphur Mountain.

In a book about the vowed life, Gerald A. Arbuckle, professor of cultural anthropology at Manila University in the Philippines, writes: "By the sincere witness of their lives, religious are to provide a sign of the ultimate perfection of the world to come: 'The things that no eye has seen and no ear has heard, things beyond the mind of man, all that God has prepared for those who love Him' (I Cor. 2:9). Religious are to be communities of hope within cultures in which people have lost their sense of direction and meaning. They have vowed to Christ, generously and without reservation, that capacity to love, that need to possess, and that freedom to regulate one's own life, which are so precious to people in this world, in order that people may be challenged to discover the riches of the Kingdom of God."

In a retreat conducted at our convent in Philadelphia, Pa., Madeleine L'Engle said, "We are called to be co-authors with God in the writing of our own story, a story which must have the essential ingredients of any Christian story—a message of love and an ultimately affirmative view of life, a response of 'Yes' to life." If we would draw others to Christ, we must, she wrote in *Walking on Water*, "Show them a Light which is so lovely that they want with all their hearts to know the Source of it." Religious want to do this, and I think we do.

'We know we are not better or holier than anyone else, but we also know God has called us.'

Sister Mary Michael offers the chalice at St. Luke's Church, Germantown, Philadelphia, Pa.

Each of the sisters of St. Margaret makes a total, lifelong commitment to Christ on the day of her profession. She does so because of her love for Him and because of her belief that the greatest good she can do for others is best done by a total response to God's call to her and to His great love, forgiveness, acceptance, and trust. Her relationship with Christ transcends and thereby enhances all her other relationships.

In each of our convents and mission houses the sisters meet daily to celebrate the Eucharist—the deepest, richest, most wondrous thing any human being can ever do on earth. We meet four other times each day to pray the fourfold Office of *The Book of Common Prayer*. Many people join us for the worship.

Each sister is fed, nourished, and renewed daily by her own prayers, meditations on the Scriptures, and intercession for others. Without such times of private prayer, our community prayer would become lifeless; with such times, God's Word becomes a living Word.

By the word and meal we are being transformed gradually into God's holy people. We know we are not better or holier than anyone else, but we also know God has called us for His own purpose into the great stream of religious who throughout most of the centuries have tried to give themselves to Him, their heart's Beloved, freely and joyfully and as completely as they can by their lifelong vows of poverty, chastity, and obedience. All we have to offer our Lord Christ are our needy selves and our love, hope, and willingness to share with all people the riches He continually gives us. We want to proclaim everywhere the Good News of Christ's great love for us all.

The blessings we receive are priceless—the Eucharist, the Scriptures, the Church, communion with God in prayer, membership in the Body of Christ here on earth, eternal life begun here and now. What else ultimately matters in life for any of us? "In Jesu joying. . . .This is full joy. This is endless joy. This is glorious joy. And it is found wherever Jesus is found," said Richard Rolle.

When the sisters of St. Margaret reach the top of the mountain we are climbing together today, God grant that we all—young and old—may see a vision of the radiance of God's Kingdom of love and our place in it for the benefit of the whole Church, and may we all—sisters and the whole Church—share more truly than ever before in the fellowship of communion with Christ and from it with one another.

Sister Mary Michael, SSM, is based at St. Margaret's House in Philadelphia, Pa.

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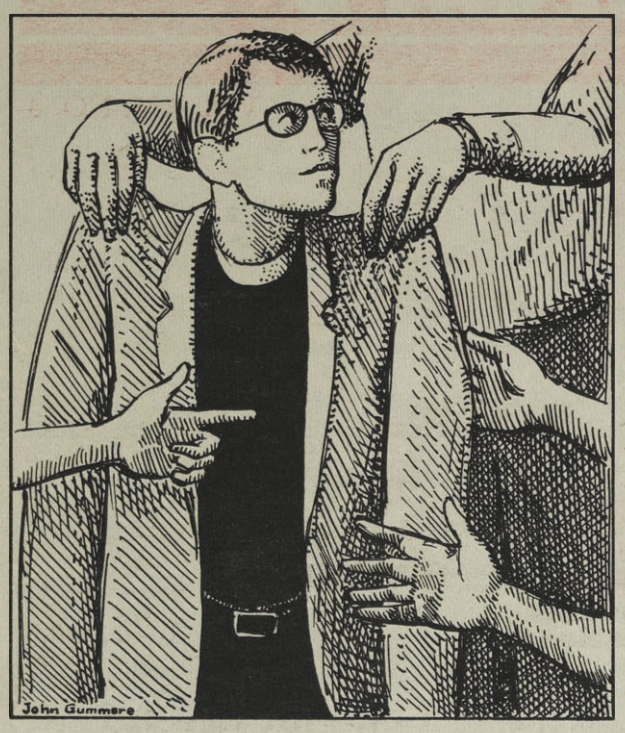
Job searches and coat hangers

by Lindsay J. Hardin



A friend of mine, a priest with 23 years of experience in parish ministry, is looking for a new job. He's good, and he's had lots of experience in strong parishes. The time has come to move on from his present position.

He says he feels like a coat for sale in a store. People come by and look at him. They have him over, and they try him on. They examine how well his seams are made. They look for hidden flaws, holes in unexpected places. They want him to be strong yet flexible, a little worn but not worn out. They want him in style—a garment of which to be proud—not too liberal, not too traditional.

Some people hang him back up on the hanger, ready for the next would-be buyer. Others leave him disheveled, pawed over, grubby with fingerprints. A few let him fall from the hanger and leave him on the floor, rumpled, perhaps torn.

He's interviewed for the better part of a year in close to a dozen parishes. The match has yet to be made. I believe in this priest, in his gifts, in his strengths and his weaknesses.

Other friends, priests who are also looking for new work, are disillusioned. They feel tired, used up, even angry. They are not angry that they have yet to find the right job. They are angry at the process.

The Church has an unhealthy mentality in regard to clergy seeking parish jobs. I'm not sure why it exists, but I know it does.

Months often go by before parishes communicate with a priest following an interview or respond to a query letter. Those in charge of search processes are often hard to contact. Phone calls go unanswered too often.

That's the way it often is in the secular world as well. But I hope the Church can be different. I hope the Church will take some leadership in the job search process.

A parish's expectations and hopes are high when it is seeking a priest—and rightly so. But so are those of the clergy. In addition to having hopes and dreams on the line, vulnerability and isolation are often too close for comfort.

I feel for my friends who are looking for jobs. I hope their faith and the Spirit lead them to the right position.

But I also hope for something else. I hope the search committees will be prompt in responding, kind in their answers, truthful in their encounters. I hope those on the committees will realize that their involvement in the process is an important ministry and treat it as such, giving it the time and energy it requires. I hope they will think of my friends as individuals with hopes and dreams, vocational aspirations, vulnerabilities, questions of faith, and families that they love and support.

No one expects to have an easy time. But those looking for a new job always have hope: hope that the right parish will surface soon and that they will have an exciting and fruitful ministry.

We need to be gentle with that coat on the hanger. We need to be truthful and kind. If the coat doesn't fit, we need to let it know why and to hang it back up carefully, noting its strengths. And most of all, we need to say a prayer for it so that it may continue to trust that the Spirit is indeed leading it toward a new home.

Lindsay J. Hardin, a priest and free-lance writer living in Silver Spring, Md., is co-editor of this issue of Professional Pages.

English priest seeks exchange

An Anglican priest with children ages 10 and 12 seeks an exchange with an American priest for about five weeks (July 23-August 31). His rectory—with cat—is seven miles from Bath. He seeks light duties and a car exchange, if appropriate, in the Pacific northwest. Contact the Rev. D. G. Smith, Winsley Rectory, Bradford on Avon, Wiltshire BA15 2NN, England.

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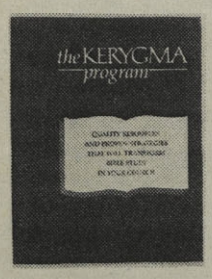

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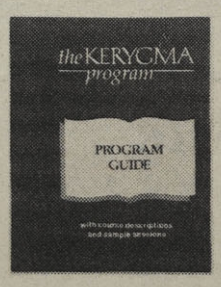

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Financial planning for clergy families

by William F. Geisler

The basics of good financial planning for clergy are few in number. In this outline I address the elements of planning in the context of retirement although I intend that they be used by clergy of all ages.

1. Earning power. The major source of our money will be what we earn. Our earnings are not accidental: They result from our planning and training. Most married couples rely on the earnings from both spouses, therefore the non-clergy income must be planned for.

Some matters to consider are:

a. Can the spouse find suitable work in the places the cleric is likely to serve?
b. Is the work consistent with being a clergy spouse?
c. Will the work prevent a normal home life and the care of children if required?
d. Is the money worth the time and effort?
e. How is the cleric's mobility affected?
f. Does the spouse continue training and updating in his/her chosen profession between periods of employment?

Clergy need to give consideration to an alternative profession. Today the typical cleric entering the ministry will not be be able to spend an uninterrupted career working in the Church. The number of paid church jobs is probably shrinking as the Church loses membership, and the number of clergy competing for these jobs appears to be increasing. I recommend Dick Bolles' book, *What Color Is Your Parachute?*

2. House ownership. The largest and most important asset of a typical family in the United States is the house in which they live. About 64 percent of families are buying or own a house outright. After taking into account very young and very old families (which may consist of only one person), I deduce that a high percentage of working families own their own houses. Such ownership can provide equity for the education of children as well as a source of security for retirement.

The rectory system tends to lull some clergy into a false sense of security by providing housing security during working years at the cost of retirement years. Clergy who are forced to move out of the rectory system are often surprised by the kind of house affordable on a clergy salary. I recommend that clergy who live in rectories attempt to buy vacation houses during their working years so they have an investment in real property. This is very difficult to do in today's economy.

'We are not in the ministry to get rich. We have, however, a responsibility to care for ourselves and our families.'

3. Insurance. Insurance is generally a relatively poor investment but is essential protection. Each earner in a family should be insured for enough to replace earnings for several years. *Term* insurance gives the most protection for the least cost. The cost goes up every year but does not approach the cost of *whole* life insurance for many years. Term insurance is most affordable in increments of $100,000.

Insurance is also necessary for liability and property protection. I recommend a liability umbrella of at least $1,000,000 above your basic coverage. The cost is minimal ($200 or so) but provides invaluable protection of assets.

4. Tax-deferred annuities. Tax-deferred annuities are available to employees of non-profit organizations. Such an annuity is a valuable supplement to a church pension. The Church Insurance Company provides such annuities as do many commercial companies. Money you set aside through a salary reduction plan is not taxable until you take it out after you reach the age of 59½. It is also not subject to the Self-Employment tax.

5. IRA's. These accounts are similar to TDA's in terms of benefits at retirement. Unfortunately, contributions to such accounts are not deductible for most of us. They are worth contributing to, however, if one has money left over for this purpose.

6. Stocks and bonds. Eventually one may reach the point where such investments are appropriate. Generally, this point is reached when the children complete their educations and shortly before retirement. The watch-word here is conservatism. Get-rich-quick schemes and hot stock tips are not for most clergy. Find a stockbroker who has been in the business a long time and who has a very conservative and reliable reputation, then rely on his/her recommendations.

