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## The Lamb before the Throne

One of the most memorable word-pictures presented to us in the Book of Revelation is that of "the Lamb, standing as though it had been slain" (5:6) in the passage for the Third Sunday of the Easter Season. It stands before the throne of God, in the midst of the six-winged seraphs ("the four living creatures") and the four and twenty elders of the heavenly court. The picture of our Savior as a Lamb has been taken up again and again in Christian art and symbolism, in poems, hymns and liturgies. Perhaps we are so accustomed to singing "O Lamb of God" that we no longer notice how striking this is.

Contrary to what we may suppose, the word lamb rarely occurs in the New Testament as a whole, and the word used here, specifically a little lamb, is distinctive of Revelation, in which our Lord is called Lamb over two dozen times. In this book, it is a mysterious and paradoxical Lamb that confronts us. He "stands" as though "slain" — usually the slain would repose on the ground. He is acclaimed by "every creature in heaven and on earth and under the earth and in the sea, and all therein" (5:13). His wrath is terrible (6:16). His blood turns garments white (7:14). His blood also overcomes enemies (12:11). Ever since Abel offered "the firstlings of his flock" (Gen. 4:4), lambs had been the characteristic biblical animals for sacrifice. Now this Lamb is both sacrificial victim and victor.

Here is strength in weakness, exaltation in abasement, victory in defeat, and life in death. The blood of the passover lamb saved the homes of the Hebrew people from the final devastating plague of Egypt (Exodus 12:7-13), but the blood of this Lamb ransoms people for God from every nation and "made them a kingdom and priests to our God" (5:10), the glorious status previously conferred on the Hebrews (Exodus 19:6).

It is this strange Lamb which takes the scroll or book which has within it the unfolding of the frightful events of the future, in which history as we know it is brought to an end. It is the same Lamb who inaugurates "a new heaven and a new earth" (21:1-2) with his marriage to the holy city, new Jerusalem (19:7,9 and 21:1-2). This Lamb is the key figure in the transition from the world as we know it to a new kind of existence. Should we call this a new Exodus? Perhaps, for those who triumph beside the sea of glass sing "the song of Moses, the servant of God, and of the Lamb" (15: 2-4; this is Canticle 19 in Morning Prayer, BCP p. 94), an obvious reminiscence of the song of Moses sung after the crossing of the Red Sea (Exodus 15:1). It is clear, however, that the Lamb who has redeemed us bears many dimensions of mysterious meaning. All of this is celebrated in the Easter Season.

H. BOONE PORTER, Editor

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## ON THE COVER

The Rev. Neale A. Secor (right), director of SCI Philadelphia, is a familiar figure along the waterfront [p. 8].

# LETTERS

## Two Spotlights

Thanks for the March 12 issue on parish administration. Lighting in churches, often unthinkingly ignored, often leaves those of us who sit in the pews in the dark. But even more enlightening was "Equipping the Saints" by Prof. Patricia Page of CDSP; the article directed an interesting, even brilliant beam into a very dark corner indeed — our educational commitment as a denomination.

Since we are an *episcopal* church, we tend, in spite of our American individualism, to love and honor, even sometimes listen to, our bishops. But pinning our denomination's dimness to the bishop's mitre, so to speak, Dr. Page offers a stunning insight into why we don't equip our parishes educationally. Bishops, corporate heads of dioceses, have, in the way of all good executives, focused on the importance of training (ordained) leadership.

But her essay makes me think about yet another limitation we suffer if we have only males at the apex of the church. Shaping the saints has largely been "left in the hands of women." No wonder Sunday schools, prayer meetings and mid-week women's groups haven't been urgent concerns of bishops.

Perhaps having women in the bishopric will elevate our awareness of Christian education for the laity, little and large, not just the leaders.

Two cheers for two provocative spotlights.

JOANNA B. GILLESPIE  
East Greenwich, R.I.

## No Longer Full Communion

Fr. Franklin's excellent letter about unity and evangelism [TLC, March 5] certainly hits the mark. It is a terrible, and tragically true, indictment of the church that two parishes in the same city are unable to be in complete communion, one with the other. It is equally tragic that we are no longer in full communion with the Church of England. An "impaired" communion is a sorry substitute for the real thing.