7. **Will**. Everyone needs a will, especially if he/she must provide for a spouse or a minor child. Find a good, conservative attorney and rely on the advice he/she provides.

8. Taxes. A tax adviser may be helpful. A licensed tax preparer such as a CPA or Enrolled Agent may be very helpful.

I do not mean to suggest that the items above exhaust the possibilities for financial planning, but I do believe they form a good foundation. Not every suggestion is for every person, but most people will benefit from this approach.

We are not in the ministry to get rich. We have, however, a responsibility to care for ourselves and our families. Proper stewardship of our resources is essential if we are to meet our responsibilities.

William F. Geisler, an Episcopal priest, is chancellor of the Diocese of California.

Pontius' Puddle

Clergy taxes

Continued from page A

involved in the compensation of most clergy is not something which in and of itself interests the IRS. But we are caught in a wider net.

One example of this has been the range of benefit packages offered to various employees of religious entities like local congregations (although ecclesiastically inaccurate, the IRS views you as, for *income* tax purposes, one of the employees of your congregation). A common system in small- to medium-sized parishes is to provide fringe benefits only for the rector; the—usually part-time—lay employees receive few benefits beyond the legally-required, such as employer's share of Social Security and worker's compensation.

This system raises questions of basic justice for long-term employees, even if they are part-time. The original Draconian requirements the IRS proposed—for equalization of benefit systems among all employees by this year—have been at least postponed. An exemption for local congregations was part of 1988's new technical corrections law. Thanks to Frank West, who works for Church Alliance, a coalition of pension funds of which our own Church Pension Fund (CPF) is a leading member, and to CPF itself for this one.

But the exemption will not last forever. Nor will questions of justice—like those beginning to be addressed by General Convention's requirement for lay pensions—leave us. Congregations have often treated lay employees as badly or worse than they once treated clergy. As a matter of justice we need to support efforts to end that, and we need to get our house in order before the Feds make us do so.

Probably the most important tax-planning agenda item for clergy is to arrange a system of full reimbursement for professional expenses. Once it was simple: Before the last decade, you simply put all that stuff on (or, more accurately, took all that stuff off) Schedule C. Since the IRS decided 10 years ago that clergy are, for income tax purposes, usually employees—and you do want to file as an employee on *income taxes* so your pension and insurance premiums are not taxed—things have become progressively more complicated.

Right now, the only way you can take off most unreimbursed expenses is to file them on Schedule A (itemized deductions) where they are subject to a "floor" of 2 percent of your gross adjusted income. This means the first hundreds of expenses, up to 2 percent of your income, aren't really deductible. And if you don't file Schedule A—as many clergy who live in church-owned housing don't—you're up the creek.

Your auto allowance is taxable income, but you can't take off the corresponding expenses. Make sure you account to your treasurer for your use of all allowances—for instance, receiving an auto allowance per mile instead of a set monthly amount. These are then reimbursed expenses and fully deductible.

Also, clergy in church-owned housing must remember that the base for Social Security self-employment tax is the fair rental value, with utilities, of the housing provided. This has nothing to do with the percentage of compensation assessed for the Church Pension Fund. Have a realtor give you a written estimate.

Clergy tax planning is something we were all able to ignore for a long time. That time is past. Work with your association to make sure that the federal government does not become an involuntary or unaware major recipient of your charitable giving this year.

Thomas C. Wand is rector of St. Mary's Episcopal Church in Albuquerque, N.M., and treasurer of NNECA.

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God comforts the afflicted and afflicts the comfortable

by John D. Lane

An Old Testament reading from the first book of Kings centers around King Solomon's construction of the first temple, the place set aside to contain the ark of the covenant, symbolic of the presence of God in the midst of His people. This temple and its successor became the center of worship for Judaism, and the final destruction of the temple in 70 A.D. caused a theological crisis.

The temple was a place of worship, but it also became, in a sense, a place of idolatry. People came to believe that God could not be properly worshiped anywhere else. They came to believe that God himself lived in the temple and couldn't be reached anywhere else.

My oldest friend I have known since we were both 3 years old. I work for the Church. He doesn't go at all. One time, I asked him why. He told me about his brother-in-law, whom he disliked. "He goes to church every Sunday and is a pretty nasty guy the rest of the week. I don't see that it makes any difference."

In the case of this brother-in-law and in the case of many ancient Jews, religion was something that made a difference only in a certain place and for a certain time. Once a week, I spend an hour watching *60 Minutes*. Once a week, I visit God in His house for an hour.

I would suggest one of two things: God is lord of all that is, every aspect of our lives, everything over all the earth, or God isn't really God precisely because He is peripheral to our lives. I don't think we can have it both ways.

It is challenging, not to say scary, to believe God is involved in everything, that He cares about what you and I do, that He looks over our shoulders, and that He judges us not on our church attendance, but on the way we vote, the way we treat other people—particularly those less powerful than we are—the way we spend our money, and the hatred we might hold in our hearts.

The way I figure it is that many of us are most upset when we know, consciously or subconsciously, that we are on shaky ground. We don't want God—or the Church—suggesting that our attitudes are off-base when, in our heart of hearts, we suspect they are.

The Bible is full of passages about peace, about justice, about love of one's enemies. They can't be discussed intelligently within the Church if what happens in the world is considered off-limits.

God cares about what we do about nuclear weapons. For the last 45 years, we have had the power to destroy the world for all time. If we start a nuclear war, we won't have a second chance to preserve the peace; we'll be gone.

God cares about how we educate our children, how we develop each area of the country. Do you really think the city council should do its work without God's looking over its shoulder?

God cares about what we do in Central America because His children live there. God cares about our policy toward South Africa because not one of us would want to be a black in that country.

The Church has been wrong, sometimes, in the solutions it has suggested for problems that appear to be political, social, or economic, but to focus on misguided solutions and say that the Church should stay uninvolved is to say God doesn't matter in the parts of our lives that matter to us.

The Church should ask questions. The Church should get under our skin. God should look over our shoulders. The Church has been among the leaders in the abolition of slavery, the enactment of laws against child labor, progress in civil rights, protest against the Vietnam War, and the assimilation of refugees from the wars of Central America and Southeast Asia.

During the 1960's and 1970's, the Episcopal Church lost approximately 1 million members, most to places like the local cemetery and others who stormed out the door, outraged that the Church wanted to be involved in their lives for more than an hour per week. The funny thing is the Church is stronger today in both Sunday attendance and financially than when we had those million other members.

Either God matters in our lives, cares about us and what we are doing, or He doesn't. When we need Him, we invite Him to leave the temple and come into our lives. Sometimes He comes uninvited—and we resent it. He is a father who makes us do our homework, makes us clean our rooms, makes us be nice to our brothers and sisters, makes us stop fighting with other kids.

We love it when God comforts the afflicted—especially when we are the afflicted—but hate it when He afflicts us when we are too comfortable. In the long run, we are better off with His making a big difference in our lives than we are trying to hold Him at a distance.

John D. Lane, rector of Trinity Church, Staunton, Va., and an editor of Professional Pages *since its inception, preached this sermon in June, 1989.*

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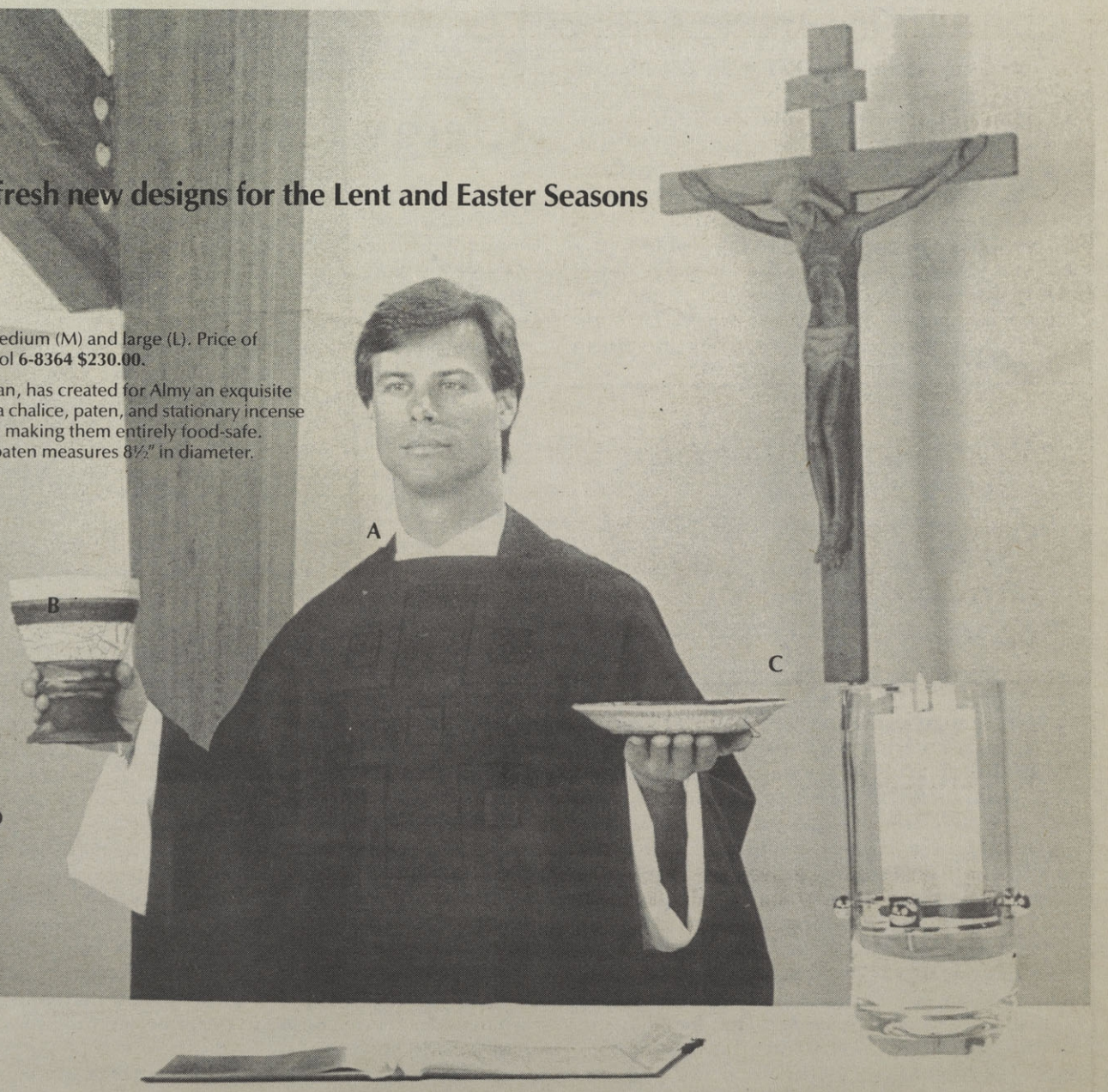

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National Church: A 'horrendous concept'?

by Thomas F. Duffy

The title reference is to John Macquarrie's recent statement: "*Ecclesia Anglicana*. . .became a national Church, a new and, in my view, horrendous concept, operating within a political boundary. . . .Outside England itself the various Anglican and Episcopal Churches. . .also are national Churches, each one completely autonomous." (See *Professional Pages*, January, 1990.)

My studies toward a practical national mission theology rooted especially in the Anglican tradition of Richard Hooker and Frederick Denison Maurice have led me to see *Ecclesia Anglicana* as a magnificent concept that crossed the Atlantic, inspiring George Washington's hope for "a great Church for national purposes"; that adapted itself to the American scene very gracefully, as a review of the historical documents of the Church at the back of the Prayer Book will show; and that flowered during the last 20 years in the steps moving to the ordination of women priests and bishops.

Contrary to loud expressions of consternation, the women's ordination process has given a new vitality to all Churches of the Anglican Communion and resulted in a significant development in the theology of church order, spelling out the historic principle of *sensus fidelium*. Responsible American initiative was served well by seasoned Anglican theological wisdom. The work of the Lambeth Conference and the Eames Commission has sharpened the relation of the local Churches (each with its own national missions) to the Anglican Communion and to the Archbishop of Canterbury. The Philadelphia meeting of our House of Bishops, in dealing with the Episcopal Synod of America, stoutly defended and clarified our mission as a national Church.

In all this, our bishops did not need to be reminded that they were not writing in ageless stone. They left Lambeth to discover "the mind of the Church." We heard a great deal of the process of "reception" or, in plain language, how doctrines stand the test of time. "Valid theological opinions" were respected, and even the painful recognition of "impaired communion" rang deeply true. There has been no sign of any dishonest papering over of differences. Hooker, Cranmer, Maurice, et al are smiling down on us. This is the *via media* they lived (and died) for.

Maurice expressed the ground of our national Churches this way: "The Father of all does not regard special nations less because by the birth and death of His Son He has redeemed mankind. The state is as much God's creation as the Church." But it is God's continuing creation, for a nation-state does not spring into existence in the blinking of an eye. Tudor England needed what the Church of Hooker and Cranmer contributed just as it needed Chaucer and Shakespeare and the pioneers of its legal, commercial, and military history. That this was a *conscious* service of the commonwealth struck me when I noticed a sentence of Cranmer's: "And where heretofore there hath been great diversity in saying and singing in churches within this realm, some following Salisbury use, some Hereford, some the use of Bangor, some of York, and some of Lincoln, all the whole realm shall have but one use."

Ecclesia Anglicana is a magnificent concept that adapted gracefully to the American scene.

But what of that uncomfortable word "establishment" that seems so foreign to us? Again, Maurice is helpful: "Up to the time of the Reformation the state in England established no Church. It found a Church which was declared to be for all kindreds and nations established in its land. It found the Church paying and exacting homage to a foreign sovereign or father. In the 16th century the foreign yoke was formally and distinctly repudiated. Was this the establishment of a Church? Surely no such thing. It was the establishment of the state on a firm basis."

The Episcopal Church from the beginning had no trouble accepting our constitutionally legal separation of Church and state. But it has always accepted the mission of ministry to the nation by offering a foundational spirituality that nurtures the civic virtues and the ethics of public service; that celebrates a public national liturgy for the sanctification of all life; that supports with pastoral concern all appointed officials whom we fully believe to have the God-given grace of office. We recognize that in God's providence our constitutionally formed nation-state has become the central agency for civility, peace, and justice.

The Anglican-Episcopal theological basis of ministry to the nation-state is thus different from the Protestant (confessional, evangelical, Calvinist, fundamentalist) and the Roman which are, in one way or the other, adversarial or judgmental. This is not to denigrate the theological basis of their witness; it merely says that they are not in the Anglican tradition.

In our contemporary world it is hard to imagine a more urgent mission than to minister to "the establishment" of nation-states on a fair basis.

The Churches of the Anglican Communion are ministering to nation-states worldwide, and our missionaries are nurturing many more in embryo. I am convinced that a close study of what is already at work in our church polity can be expressed in a practical theology rooted in our Anglican tradition and accountable to the whole supporting Church in a way that special programs, crusades for special causes, populist agitation, and class struggle are not.

Thomas Duffy is an Episcopal priest of the Diocese of Maine, licensed in the Diocese of New York. This article is an abstract of a project in practical theology.

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Skip Higgins

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Letters

Continued from page C

ing is very time-consuming and often not much appreciated. People are too busy to sit around talking to the rector, wondering why he doesn't have as much to do as they."

In today's world there is nothing much more important than parish calling. It is the key to coming to know the parish family in its framework—the home. When carried out wisely, it is one of the best preparations for preaching and teaching. It is the way to come to know what the family in the pew is thinking. And it may even help to know the family dog.

The decline in parish calling lies with the rector who claims he or she is "too busy to sit around talking to his people." It takes courage and commitment and some selflessness to do parish calling. The ministry of calling leaves you out there alone without the shield of the pulpit or a hospital bed or a teaching platform. There is no protection from unnerving questions.

In his autobiography, *Among Friends*, former Presiding Bishop Henry Knox Sherrill wrote: "When a priest comes to me feeling sorry for himself, I tell him to go out and start calling on his people."

Robert A. Burch
Wilton, Conn.

John Lane's editorial 'right on target'

What a sensitive and well-worded piece on the cover of the January *Professional Pages*, ["Pastoral care is communicating God's acceptance"]. Right on target.

Daniel P. Matthews
New York, N.Y.

Ask parishioners if they want the rector to call

The Canons lay on a rector practically an impossible job. In most instances he/she is the chair of the corporation. Translated, that means he/she is responsible for seeing that the roof does not leak. Another side of our job is to be a pastor. Translated, that means know your sheep and let them know you.

Parish calling has always been high on my list. However, it is a different day from when I was ordained 44 years ago. No one is at home in the afternoons except for the homebound, but the hunger for a personal relationship with the rector is still there. My technique has been to have a coordinator of parish visitations. This person knows the parish well and relates well to people. He/she calls families and asks, "Would you like a visit from the rector?" Some say, "No," but they know they could have said, "Yes." Those who say, "Yes," are asked, "When would it be convenient?" Then appointments are made, and time is not wasted. In the last interim, I made 100 home calls in six months.

H. Paul Osborne
Garrison, Ky.

People affiliate for affirmation

John Lane's article (January) struck a responsive chord; I do think more could be made of it. I've often said the reason people affiliate with any church is for affirmation. People need to know they have personal worth, that they are valued—no questions asked.

Frederick Stecker, IV
New London, N.H.

Renewal movement must engage in God's Great Commission

In November you carried a number of good articles on the renewal movement in the Episcopal Church [which] accurately reflected the vitality, the contribution, and the significance of it. Because of their comprehensiveness, your articles also revealed what the movement has failed to bring to our Church—the commission from God to go to the peoples of the world in His power to make disciples.

As I carefully read the Scriptures about the purposes God has for the Church, the message [is]: We have received grace from God in order to show the God of grace to the world. Acts 1:8 states we have "received power so that we can be witnesses in Jerusalem, Samaria, Judea, and the uttermost parts of the world."

Of the entire world's population, the majority—about 2.5 billion—have not yet heard the gospel in a way they can respond to it and at present cannot hear from anyone of their own ethnic group. These are the unreached peoples, the uttermost parts of the earth, [and] the focus of a Church renewed by God and eager to fulfill His purposes must lie here.

The danger of the renewal movement [is] its energy will be ingrown. If so, it will compromise the glory of the Lord it serves. One of its virtues is it sees itself as always in process of maturing, of growing under the lordship of Christ. I fervently hope it continues to grow—in its maturity and in its impact. In particular, I hope it catches the priority God has given to the use of His power, to carry out the priority of the commission to evangelize the unreached.

E. A. de Bordenave, III
Richmond, Va.

Professional Pages too good to be limited to 'professionals'

This section is far too good to limit it to church "professionals." The January issue was particularly excellent. I wish to share it with my vestry.

Kenneth J. Wissler
Jenkintown, Pa.

The renewal of a caring ministry:
burial in the church, not from the church

Left: This Columbarium of 40 niches, houses the bronze sculpture of St. Francis and his prayer, within the Leaf design, bronze face plates.

Right: The Patio of Prayer and Remembrance embraces the Columbarium which beckons family and friends to linger, pray and be consoled.

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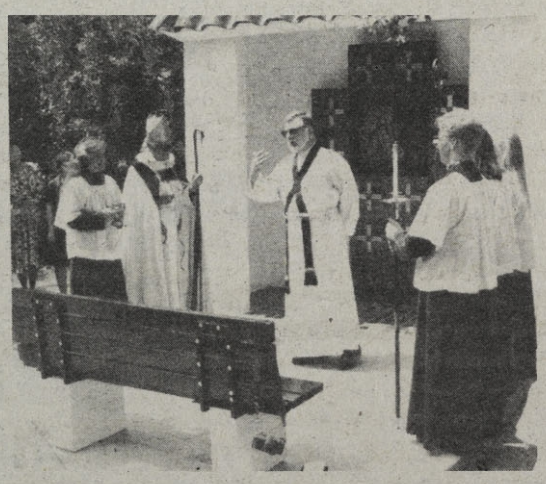

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The Reverend Ray M. Smith, Rector
St. Martha's Episcopal Church, West Covina, California

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Calvin Tilch, Chairman, Columbarium Ministry

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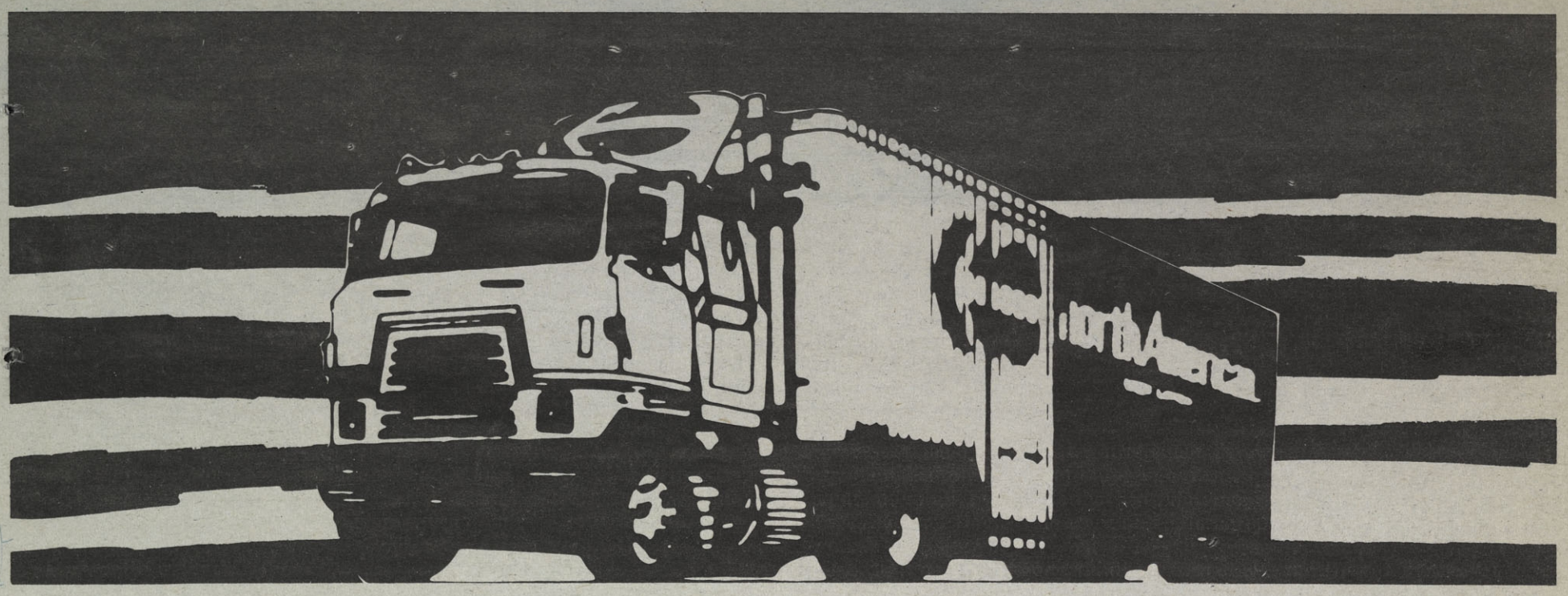

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New clergy associations' head 'collects' animals and people

by Elizabeth Eisenstadt

As a child on the Massachusetts rock farm her parents owned, Noreen Craley would head out to the fields where, she fancied, God would speak to her the way he spoke to Joan of Arc.