It is very sad that those who oppose the priesting of women and those who commend it seem congenitally unable to hear one another.

Speaking for myself, I am really only sure of one thing: the Holy Spirit cannot possibly be directing, simultaneously, two diametrically opposed

positions. Strongly as I feel, I do not claim to know, beyond all doubt, the mind of God in this controversy. However, unless there is a majority opinion so preponderant in the church catholic (which is far from the case now) that there can be no doubt, it seems clear that this church should not have acted as she has. The resultant chaotic division is proof positive of this.

(The Rev. Dcn.) EMILY GARDINER NEAL  
Cincinnati, Ohio

## Hircine Attitude

If left unchecked in their mad dash to the left, the hierarchy will eventually "invent" a new religion that, while it may suit them well, will bear no resemblance to the traditional Episcopal Church.

Regarding the remarks of the Rev. Paul M. Washington during his sermon [TLC, Feb. 26]: the liberal voice in the church is hardly powerless, not a bit "have not." Suggesting that liberals in the church are "impotent," is one belly laugh I shall have to, for the moment, forego. The very making of Barbara Harris a bishop denies all of that!

The violent heave to the left within the church is alarming, indeed. This, however, is not what is going on here. Not really. When Nicky Giovanni, a lady known to have waltzed to the left of the ballroom herself, returned from the USSR, she allowed she'd learned one thing above all: those who are on top will always abuse their lesser brethren. The liberal element is in power, for now. They can tell the rest of us to take that famous long walk down the short pier.

If this hircine attitude doesn't set well with you, then, for heaven's sake, say something! Do something! One thing holds true: if we take it — we deserve it.

SUSAN B. MARKUSKE  
Charlotte, N.C.

## Pain of Disunion

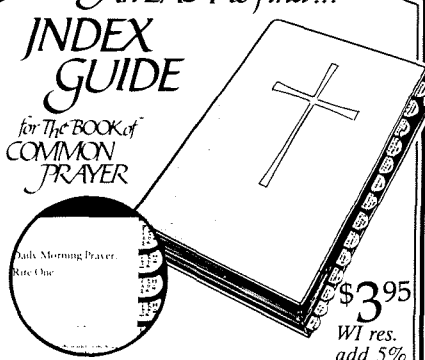
In the article from Eva Drew [TLC, Feb. 26] we have another attempt to guess as "what Jesus would have done," this time in regards to what Mrs. Drew calls "closed communion." I have myself felt the frustration of Christianity's current disunity on the matter.

I perhaps feel the pain most when I attend worship in an Orthodox church

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## LETTERS

where I may not receive communion. I understand that that venerable Christian tradition sees communion as a sign, rather than a means towards unity, and I must respect their view. Somehow the pain I feel makes me want to work harder towards the unity that is Christ's will for us. For this reason I heartily agree with Mrs. Drew when she writes "... change will never come about by trying to change one another's differences, but rather by accepting one another as we are in our varied branches of Christ's church." But "how we are" sometimes must include views about intercommunion, and calling "unChristian," as does Mrs. Drew in her article, those whose doctrines differ from one's own in this does not serve acceptance very well.

A study of recent ecumenical progress, such as the ARCIC documents, suggests that substantive steps towards unity, even doctrinal unity, are possible when Christians, ordained and lay, are willing to think, pray and work together. Surely Jesus must be pleased about that too.

(The Rev.) TYLER A. STRAND  
Church of Christ the King  
Frankfurt, West Germany

### Surplus Denied

An editorial in the February 12 issue confirms my suspicion that an inability to analyze numerical data hampers our church's attempts to deal with some of the real issues confronting the Episcopal Church. We produce careful reports of our numbers, our services and our financial resources, but, by and large, we do not know how to use the statistics which result. All too often we jump to false conclusions based on flawed analysis of those statistics and fail to confront the real issues.