Eventually, the Maryland priest recalls, she would become bored and run away. But she still has strong ties to the countryside in which she was reared and says now that "it's very sacred ground for me."

The eldest of five children, Craley also grew close to the succession of foster children her parents took in. Her first vocation—teaching third-graders—seemed natural. "A lot of my concepts of community grew out of my upbringing," she says.

When Craley became a seminarian intern at St. Columba's, Washington, D.C., in 1976, it was the fastest growing church in the diocese and had a reputation for ministry to children, drama, liturgy and music. She spent six years at the parish, the first five working with then rector William Swing.

In 1979 Swing was elected bishop of California and Craley was chosen priest-in-charge of St. Columba's. Singled out from her colleagues at the multi-staff parish, Craley, then 31, also became the first woman priest in charge of a parish in the Diocese of Washington.

Chosen rector of Christ the King, Baltimore, Md., in 1982, Craley once again made the record books—as the first woman rector in the Diocese of Maryland. "She rose to the top," says the current senior warden, Richard Holmes, recalling the search process. "It was very obvious that she was the one for us."

In June of last year, Craley was elected president of the National Network of Episcopal Clergy Associations (NNECA). In NNECA Craley found "a place where I could serve as well as meet my own needs." In the

Noreen Craley

1980's the organization addressed such conundrums as the "dissolution canon," which sets up standards for terminating a priest's relationship with his or her parish (see *The Episcopalian*, February, 1990), the 1983 tax revision regarding clergy housing allowances and the pastoral care of clergy and their spouses.

"The philosophy of NNECA is to identify and work to resolve our needs without waiting for the proverbial daddy diocese to care for us," she says.

A story Holmes tells illustrates Craley's continued concern for nurturing the helpless. Taking a walk while on a retreat at Maryland's Claggett Conference Center, Craley heard a "meow" from a shed. Looking inside, she found an abandoned kitten. Now the cat, named Claggett, lives in comfort at the rectory—along with three golden retrievers, another cat and "zillions of plants."

"Noreen is a collector of animals and people," Holmes says. "She just encourages people to use the gifts they have received from God for ministry."

Craley may not be like Joan of Arc. But she did find out, from a friend along the way, that her name transliterated into Japanese means "meeting God in a field."

BRIEFLY NOTED

St. Luke's Church, Somers, N.Y., recently gave a certificate of "grateful appreciation" to **Karl Budnik**, 15, an acolyte, for saving the church from a "disastrous fire" last May when he removed a smoldering garment from the sacristy □ A celebration of the ministry of Mother **Anne Marie** of the Society of St. Margaret will be held March 4 in St. Paul's Cathedral, Boston, as she retires as mother superior of the order □ Captain **Philip Johanson** has been named chief secretary of the Church Army, the first layman to hold the office; he has been the society's evangelism director.

Adventures in Ministry (AIM) has appointed **George E. Romot**, an Orlando, Fla., psychologist, to be its full-time executive director; AIM lifts up the ministry of the laity □ Brother **Richard Thomas Biernacki**, founder and superior general of the Brotherhood of St. Gregory, was invested recently as honorary canon of the Cathedral of the Good Shepherd in San Pedro Sula, Honduras □ **John A. MacDonald**, a former South American Missionary Society missionary in Honduras and now associate rector of St. Andrew's Church, Longmeadow, Mass., has been appointed to the SAMS board.

Edward Nason West, retired canon sacrist of New York's Cathedral of St. John the Divine and sometimes called "the American Cranmer," died January 3 □ **J. F. Titus Oates**, 62, a former British Royal Navy chaplain and now rector of All Saints' Church, Boston, takes over in March as executive director of the Episcopal Synod of America, replacing Bishop **Donald A. Davies**, who becomes deputy to synod president Bishop **Clarence C. Pope, Jr.**

Arlynn Turnquist, a Lutheran minister, was instituted recently as vicar of St. John's Episcopal Church and Grace Lutheran Church, Snyder, Texas; bishops of both churches participated in the rite □ Episcopal World Mission has named **Sam B. Gilkey** deputy director for the Central United States □ **Gail Hartman**, a member of St. Christopher's Church, Hobbs, N.M., was named New Mexico's 1989 teacher of the year.

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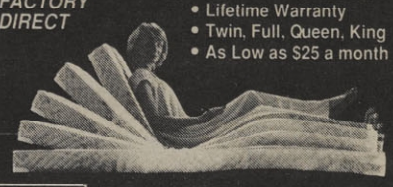

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Love themselves? The boys could, the girls couldn't

by Christine Dubois

"Michelle," I said sternly, "if I hear you put yourself down one more time, I'm going to make you stand in the corner."

Her blue eyes widened in surprise. It was obviously not the sort of thing she expected to be punished for in Sunday school. Making students stand in the corner may be an outdated form of discipline, but I was fed up with hearing this bright, talented girl continually downgrade herself. Her paintings were "ugly," her achievements were "nothing," her ideas—when she did venture to share them—were "stupid."

I used to think we women were making great strides, that traditional, sexist attitudes were disappearing and a new dawn of equality and justice was just around the corner—if not for us, then certainly for our daughters. But after four months of teaching Sunday school, I'm not sure.

Last spring my husband Steve and I took the intermediate children (4th, 5th and 6th grades) at a local Episcopal church. We had two classes: a boys' class and a girls' class. The differences were revealing.

One day we talked about Jesus' command to love God, our neighbors and ourselves. The girls had no trouble thinking of ways to show we love God and our neighbors. But when it came to loving themselves, they were stumped.

The boys had no such problems. Their answers were typical for their age—"I'd buy myself a Porsche"—but, unlike the girls, they were comfortable with the idea of doing good things for themselves.

After the oil spill in Valdez, Alaska, we drew masks expressing our feelings about this despoiling of God's creation and discussed what we could do about it. The boys filled the chalkboard with possibilities—everything from "Nuke Exxon" to "Write to Congress." The girls had a hard time thinking of anything that would help. They felt powerless, immobilized, unable to take action in the face of the enormity of the tragedy.

'Hadn't any of them absorbed the gospel message of justice and freedom? Where did they learn to act like this?'

The classes also differed in the way they responded to our authority. The girls obeyed either of us equally well. The boys would listen to Steve or our male helper but treated me as if I were invisible. It was a new, uncomfortable feeling. I'm used to being taken seriously, used to being respected. The men I work with may not think women in the workplace are a great idea, but they know better than to show it. These boys had learned early that women don't count but hadn't yet learned the social value of pretending that they do.

How, I asked myself, could these girls still be locked in attitudes of powerlessness and self-hatred? How could the boys have such entrenched sexist attitudes? Hadn't any of them absorbed the gospel message of justice and freedom? Where did they learn to act like this?

The answer, of course, is they learned it from us. We talk about justice, equal opportunities, the dignity of women and so forth. Then we go home and do 80 percent of the housework. We're caught in a changing society, and it's no wonder we give our children ambivalent messages.

My mother is mystified when my sister and I talk about our struggle with self-criticism and doubt. "We fought hard so you girls wouldn't have to suffer from those things like we did," she says.

Girls like Michelle will have even more opportunities than my sister and I did. But they'll struggle with the same demons. We can't assume that our children or their children or even great-grandchildren will see the society we dream of.

Thousands of years of oppression can't be erased overnight, but we can make progress. Our best hope for change lies not in what we do for our children, but in what we do for ourselves. The way we live will be the loudest message they hear.

Sherry Bowinkel

Emily Wilson, 6, Laura Hurson, 4, in their Sunday school class at St. Andrew's, Seattle

Christine Dubois has written a bimonthly column for *The Episcopalian* since 1986. This article is reprinted with permission from the December, 1989/January, 1990 issue of *Puget Sound Women's Digest.*

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Kay Collier-Slone

Agnes O'Rear with Charles Ellestad, rector of Church of the Ascension, Frankfort, Ky., across the street from the church.

Across the street from church, 96-year-old poet greets friends

by Kay Collier-Slone

"But I kept on trying."

That's what Agnes O'Rear does. Celebrating her 96th birthday March 1, she is the oldest member of Church of the Ascension, Frankfort, Ky.

Restricted to a wheelchair a few years ago, O'Rear asked the vestry for permission to build a ramp for the church—and did so. She continued to go regularly to her parish across the street from her house until a series of falls made that trip impossible.

That was when O'Rear's ministry of greeting began. Sitting in her wheelchair on the front stoop, she greets the members of Ascension every Sunday, and many of them cross Washington Street to give the vivacious lady a hug or handshake as regularly as they greet the priest after the service.

Last autumn the parish had additional cause for celebration of Agnes O'Rear's ministry. Her poem, "Little Things," was chosen to set the theme for the United Thank Offering's resource and devotional booklet for parish and diocesan coordinators, *Into the Second Century with Thanksgiving*. "Little Things" was originally published in *With Love*, the third of O'Rear's three published volumes of poetry. The UTO became interested in the poem after an official of the organization heard the poet read her works at a parish UTO luncheon.

Agnes O'Rear's infectious spirit constantly reaches out. "I've had a lot of fun all of my life," she says. "The older I get, the more fun I have!" Her spirit enlivens her poetry as well.

'The older I get, the more fun I have!'

—Agnes O'Rear

Lord,
Help me not to move so fast
That I leave you behind me,
Altho' I know if that should
come to pass
You still could find me—

I would not want to rush ahead
And not take time to pray—
So, God, please give me patience
And slow me down today.

—Agnes O'Rear

With Love is now in its third printing. "All my grandchildren and great-grand-children need copies," she says, although she declines to estimate the number of either group of descendants. Her earlier volumes of poetry are entitled *It Came to Me* and *From Where I Sit*.

Like many other poets, O'Rear often scribbles ideas and fragments of poems on any available piece of paper and then collects them for a volume. "My poems and thoughts often come at night," she says. "I keep a large piece of paper beside my bed so I won't forget although these days someone has to read my scribbles to me. I have my family and my nurse read my poems to me over and over again so I won't forget them. It's important to me."