The editorial trumpets "our excess number of priests" as one of the "long-standing problems which seem to receive little consideration, but which hamper the life of the church year after year." These chicken-little alarms are based on an "analysis" of the statistical data printed in the 1987 issue of *The Episcopal Church Annual* [TLC had incorrectly stated this as the 1988 issue]: for 1985, "7,858 parishes and organized missions are reported, and 14,482 clergy." Your editorial writer allows that "some hundreds of these

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(clergy) are, of course, permanent deacons," but makes no allowance for bishops, retired clergy, clergy serving as chaplains in hospitals, prisons, schools and colleges or in the armed forces, clergy serving on the staffs of dioceses, the national church, ecumenical organizations or entities such as THE LIVING CHURCH, clergy serving as teachers in schools, colleges or universities, or seminaries, or clergy who are members of religious orders.

If the writer of the editorial had taken the time to subtract the number of non-parochial clergy from the total number of clergy reported in 1985, he would have discovered that there were 8,301 serving 7,858 congregations. These numbers do not warrant the assertion that the Episcopal Church has "thousands more priests than there are parish or diocesan positions in which to place them."

They should have given the writer pause before he jumped to conclusions about clergy deployment, seminaries and evangelism. These are issues which need thoughtful analysis and prayerful reflection. They receive neither when such long-standing pseudo-problems as a presumed clergy surplus hamper the life of the church year after year.

(The Rev.) J. H. CHILLINGTON  
St. Gabriel's Church  
East Berlin, Conn.

*We respectfully differ from our correspondent. Of course priests who are not parochial are non-parochial. Many institutional chaplaincies are part-time positions filled by parish clergy. Some diocesan staff clergy and teachers do serve a church on Sunday, as do clergy on TLC staff. Some retired clergy continue to serve churches, and with greater longevity perhaps more will in the future, as they perhaps should. Does the Episcopal Church have a significant number of full-time chaplaincies in prisons, colleges, etc.? There remains the vast number unable to find satisfactory work within the church, to which our editorial refers.* Ed.

## Commitment and Resources

The letter regarding campus ministry [TLC, Feb. 26] brought back a rush of splendid memories. Certain people who provided leadership need

to be remembered and appreciated from Southern Ohio, Ohio, Michigan, Illinois and maybe from some other places.

In the fall of 1957 a priest who had an impact on my life sent me, from Wilmington College, to a Canterbury meeting at Elton Farms for a gathering of students from two dioceses. Later, at the University of Michigan my life was greatly enriched by a number of leaders in the church. Students too numerous to mention were part of these meetings and gathering places, students who are now about my age and contributing in many ways to the life of the Episcopal Church and their communities.

The neat aspect of all this is that the church had made a commitment and backed it up with resources for campus ministry. My sense is that this is not happening in very many places nor with much intensity today. As the prior writer noted: "I pray for the support and strengthening of campus ministry. . . ."

(The Rev.) RICHARD H. LEWIS  
Ticonderoga, N.Y.

## Attainable Goals

I want to applaud the thoughtfulness of "Evangelism: A Lay View" by Mary E. O'Shaughnessy [TLC, Jan. 1]. She dared to be specific about the ebb and flow of chit-chat with non-church friends. It, indeed, has impact and stands or falls on the values they see as actually living.

Perhaps best of all is her insight that "evangelism is a lengthy process, and we have to accept that the real results will be known only to God." Such thinking might move us away from setting goals for growth — a result only God controls — and towards setting goals for what we really can do such as: constantly starting new small groups for Bible study and prayer and inviting newcomers into them; making sure one vestry member in five is new within the last two years; celebrating the workers of a different community service group once a month at our main Sunday service; and reflecting on how the Christian ethic of love and justice connects with the daily work and citizenship of our members.

(The Rev.) A. WAYNE SCHWAB  
Evangelism Ministries Coordinator  
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## South African Singers

At the South African embassy in Washington, D.C., a troupe of singers from a church school in South Africa gave a preview performance of their American tour, hosted by Ambassador Piet Koornhof. The event, held in early March, was an unusual one because the group is multi-racial.

The Uthando Singers, from Tiverton School in Natal, were introduced by embassy official Koenraad Bezuidenhout to the staff and invited guests. Accompanied by their director David Sparrow, a Baptist who teaches Bible studies at the school and sings tenor with the group, and his wife Ann, who handles the technicalities of the tour, they presented a program of music native to their area.

Of the young people in the troupe, Donald Sutton, 19, sings bass and is a Pentecostal. He and the Sparrows are white. Alto Patience Mncwabe, 17, is Roman Catholic, a black from the Zulu tribe. Soprano Rhoda Jackson, 16, a Pentecostal, is colored — her grandmother was a Zulu, her grandfather was white.

The program opened with a "town-

ship sound," a song from the black townships. "One people, one nation, to stand side by side," it began. "No division, separation, as we stand reconciled before Christ . . . for he is the Lord, and Africa is in his hands." Another, entitled "Faith-walking People," declared that "we must say goodbye to the reasoning, if it stands in the way." A rousing song, sung in Zulu, brought prolonged applause: "I love my Lord Jesus, who first loved me; we will be together in eternity. Alleluia!"

Tiverton was founded in 1959 and reconstituted in 1964, and although a Baptist foundation, is inter-denominational and now coeducational. The school has been multi-racial and cross-cultural for the past 12 years.

Mr. Sparrow said he fears there is much misinformation abroad about South Africa. Progress is being made, he said, "but the fact is that good news doesn't sell. There are 'grey' areas, now legalized, which is a giant step forward. Blacks can now stay in all-white areas and all races can now buy property. But though the state schools are integrated, most blacks can't afford even the lower fees at these schools, and go to the all-black

schools, which are much cheaper." He added that sanctions are "killing the very things that those proposing them want to promote."

Asked about the Most Rev. Desmond Tutu, Archbishop of Capetown, and his influence as a black leader, the group regards him as a top black church leader who has influence among churchpeople, probably more outside South Africa than within. But they thought even he would "acknowledge that many things have now changed."

Later in the day the group was received by the Rt. Rev. John T. Walker, Bishop of Washington, at Church House on the cathedral close and afterwards they were given a tour of Washington Cathedral.

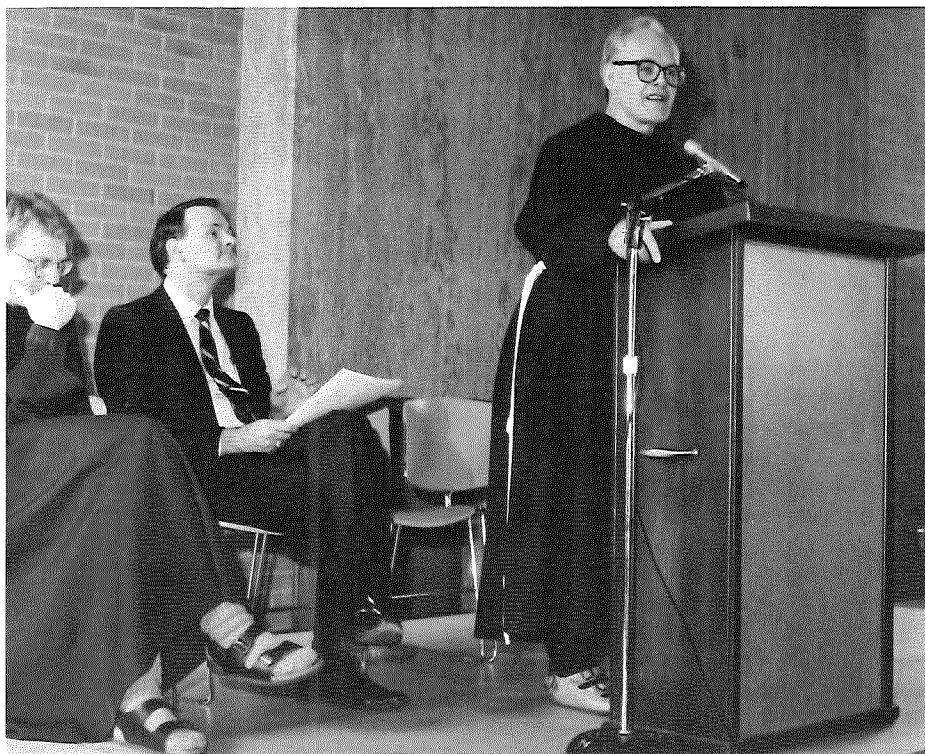
DOROTHY MILLS PARKER

## Bottom Line Gospel

More than 150 people met at the Kanuga Conference Center, Hendersonville, N.C., in February to discuss what Dr. Frank Alexander, associate professor at Emory University School of Law, referred to as "the uneasy tension between what the gospel demands and the bottom line."