Looking across the room she created as lovingly as her poems are structured, she can see her church. She says sadly, "I wish I could walk across the street." But the legacy of Agnes O'Rear lives at Church of the Ascension.

Kay Collier-Slone is editor of *The Church Advocate*, monthly publication of the Diocese of Lexington, from which this article is reprinted.

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The scandal of the bread and cup

by Kenneth L. Gibble

"They lick up the infant's blood."

That's what critics of Christianity in Roman times thought the eucharist was about. These rumors of cannibalism created a scandal and brought disrepute on the church.

And a scandal did indeed surround the eucharist, but it had its root in the meals Jesus ate *before* the last supper with his disciples—the meals where he sat down with tax collectors, terrorists and other sinners.

We have all but lost sight of the scandal of bread and cup. In nearly all North American churches, the eucharist is observed with order and reverence. I wonder if the civility of it all reflects our failure to grasp the truth that the shared bread and cup is a scandalous thing.

The eucharist is an inclusive meal. Many churches no longer practice closed communion. But have we gone far enough? When Jesus broke bread, he didn't ask those who ate with him to share his religious vision or become one of his followers or even be morally respectable. At the last supper, he ate with the very man who would betray him to his enemies.

Do we today give a message that certain people aren't welcome at the Lord's table? Those who don't believe, those who don't belong, those who haven't joined us, those not old enough? A communion in the spirit of Jesus' scandalous table fellowship will be open to all—including nonmembers and even non-believers.

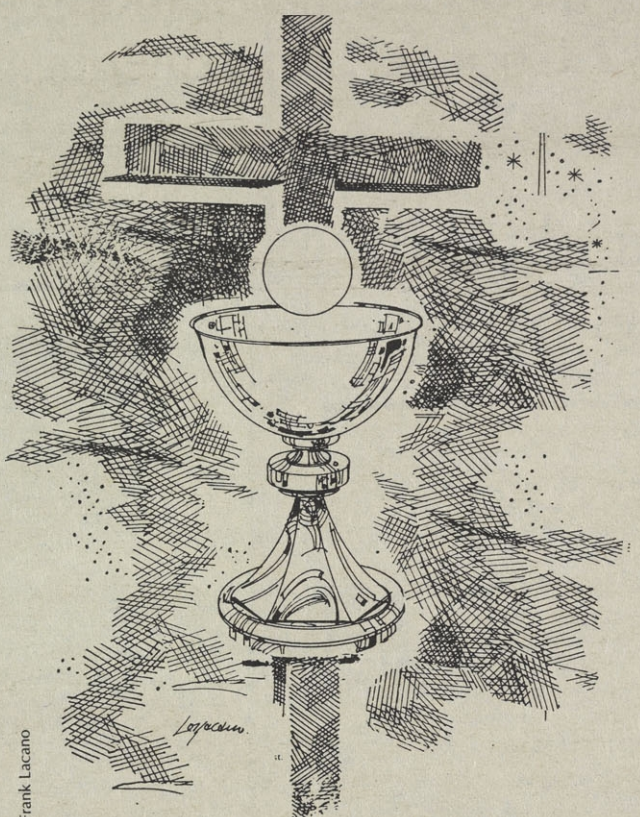
The Holy Communion is scandalous in another way as well. Recall that the Last Supper was a Passover meal. At Passover, Jews recall their enslavement in Egypt and the Lord who delivered them from bondage with a mighty hand. They remember what slavery meant: to be forced to work until one dropped from exhaustion, to feel the lash of the overseer, to watch one's children grow up with their spirits and bodies broken.

Jesus shared bread and wine with his disciples at the meal where such memories of enslavement were present. But also present were folk memories of the liberation from bondage God made possible.

Only later, when they knew Jesus was alive again, did the disciples grasp the meaning of that bread and cup: The one who was killed by the world's powers is alive. In the resurrected Christ, God shows that the injustice of the world's powerful ones is judged and overturned.

We often come to the Lord's table thinking of the bread and cup as a private transaction between ourselves and God. We do receive blessing, comfort and encouragement as we eat and drink. But if communion means no more than a personal spiritual lift, we have failed to receive what God has for us.

The communion is also God's witness that the living Christ still stands with and gives hope to those enslaved by unjust economic and political systems. When we take the bread of communion in our hands, we hold a symbol of all the basic food produced in our society. Our systems of food production do not distribute that food equally, but at the Lord's table we see that God's will is for the whole human family to have bread enough to eat.



Frank Lacano

Thus the Holy Communion is God's judgment on mountains of grain hoarded while people starve, on nations that use food aid as a political weapon, on every program and policy that takes land and food from the poor.

The bread and wine remind us that people have sown, reaped, refined, packaged, transported and sold what we hold in our hands. Some of these people are robbed of their dignity by the process that brought these elements to us. We must confess the scandal of starvation that exists side by side in our world with affluence and waste.

At the Lord's table we are called to reflect on our responsibility to the hungry ones. St. John Chrysostom urged the faithful first to feed the hungry and then decorate the table. The temple of the afflicted neighbor's body, he said, "is more holy than the altar of stone on which you celebrate the holy sacrifice. You are able to contemplate this altar everywhere, in the street and in the open squares."

Might churches not appropriately take a special collection for the world's hungry as part of their eucharistic celebrations? Might not each home have a collection cup on the kitchen or dining room table to serve as a reminder that while the people in this household have plenty to eat, many are starving? Daily contributions to the cup, which can then be taken to the next celebration of the eucharist, will be a faithful response to the living one who is present not only at the table containing salver and chalice, but at every place where bread is broken, wine is poured. He is the one who says to us: "When you feed the hungry, when you give drink to the thirsty, you do so to me."

Kenneth L. Gibble is a free-lance writer who lives in Arlington, Va.

Evelyn Underhill: Artist of the infinite life

by Dana Greene

The plaque on the front of the London home of Evelyn Underhill (1875-1941) calls her a Christian philosopher and teacher. She was also a theologian, mystic, ecumenist and spiritual guide to her generation.

But an examination of Underhill's prolific 40-year output reveals an artist at work, one whose subject was the human experience of the holy. She depicted the transformation of human consciousness and redefined what it means to be human.

As a young woman Underhill experienced the holy as beauty in the shrines and cathedrals of Italy and France. This led her to read the lives of the medieval mystics. There she encountered transformed human personality, powerful and convincing evidence of God in the world. In editing their texts and chronicling their lives, she demystified mysticism, defining it not as esoteric, occult knowledge, but as "a movement of the heart," an "organic life process which involves the perfect consummation of the love of God."

In her book, *Mysticism*, Underhill sought to convince "ordinary" people that they could learn from these "God-intoxicated souls," these "great pioneers of the race." She felt every human being shared with them a "latent capacity for God."

Evelyn Underhill

Much of the vitality of Underhill's work stems from her life as an "ordinary" person: Although she wrote or edited 39 books and 350 articles, Underhill was a modern, married woman, not one whose entire life was contained by scholarly work and religious activities. When she wrote of spirituality for common people, she wrote from experience.

After years of work uncovering the heritage of the mystics, in mid-life Underhill took up a new vocation, exploring the spiritual life through lectures, radio broadcasts, spiritual direction and leading retreats. She felt afraid and inadequate for this task.

"I see only too clearly," she wrote, "that the possible end of this road is complete, unconditional self-consecration, and for this I have not the nerve, the character or the depth. There has been some sort of mistake. My soul is too small for it, and yet it is at bottom the only thing I really want. It feels sometimes as if, whilst still a jumble of conflicting impulses and violent faults, I were being pushed from behind toward an edge I dare not jump over."

Underhill's spirituality was squarely planted in this world. The spiritual life is a life of love, she wrote, and the one who lives it is neither "a special creation" nor "a spiritual freak, . . .but one whose great aspiration is to have real life, to be filled up by God."

Such a person is "won over" by the object of love and does not "stand aside wrapped in delightful prayers and feeling pure and agreeable to God, . . .but goes right down into the mess and there, right in the mess, is able to radiate God because one possesses God."

If the prediction of Karl Rahner is correct, that "the devout Christian of the future will either be a mystic . . .or will cease to exist," we can be grateful to Evelyn Underhill. Having mapped the road we have traveled thus far, she can prepare us for our future as well. Her work is a beacon lighting the way before us.

Dana Greene is professor of history at St. Mary's College of Maryland, editor of *Evelyn Underhill: Modern Guide to the Ancient Quest for the Holy* and author of a forthcoming biography, *Evelyn Underhill: Artist of the Infinite Life.*

Cathedral to host Underhill retreat

Washington Cathedral will host a retreat and series of lectures on the work of Evelyn Underhill, March 6-10. Dana Greene will speak on Underhill's life and times; A M. Allchin of Oxford University will speak on "Underhill and Anglican Spirituality." Allchin will also lead the retreat.

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Evangelism: How to do it, how to stifle it

by Louie Crew

Millions will never know God's love if we Episcopalians do not incarnate it. Too readily we abandon some of our most effective ways to evangelize.

We have, for example, dismantled scores of college ministries over the last two decades, deeming them "not cost-effective"—accountability inspired by Big Business.

God reckons differently. I can name over 30 acquaintances, now Episcopalians, who first learned about our church while in college. Episcopalians provided the first evidence for some of them that Christians can respect the mind.

For others, Episcopalians provided the first evidence that Christians can love non-judgmentally: "Father Gribbin came right into her house like he was perfectly comfortable there!" The young atheist referred to Emmet Gribbin, chaplain at Alabama in the 1960's. The student's friend had had a baby out of wedlock, and the student was pleasantly shocked to discover that a religious person could respond without scorn.

Gribbin made sure the mother and the baby received what they needed, materially as well as spiritually. The baby is now grown, and its mother and stepfather are now Episcopalians, as is the lawyer who was the atheist student at that time. Through love and simple kindness Gribbin spoke far more cogently than most of their childhood pastors.

Just as true, unlove and unkindness stifle evangelism.

Racism now inhibits growth in most parts of the Episcopal Church. Recently I taught at a small black school in my native south where I had taught 18 years earlier. On the earlier occasion most of my colleagues attended the various churches of their youth. Last year many stayed at home except on Easter and Christmas. Many told me they are anxious not to throw the baby out with the bath water but are unhappy with traditions that leave little room for their intellect. Ripe for becoming Episcopalians? Yes, but. . . .

That town has two Episcopal churches about 300 yards apart. The white parish operates a youth camp with funds it received from a black family, but it removed a deacon who suggested he might occasionally invite youth from the black parish to join the white youth for church functions. 1969? No, 1989.

Classism also inhibits Episcopal evangelism. The southern black parish to which I belonged has the highest percentage of Ph.D.'s I have ever encountered in any congregation. Yet few people without Ph.D.'s feel comfortable worshiping there.

If they knew how much God loves, the parishioners would jump to share God's love with everyone. Even their vicar, my dear friend, long ago quit bringing in guests, not wanting to subject them to subtle forms of rejection in that congregation. These same rejectors were kind to me personally, at risk to themselves, and I love them dearly. They are not evil, only myopic. With better vision, the Episcopal Church could double its membership in five years.

Sexism also inhibits evangelism in the Episcopal Church. For several years I lived in a diocese that still refuses to recognize the priesthood of women. A retired woman priest was frequently a house guest, and on one occasion we held a house mass, inviting anyone and everyone to come. The huge crowd spilled into the front and back yards

From *Games Christians Play*. By permission of Harper & Row

on a hot summer afternoon. Most of the women at the local Roman Catholic convent came, as did women leaders in the local Lutheran, Methodist and Presbyterian congregations.

When the bishop wrote a letter asking my house guest not to celebrate, the local newspaper took the Good News of God's unconditional welcome all over the county. While one member of my parish refused to share the Peace with me after that time, at least two other persons date their first interest in the Episcopal Church from that occasion. One was only 10 or 11 then; last week she wrote to me from college that she has become an Episcopalian and may become a priest.

Homophobia inhibits our evangelism. Millions of lesbians and gays have fled churches, in other denominations even more than in our own. Some of them stick around church, not fully convinced they belong. Others have understood clearly that God loves us all unconditionally, not on our own merits, but on Christ's.

Clericalism also inhibits evangelism in the Episcopal Church. As Bishop William Frey has poignantly warned, we're in danger of becoming a club of clerics with fewer and fewer members. While individual priests sometimes encourage us to place them in charge of everything, more often we lay people put priests in charge against their will. "We pay you; now you do all God's work," we seem to say.

We can't evangelize that way. Professional ministry is important, but it is no more important than "to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord." That's everyone's vocation.

The remedy for excessive clericalism is not anti-clericalism, but a strong vision of lay ministry. Even the most dedicated professionals cannot do lay ministry. Even the most charming of priests lack ubiquity. They can never see and influence all the people we lay persons touch.

Simple neglect stifles our evangelism. Few people bring any non-Christians to church with them. Do they fear non-Christians will misunderstand their motives? Are they afraid to seem pushy?

I bring a steady steam of visitors, especially house guests, and even those who are atheist and agnostic seem to understand that I am not trying to convert them when I take them to church with me. I never pressure them to pretend they're anything they are not. I respect their decisions and they respect mine. Many seem to enjoy my sharing what they know to be an integral part of my life. Taking them to church is part of my hospitality.

The Holy Spirit, the real evangelist, has made good use of these visitations. At least four non-Christians who first traipsed off to church as my guests over the last two decades are now priests in our church.

Hundreds of gay people won't come to church if I ask them to join me, but many will begin to come if heterosexuals will start inviting them.

If every person in our pews invited just one person every three months, God's kingdom would grow phenomenally, especially if we invited those whom others have made to feel unwelcome.

While the Anglican style is not for everyone, God's love is, and many will not know God's love if we Episcopalians fail to incarnate it.

Louie Crew, a founder of Integrity in 1974, is a professor at Rutgers University and a parishioner of Grace Church, Newark, N.J.

'Chastity is a worthy and realistic standard'

by Julia Duin

I am single, Episcopalian and, by the grace of God, chaste.

My decision to remain chaste came at the age of 16 when I gave my life to Christ. I knew sexual purity came with the Christian "package." But I've heard little on this topic from any pulpit. Sexual virtue is assumed, not taught.

There is a myth today that one must have sex to be normal. Jesus was celibate and the most balanced human being the earth will ever see. Chastity is a worthy and realistic standard.

The only book I've found with helpful advice on chastity is John Michael Talbot's *The Fire of God*. A lay Franciscan monk, Talbot has spent long hours in worship which he feels helps him deal with sexual desires and lust.

Talbot says praise, a healthy asceticism (fasting, self-denial and a simple life style), praying in tongues and allowing himself to weep are helpful. I would add dance in private worship: It loosens tensions and opens the door to more worship. Any expression of love for God will help a single Christian handle the demands of chastity.

'When did you last hear someone speak up during prayer time and ask for help in battling lust?'

I suspect some churches have as many single people as children. Yet churches support child care long before they take seriously the needs of singles. And I don't mean providing an endless round of pizza parties and singles' conferences. Most singles need to come to terms with their sexual desires. Everyone has them, but no one discusses them—when did you last hear someone speak up during prayer time to ask for help in battling lust?

Singles also need to come to terms with the possibility that they may never marry—a thought that chills the hearts of many and leads them into the free sex market. God does not always throw in a godly husband when a young woman accepts Christ. We need lots of support and prayer, especially during our 30's when most of us expect to marry.

When I try to ignore my sexuality, the Lord reminds me that he wants to hear about my most personal needs. So I tell him. This has increased the intimacy between us. Only the Lord can fully satisfy my need for intimacy. As I allow him to do so, sexual desires and loneliness don't disappear, but they do become manageable.

Julia Duin is a member of Church of the Redeemer, Houston, Texas, a reporter for *The Houston Chronicle* and author of *Purity Makes the Heart Grow Stronger*. This article is condensed with permission from the March, 1989, issue of *Acts 29*.

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feasts for feast days

by Virginia Richardson

William Augustus Muhlenberg
April 8

William Muhlenberg was born in Philadelphia in 1796. His father, a prosperous wine merchant, died when William, the oldest child, was 11. His mother reared her three children in the midst of her family, a large, well-established Philadelphia clan.

Muhlenberg studied for the ministry under Bishop William White. After ordination to the priesthood in 1820, he became rector of St. James' Church, Lancaster, Pa., where his interest in education led to his founding the first Sunday school in the area and to urging the Pennsylvania legislature to create a public school district for the city, only the second in the state.

Muhlenberg was also interested in church music. An accomplished musician who believed singing was important to the human spirit, he pressed for revision of the church's hymnal, which at that point consisted of the psalter and 57 hymns. When General Convention named a hymnal commission, it included Muhlenberg, who became one of its most active members.

In 1828 Muhlenberg founded the Flushing Institute, a boarding school for boys in Flushing, N.Y. Besides academic subjects, the curriculum included sports and religion. Garden plots were available to those who wanted them. Muhlenberg was concerned not so much with learning as with education, building men with spiritual strength and giving them a useful, practical background.

After 18 years as an educator, Muhlenberg became rector of a new parish in New York City, the Church of the Holy Communion. Although he had spent most of his life among privileged people, he was nevertheless well aware of the complex urban problems he would face. New York City had surpassed Philadelphia in population and teemed with European immigrants.

Muhlenberg believed that a pastor's work was to make the parish a holy community centered on a weekly eucharist. To further that concept he abolished the system of pew rents and established, among many other projects, a school, an unemployment society, an infirmary and a Fresh Air Fund to send poor children to the country for the summer. Many people, however, considered these ventures "an affront to respectable American religion."

One priest—or even two or three—could not manage so many programs. Muhlenberg needed a staff. In Lancaster he had realized the great potential that lay in the women in the parish, and he contemplated a sisterhood of women whose lives would be devoted to church work. In 1845 he received the vows of Anne Ayres. When the second woman made her vows, the Sisterhood of the Holy Communion was formed. The sisters ran a girls' school, did parochial work and nursed in the infirmary, which by 1859 had evolved into St. Luke's Hospital, a model for its time which accepted patients from all creeds and classes.

Muhlenberg's life and inherited wealth were given to the relief of the poor and downtrodden. He dreamed of a colony of "social reconstruction" with religious, educational and welfare institutions for Christian immigrants from New York's tenements. Generous lay friends purchased a tract on Long Island for the project, christened St. Johnland, in 1866. Not everything Muhlenberg envisioned was achieved, but St. Johnland—which is now part of the social outreach of the Diocese of Long Island—did have a home for convalescent children and an old men's home.

William Augustus Muhlenberg died in 1877. A man of great personal charm and ability, he was truly an American "man for all seasons." He showed the church a new kind of school, a new kind of parish, a new kind of vocation for women and a new kind of hospital. He recognized urban problems and found practical ways to alleviate them; he pleaded for Christian unity long before the ecumenical movement; he practiced a broader use of *The Book of Common Prayer* and began a movement to reform the liturgy.

Remember this remarkable man with a spring menu adapted from old recipes from Pennsylvania and New York—roast stuffed lamb, green beans with celery, escalloped potatoes and tomatoes and New York-style cheesecake. **(Serves 6 - 8.)**

Roast Stuffed Lamb with Currant Gravy

Salt
Pepper
3 - 5 lb. lamb roast, leg or shoulder deboned, with pocket cut into meat
¼ cup melted butter or margarine
1 onion, minced
2 tbs. chopped parsley
½ tsp. dried thyme
½ tsp. dried marjoram
Pinch sage
¼ tsp. grated lemon zest
2 tsp. capers
1 tbs. anchovy paste (optional)
1 cup fresh bread crumbs
1 cup coarsely chopped onion

Preheat oven to 450°. Combine salt and pepper and rub into all parts of meat. In a mixing bowl, blend together melted butter, minced onion, parsley, thyme, marjoram, sage, lemon zest, capers, anchovy paste. Add bread crumbs and mix until stuffing has an even, crumbly texture. Stuff pocket of roast with bread mixture and tie meat in 2 or more places to secure stuffing. Roast 10 - 15 minutes to seal surface. Lower heat to 325°. Surround meat with 1 cup chopped onions. Cook about 2 hours or until internal temperature registers 145° - 150° for medium lamb, 155° - 160° for well done.

Currant Gravy

Lamb bone
1 onion
1 clove garlic
¼ tsp. dried basil
3 cups water
¼ cup flour
Dash lemon juice
½ tsp. salt
¼ tsp. pepper
¼ cup currant jelly

Combine lamb bone, onion, garlic, basil and water in a 2-quart saucepan; simmer while lamb roasts or prepare the day before. Strain broth, reserving 2 cups. Add flour to roasting pan; stir until brown. Slowly whisk in 2 cups of broth, stirring until gravy is thick. Add lemon juice, salt and pepper. Stir in currant jelly, whisking until gravy is smooth and hot.

(Space prohibits printing all recipes mentioned. For the others, send a stamped, self-addressed envelope to Feasts, Episcopalian, 1201 Chestnut St., Philadelphia, Pa. 19107.)

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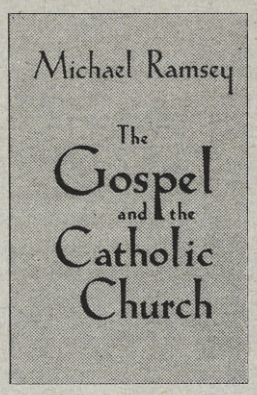

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REFLECTIONS

Accountability and termination

by Edward R. Sims

An article in a recent *New York Times* speaks of an "epidemic" of pastoral dismissal in the Southern Baptist Church. It affords grim confirmation that the rapid increase of involuntary terminations in our own church is not an isolated development. Doubtless this is a complex phenomenon, closely related to the changing role of religion in a pluralistic culture and the uncertainties and bewilderments that accompany such change. Given that complexity, I believe some causal elements can be discerned in our own Episcopal situation.

Two broad changes have taken place in the ordained ministry of the Episcopal Church since World War II. The first is a simple matter of supply and demand. The number of our clergy has grown while our membership and our pastoral positions have not kept pace. An ample pool of available clergy reduces the toleration of incompetence, real or perceived. And the church has no formal, systemic means of intercepting a mistaken perception nor of dealing promptly and creatively with a melancholy reality.