The conference, entitled "Connecting Sunday and Monday: Exploring the Ethics of American Corporate and Public Life," is an inaugural program in an annual series. The keynote speaker, Robert N. Bellah, Elliot Professor of Sociology at the University of California in Berkeley and co-author of the book *Habits of the Heart*, challenged all present to consider seriously the implications of the "imperialism of the bottom line." Two startling examples of this imperialism, he said, are proposals to sell babies "as if babies were like soybean futures" and a church that offered to return contributions if one did not receive a blessing or was not totally satisfied — a money-back guarantee to all visitors!

Quoting the economist Robert Heilbroner, Dr. Bellah declared that the contest between capitalism and socialism is over. Capitalism has won. But, he warned, the triumph of capitalism is a temptation. It can lead to the idolatry of the bottom line which invades and controls every aspect of private and public life. From a Christian perspective, Dr. Bellah suggests that the question is whether capitalism



Brother Robert Hugh of the Society of St. Francis in San Francisco, Calif., addresses students at Brigham Young University in Provo, Utah, recently, while Dr. Roger Keller (center) of the BYU religion faculty, and Brother Tom, SSF listen. During a day-long tour of the Mormon university, the friars gave presentations about Anglican monastic life and the life of St. Francis. The brothers were in Utah leading workshops throughout the diocese during Lent.

can work well enough to foster a nation where those on the margins are not mowed down by the mob chasing the bottom line of profit. Dr. Bellah was very critical of the economic theories which suggest that the aggressive pursuit of self-interest leads to the common good.

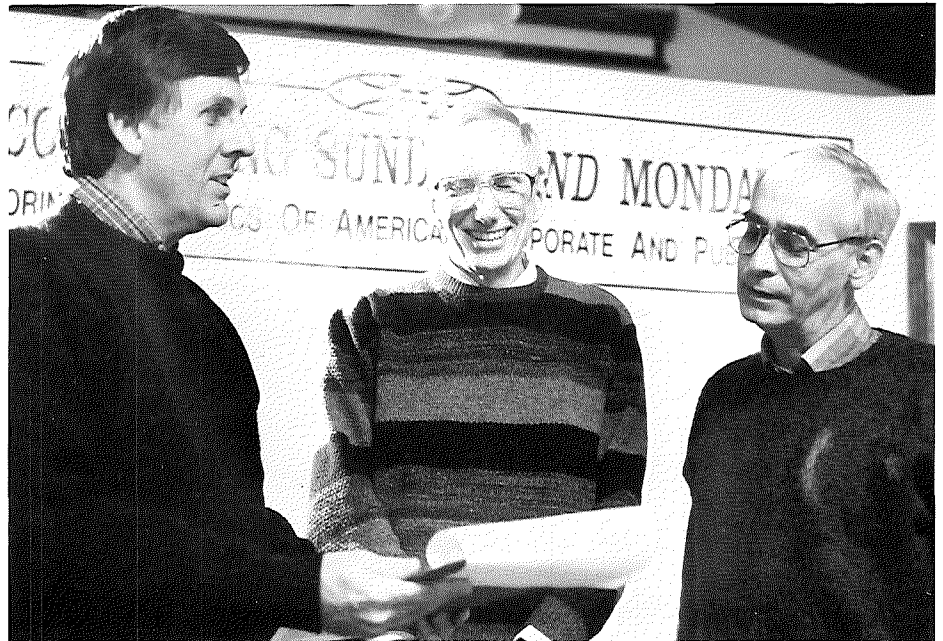
An active Episcopalian at St. Mark's Church in Berkeley, Dr. Bellah believes the Anglican Communion is well postured to provide a fresh Christian moral vision that is neither nationalistic nor fundamentalist, neither uncritical of modernity nor romantic about returning to a gentler age gone by.