The second broad change is the substantial increase in clergy compensation and in the proportion of parish budgets required by clergy support. The earlier levels of compensation involved a tacit trade-off between low pay and low accountability. Rising compensation has been accompanied by an unspoken rise in expectations, and the way has not been found—in most places not even been explored—to incorporate accountability into the pastoral relationship. Disappointed expectations find their way into involuntary termination.

Accountability is not a new idea. In the early 1970's, the Episcopal Church Foundation conducted a study called Resources for Clergy Development. It had three components: stewardship, compensation and accountability. This otherwise productive study fell short in the third phase. Nothing of lasting consequence emerged to help clergy or vestries deal with the thorny task of holding themselves or one another accountable for the effectiveness of their leadership. Leadership, especially ordained leadership, is much more a role, like parenthood, than a job, like sales. A role, unlike a job, is difficult to quantify, to measure, to evaluate.

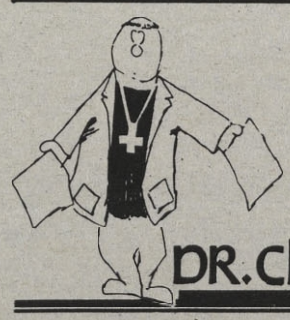
Episcopal polity focuses priestly accountability in the office of the bishop. But the bishop as a person frequently plays a passive role in placement and an absent role in supervision. Such history does not nurture a relationship from which the bishop can readily bring authority and trust to a situation of polarized conflict.

Our deployment system has undergone an authentic and timely revolution in the past two decades and is currently undergoing a study of its effectiveness. Designed to improve the rate of successful placements, it operates with handicaps of its own. A coherent deployment policy is difficult in an institution with fragmented deployment authority. A national search and placement system, moreover, tends to undermine confidence in diocesan programs of professional development and reward.

In the meantime, we pay a high price in waste, pain and dislocation for our failure to develop and test a workable system of accountability. The need for action is urgent.

I cannot close my column for the final issue of *The Episcopalian* without a word of appreciation for the opportunity to appear on these pages. It has been a labor of love. For the staff of *Episcopal Life*, our successor, I borrow the words of the psalmist and wish you good luck in the name of the Lord!

Edward R. Sims is a retired priest living in Rockport, Mass. He has written a bimonthly column for *The Episcopalian* since 1987.



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Some of your readers

Dear readers:

Your reactions to Dr. Church are as diverse as are church people generally. When confronted with something new and prickly, we tend to ride off in all directions.

Dr. Church has enjoyed your comments when they've been favorable and been saddened (sometimes chastened) when they haven't been.

Continued on next page

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Dr. Church

Continued from previous page

When you have taken seriously comments he intended as ironical or funny or just plain spoof, he has been distressed. Dr. Church wanted to raise chuckles, not hackles!

A political cartoonist uses caricature, exaggeration, whimsy to get his point across, amusing some while outraging others. Dr. Church thinks of himself as a verbal cartoonist. If he sometimes offended, it was not with malice, but to nudge you to think new thoughts. Or to laugh. The motto of Jeff Danziger, cartoonist for *The Christian Science Monitor*, is: "The world is too serious not to be laughed at." Change "world" to "church" and you have Dr. Church's platform.

Dr. Church thanks all who sent him questions, including some daunting ones. He regrets he was not able to answer them all—and that not all the answers he did write found their way into print.

Some of you have accused Dr. Church of hiding behind his anonymity—as if he were ashamed of his own words. He chose anonymity, thinking it would be fun to keep people guessing. But now that he, along with this fine journal, is about to fade into oblivion, he has authorized me, his alter ego, to make known our identity.

Keep smiling!

The Rt. Rev. David R. Cochran,
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FINE LINES

Good things still to come

by Richard H. Schmidt
Managing Editor

The only other newspaper closing I remember was in 1986. I read the *St. Louis Globe-Democrat* with my coffee and cereal each morning. Its columnists and comics had become my friends. I even enjoyed getting mad at its editorials. When the *Globe* folded, I grieved.

But something unexpected happened: The *St. Louis Post-Dispatch*, which replaced the *Globe* on my breakfast table, became a better paper than either it or the *Globe* had been before. The *Post* started carrying some of my favorite features from the *Globe*, expanded its commentary section and added a new page of world news and background.

My grief at the closing of *The Episcopalian* is deeper than at the closing of the *Globe*. More is at stake for me than my breakfast reading. I shall miss the people I have grown to love here: *The Episcopalian*'s editorial staff who routinely corrected my mistakes and tolerated my idiosyncrasies, our diocesan editors for their friendship and support, Executive Council and the Episcopal Church Center staff, and the people and parishes of Pennsylvania.

But could something exciting await us around the corner?

Jerry Hames, newly appointed editor of *Episcopal Life*, the newspaper which will replace *The Episcopalian* in your mailbox, is splendidly qualified. Under his leadership *The Canadian Churchman* became one of the great religious journals in North America. I always admired his work and aspired to attain his standards. When I learned of his appointment, I said, "You could not have made a better choice."

Presiding Bishop Browning and Executive Council are committed to good communication. In the 1988 Mission Imperatives they called communication "the lifeblood of committed mission." They saw communication as "a broad avenue with many lanes running both ways, enabling the Church Center, the dioceses and the congregations to share their ideas and experiences in a mutually responsive ministry in the world." This is not the description of a house organ. Some observers have voiced concern about publishing the church's national newspaper from the Episcopal Church Center in New York City, fearing that editorial independence will be lost and the paper will be little more than a bulletin board for church officials. Maybe so, but only if the Presiding Bishop and Jerry Hames want it that way, which they say they don't. Seeing no evidence to the contrary, I believe them.

The church has neglected communications in recent years. Other concerns, all valid, consumed the church's resources and energy. While the resulting programs were noble, too few people heard about them. Not knowing about them, too few people responded to the church's ministries and benefitted from them. I commend the Presiding Bishop and Executive Council for moving to fill this gap.

Large chunks of money will be needed—and for a long time. If *Episcopal Life* is to be read in every household of the Episcopal Church, the dioceses must be offered a plan they cannot afford to refuse. Advertising alone will not carry this load. In all denominations, outstanding church communication—when it has existed—has always been subsidized from the general church budget. We may expect to hear complaints about how much *Episcopal Life* is costing the church. Let us ask at the same time what the cost would be—and was in the 1970's and 1980's—when the church failed to make such a commitment.

A new day is upon us. I shall be watching, cheering and praying from a distance. Let us celebrate the past and then turn, without looking back, to the future, that a new generation may bring to fruition the good work God began in us.

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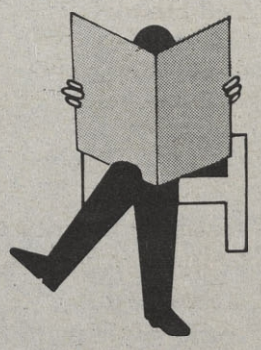

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OUR VIEWS

Thank you all; it's 30 and goodnight

The Episcopalian started with the April, 1960, issue. Since this is our final issue, we are rounding out exactly 30 years of publication.

Our job has been to let Episcopalians know what's going on in their church and the wider world of Christianity as well as to open doors to deeper faith and understanding. This is a most human undertaking so it has not been without flaws. But we have given it our best effort.

We have been with the church, for the church and officially sponsored by the church. But as the original General Convention resolution said, we're "independently edited" and always have been. We believe that independence has helped us do our job.

From the start we have been supported by people in various groups: readers—individual subscribers and those in parish and diocesan plans—free-lance writers, artists and photographers who flooded us with talent, advertisers whose revenue kept us afloat until the expenses of publishing rose too high, and finally a staff with special dimensions of ability, enterprise and good will.

Just as Henry McCorkle, the first editor, thanked helpful hands in April, 1960, so we say thank you, *gracias*, to all the above for all you have done and been.

•

In our first issue, we pointed out that the Episcopal Church included such diverse persons as Linda Lee Mead, Miss America of 1960; Yasofi Ito, a Japanese convert from Buddhism ministering as a priest in Brazil; and Nathan Pusey, the president of Harvard University. If anything, the church reflects an even more marvelous diversity now than then.

When we started, the Episcopal Church numbered 3.4 million members. Now we're almost a million fewer (it wasn't all our fault—honest). The Anglican Communion had 40 million members in 1960; now the figure is about 70 million (we can't take a lot of credit for that, either). Everything changes except the God to whom we all pray.

Now the church's main vehicle of communication is changing, too. We give way to *Episcopal Life* which will appear in your homes next month.

While we may regret our demise, it is important that our successor succeed—the well-being of our part of the Body of Christ depends on good communications.

So we wish *Episcopal Life* and its editor-in-chief, Jerry Hames, all the best. We hope their first 30 years of service to the church will be as gratifying and as much fun as ours have been.

It's 30 AND GOODNIGHT here, in the old newspaper lingo—no pun on our age intended. To our readers we say: Hang in, go in peace, love and serve the Lord.

YOUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

Marxism is no ideal; it's an evil system

I was shocked and disappointed with Richard Schmidt's column on the changes taking place in eastern Europe (January). Surely he cannot be serious when he suggests that ". . .part of me wishes the other side had won." His assertion that Marxism represents idealism and that capitalism merely appeals to greed is all too common among a certain class of American intellectuals.

Marxism does not pose some unattainable ideal; it has produced some of the most drab and oppressive societies the world has ever known.

Every Marxist regime when it has come into power has produced a massive flood of refugees who abandon all they have to escape its tyranny.

Marxist regimes stifle the human spirit and smother the soul. More often than not, they are overtly hostile to traditional religion. You call this idealism?

Like all instruments in the hands of a fallen humanity, the free-market can be perverted and misused. Many corporations behave in morally inexcusable ways. But the perversions of capitalism are deformations of the good. Communism is evil, root and branch.

James B. Robinson
Cedar Falls, IA

Column showed courage

We wish to commend Richard Schmidt for the courage and insight of his excellent column, "If Cold War ends. . . ."

We cite his courage. Although most of our large relationship identify themselves as Christians, we would be most reluctant to announce to them that "capitalism appeals without apology to our pride, envy, anger, sloth, avarice, gluttony and lust." Our college-educated family would bridle at the suggestion of capitalistic weakness or shortcoming.

O. B. Moor, Jr.
Elizabethann W. Moor
Clemson, SC

America helped achieve Eastern Europe liberation

In the editorial, "Cold War: 'Winner,' heal thyself" (January), you tell us to put the dawning of freedom in eastern Europe in proper perspective—this is not the time to gloat. How well I agree; but I haven't seen U.S. leadership express anything but cautious optimism. Self-congratulation, smugness and triumphalism have not characterized American reaction as suggested in the editorial.

In order to maintain our liberty and opportunity, a price was paid both monetarily and personally. Had America not made these sacrifices, would the same dissolution of the communist apparatus have occurred in the Eastern Bloc?

If and when the resources to contain communism are no longer required, they can be diverted to help solve our many problems. In any case, America must continue to place foremost emphasis on her most important issue—securing her liberty.

Allan L. Novak
Eagle Pass, TX

Win people for Jesus, not an institution

In this Decade of Evangelism, let us be careful not to change the meaning of the word "evangelism." According to Webster, the word means "the winning or revival of personal commitment to Christ."

In the cartoon, "Welcome to the Nineties" (January), it appears the artist confuses recruiting members for the institution and serving humanity with introducing people to Jesus.

To urge evangelism in our churches, we need more action articles like Harry Toland's "Evangelism takes many forms."

Les J. Kizer
Hyde Park, NY

Ruling on Swanson is 'an affront to justice'

I have followed the dispute between the Church of the Ascension, Jersey City, and the Bishop of Newark since its beginning. I have known George Swanson, the rector of that parish, for 35 years. That George Swanson has been found "guilty as charged of conduct unbecoming a member of the clergy" and that he is inhibited by Bishop Spong from performing priestly duties is an affront to justice and a condemnation of our ecclesiastical court system, [which is] no court system at all.

The way the canons are currently written, the diocesan bishop is the chief executive and the chief judge of a diocese. Since the diocesan bishop is a party in most ecclesiastical court actions, it is an incredible conflict of interest to have him involved in the ecclesiastical legal system. There can be no justice in this setting.

The Rev. John C. Lathrop
South Pasadena, CA

Cab-driving priest thanks caring people

There have been so many responses to my article, "Down but not out" (November, 1989), I cannot respond to all of them personally, but I wish to express my appreciation for their thoughtfulness.

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Happy to be free: a report from Panama

by Edward O. Waldron

The U.S. invasion of Panama has sparked an international debate which is largely external to Panama; internally there are few regrets. The oppression has ended. The kidnappings, tortures and silent executions are over. The arrogance of the police, corruption of the government, lack of a free press, fear to speak out, dreadful informing, extortion and bribes—all that is finished. The invasion has freed us from the tyranny of a mad, vicious dictator. For which virtually all Panamanians say, *"Gracias a Dios!"*

The bombardment began at 1 a.m. Wednesday, December 20: thunderous boomers that pressurize your ears and chest, the whoosh of the rockets, the crunch of the mortars, the rat-a-tat-tat of the machine guns, and a low, rumbling *brrronk* of some new weapon like the lowest and loudest note on a great pipe organ. The sky was lit with flashes and fires, especially across the bay from Colon at Coco Solo where the government forces had a big headquarters. Streams of helicopter gun-ships choppered overhead while tanks and "armadillos" lumbered through the streets. All opposition was quickly and devastatingly crushed in Colon. Then the city was sealed off. Nobody was permitted in or out.

But the U.S. troops did not begin street patrols until Saturday, three days later. Meanwhile, "Dignity Battalions" and waves of looters ran wild. The "Digs" (disillusioned young men acting out a cruel unreality imposed on them by General Manuel Noriega) fired indiscriminately from balconies and trees. Javier, whose baby I baptized two months ago, was shot in the back and killed. Mr. Clark, our venerable master of ceremonies, was shot in the leg. The morgue was overflowing; an ice-cream truck was brought up to hold the extra bodies. Eighty-nine people were killed in Colon, all of them Panamanians, most of them civilians. Every store in Colon was ransacked. Some were set afire. But no troops appeared in the streets for three days. Only the helicopters, hovering by the high-rises, blasting into the balconies. Anarchy is unnerving.

Tranquillity came to Colon immediately when the U.S. troops started patrolling the streets on Saturday. They are expert pacifiers—polite and fair, generous and skilled, bilingual, wise to the wiles of the hustlers, competent to control, winsome. They share snacks with kids. The have set up medical clinics across the town. They have given tons of food to the churches to distribute. They are helping us set up our new government and training new police to take over when they leave.

But we don't know how to be free. We are a politically retarded people. Panamanians have been peculiarly susceptible to domination for centuries. We have everything to learn about democracy. I know it will offend all my liberal/activist friends, but I'm glad the Americans came. They spared us years of suffering and increasing deprivation. I grieve for those who had to die (at last count, about 400, 90 percent of whom were Panamanians). But they will have died for nothing if Panama is allowed to slip back into some form of domination, either old or new. Will the U.S. follow up its economic aid with political aid? With "nation-building"? Will you teach us—with no strings attached—how to treasure and exercise the freedom you have won for us?

Edward O. Waldron is rector of Christ Church, Colon, Panama.

Pontius' Puddle

Among them, from the divorced clergy wife who offered reassurance of hope as she shared the pain and loss from the other side of the shattered dream, thank you for those tender words.

From the recently divorced priest who wrote, "You, dear brother, ministered more to me from the front seat of a cab than my bishop from his seat of pastoral power," and from the bishop in the midwest who wrote in thanks for reminding him that ". . .human pain does not come in prepackaged categories with easy to follow directions," thank you both.

Finally, to all those priests and bishops who wrote long letters and short notes offering prayer, support and even a job, you have reawakened my faith in the special bond of our calling. I thank you all.

The author of
"Down but not out"

Thanks from Oregon

Just wanted to say thank you so very, very much for the wonderfully gracious way you have worked with me.

I am also particularly grateful for the understanding of the staff—and particularly for their understanding of the mail problems we have out here in the "boondocks" and of their graciousness in the face of problems I have caused them. My thanks especially to Renee Stokes.

You all have been a great team. You will be missed!

The Rev. Letitia Croom
Editor, The Oregon Trail
Nyssa, OR

She was first woman Hispanic priest

You mentioned the "firsts" (December) but forgot to mention I was the first Hispanic woman ordained priest in the Anglican Communion.

I was ordained priest on June 25, 1979, in the Diocese of California.

The Rev. Nina Olmedo Jacquenod
Firebaugh, CA

'I want it all' is really sin

Everyone is entitled to hope. Such activity is neither right/wrong nor true/false in itself. My concern arises when Canon Carlson Gerdau (December) expresses 'hope(s)' I think are not grounded solidly, as I assume he will be working to bring them to fruition.

We need concern ourselves with the foundations, not the end-products, of urban blight/crumbling cities. These conditions will continue/worsen unless the church produces preachers, confessors and spiritual directors who are willing to address the rampant "my-me-mine, I-want-it-all" stance currently pervading both church and society and call it "sin."

Maria S. Becker
Chicago, IL

Dr. Church off base

The advice of Dr. Church (December) is destructive. Many clergy will stretch themselves and sacrifice a great deal of their time and energy to provide services in accord with the church calendar and *The Book of Common Prayer*. If Dr. Church were truly a shepherd of souls, he would recognize this.

The Rev. Charles E. Jenkins
Baton Rouge, LA

Usury and slavery: some of our 'roots'?

by E. Frank Henriques

Several adjectives and nouns recur in the pronouncements of the Episcopal Synod of America. The adjectives are true, biblical, historic, catholic, Anglican; the nouns, foundation, heritage, tradition, faith, roots. The synod's charge: Today's wild-eyed liberal Episcopalians are subverting the true-biblical-historic-catholic-Anglican faith.

I ask the synod to take a look at Christian history. Was our church being untrue to the faith on the following occasions?

- The church taught *universally* for 13 centuries that taking interest on money—usury—was immoral. Luther, Zwingli and our own 16th-century Anglican divines taught the same thing. And why not? The sinfulness of usury is repeatedly declared in the Bible. Was the church unfaithful to her biblical and historical heritage when she finally declared otherwise?
- Did the church capitulate to "secular humanism" when it finally agreed with many governments that slavery was evil? Human slavery is condoned in the Bible. Did this volte-face render the church untrue to its biblical heritage?
- Did the Anglican Communion reject its orthodox catholic heritage when the 1930 Lambeth Conference declared that contraceptive birth control was not contrary to the law of God? Note that the Roman Catholic Church still officially condemns contraceptive birth control.

Now, the most important point of all: the development of doctrine. The Holy Spirit *continues* to reveal God's truth to us with ever greater clarity and insight. Surely the synod does not believe God's revelation ended with the death of John the Divine around 100 A.D. Surely its members acknowledge that today we have greater insight into the meaning of Genesis than did the monkish scribes of the ninth century.

John Henry Newman wrote an entire book on this subject 150 years ago. He demonstrated how the church over time has come to see its doctrines and dogmas in clearer and clearer light.

Remember that the canon of scripture is a development of doctrine. The Bible is not self-authenticating; it does not tell us what its sacred contents are. The full faith about the Person of Christ is a development of doctrine which emerged only gradually over many centuries.

The doctrines of the Trinity and the threefold ordained ministry were developments of the early centuries. Can not the ordination of women also be such a legitimate development of doctrine?

Shakespeare had the idea. Says Hamlet: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." And theology. Today's heresy is tomorrow's orthodoxy.

E. Frank Henriques of Grass Valley, Calif., is a semi-retired priest and author.

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Frank Masereel

God, me and the test

by John-Michael Olexy

I sat on a bench in the patio of Health Center Number One in San Francisco's Castro district. Two weeks earlier I was tested to determine if I had been exposed to the AIDS virus; I would soon hear the results. I was scared. As a gay man living in San Francisco, I was in a high risk group.

I walked slowly into the building as my appointment time approached. I felt like a condemned man walking into a gas chamber.

I was to hear the test results from a trained counselor who would stay with me as long as I needed. The counselor sipped coffee from a paper cup as I sat down. I blurted out my number, and he slowly looked down the list. I turned away as if I were getting a flu shot and couldn't look at the needle.

"Negative. You're negative," he said. I looked up. He was smiling. I'm certain my exhaled breath could be heard in Oakland.

I was overwhelmed. I had beaten the odds. But why?

I drove up to the cathedral on Nob Hill. I needed to sit and meditate on what all of this meant. Grace Cathedral is huge and beautiful, but it is not a museum. The staff hurried about. Tour groups strolled through the building, eyes searching the stained glass windows. Children scurried amid the pews. A verger worked in one of the chapels. All the activity helped my thoughts.

Why me? So many of my friends and co-workers had already died, so many were ill, so many more were HIV positive. Recently in two horrible weeks I had attended five funerals for friends who had died of the disease. So why me? Why was I to be spared?

Was I chosen specifically to help, to become a caregiver, to help my community, my parish and those with AIDS?

I was already helping my stricken friends. They counted on me to shop for groceries, run errands, drive them to church and medical appointments. But was I chosen to do more? I sat for hours in the cathedral, meditating and praying for guidance.

Within the week I had part of my answer. A friend needed help on his "Open Hand" route. "Open Hand" is a food delivery program which each day delivers hot meals and bag lunches to over 600 people with AIDS. I volunteered to be part of the delivery team.

What an experience that has been! Sometimes I am a client's only outside contact during the day. Just bringing a smile to the face of someone who is ill makes any inconvenience worthwhile. But there are sad moments also. A name disappears from our list of clients. The following Thursday it appears among the obituaries in the newspaper.

I am not the Mother Teresa of the gay community. I sometimes don't feel like making that food delivery. I sometimes dread opening a door and seeing one more lesioned 30-year-old, elderly man reaching out for the food.

'So many of my friends and co-workers had already died. . . .Why was I to be spared?'

But each time one of those guys opens the door for me, I can see and feel and share the suffering. I realize my own immortality each time I come face to face with one of those men.

I always thought I found God at Grace Cathedral on the day of my reception into the church. Now I know where I really find him. I come face to face with Jesus each Saturday in the faces of the young, old men.

I still don't know why I was chosen. But I say, "God, here I am! I am coming to obey your will."

John-Michael Olexy is a parishioner of Trinity Church, San Francisco, Calif.

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