William C. Friday, president emeritus of the University of North Carolina system, has travelled extensively and has found that the greatest concern of the American people is for a stronger moral leadership. He asked, "Why have we not enhanced moral character in America? What has caused the digression from entrepreneur to pin-striped outlaw?" Dr. Friday's prescription is personal involvement with the hungry, the homeless and the illiterate. He shared a very personal story of how his life was changed by visiting a soup kitchen in his home town of Chapel Hill, N.C. Since then, he has been intensely involved with literacy programs and said that "ethical behavior means aggressive enthusiasm to correct the problems of the poor."

The Rev. John Koenig, professor of New Testament at General Theological Seminary in New York, in responding to Dr. Friday's address, suggested that Christians need to aim higher than helping those who need it. We need to be not "we" and "them" but "us" living together in community, he said, citing Dr. Friday's personal involvement in teaching people how to read.

One of the highlights of the conference was the address given by Maria B. Campbell, executive vice president, secretary and general counsel of AmSouth Bank in Birmingham, Ala. Ms. Campbell balanced Dr. Bellah's warnings about the nature of institutions taking on lives of their own, stating that corporations are run by ordinary people struggling with the basic stuff of life to be good and responsible.

Ms. Campbell presented a framework for this from Micah 6:8, "He has showed you, O man, what is good; and what does the Lord require of you



The Rev. Roderick L. Murray, conference coordinator (left), Dr. Bellah and the Rt. Rev. Robert O. Miller, Bishop of Alabama: The gospel and the bottom line.

but to do justice, and to love kindness and to walk humbly with your God?" For example, she said, if someone in the office starts showing signs of substance abuse, justice may say, "It's none of my business until it affects his/her job." But what does kindness say? Ms. Campbell admitted that the "walk humbly part is the most difficult for people in business."

How do people deal with that uneasy tension between what the gospel demands and the bottom line of the accounting sheet? Ms. Campbell suggests that Christians must be open to the possibility that God may radically change the bottom line to the point where people may not even recognize it.

Though there are no easy answers, Dr. Manning Pattillo, past president of Oglethorpe University in Atlanta, Ga., summarized three strategies offered during the conference. These were: to change society so that it is gentler and kinder, to be the Good Samaritan and get personally involved with the needy and to influence the behavior of corporate life through an individual "secular priesthood."

(The Rev.) NEIL DUNNAVANT, JR.

## Refugee Outreach

A flood of refugees from Central America into Brownsville, Texas has reached such proportions that it

prompted the Rev. James Folts, rector of the Church of the Advent, to call in a representative from the Presiding Bishop's Fund for World Relief to assess and aid the situation.

The refugees, most of whom have lost all their possessions and money to corrupt officials, bandits or smugglers as they travel north through Mexico, enter the U.S. at Brownsville, an economically depressed border city of 110,000. Once across the river, they then must travel 30 miles to the Immigration and Naturalization Service office in Harlingen to apply for asylum.

Until a refugee registers with the INS in Harlingen, Texas, he or she is in the U.S. illegally. Those apprehended before they reach the INS must post a \$3,000 travel bond or remain in the Brownsville area until their hearing. Released on their own recognizance, they have no place to stay and are not permitted to work.

Officers patrol the state highway between Brownsville and Harlingen, and refugees traveling the most direct route to the INS office, holding completed asylum applications, are often apprehended. When Marion Dawson, Assistant Director for Migration Affairs at the national church center, visited Brownsville recently, she called this "an absurd cat and mouse game, a game of tag," between the border patrol and the refugees.

Just before Christmas, over 200 ref-

*(Continued on page 13)*

# SCI of Philadelphia: *a foreign mission at home*

*Visitors to the Seamen's Church Institute come with all the fears, joys, frustrations and opportunities that any parish priest encounters in a large metropolitan church.*

By JOHN W. REINHARDT

No man will be a sailor, because who has contrivance to get himself into jail?" said Dr. Samuel Johnson in the late 1700s. "Being on a ship is being in jail with the chance of being drowned."

A bit cynical, perhaps, but not far off the mark. Life for a merchant seaman in Dr. Johnson's time meant many months away from home, facing ever-present dangers of the deep and always the chance of being victimized on both land and sea. On shore "crimps" were waiting to press seamen into unwanted service; others were always willing to separate seamen from their hard earned wages.

The situation was not much different in the mid-1800s when a group of Philadelphia Episcopal laymen, familiar with the ways of the sea and the hazards awaiting seamen on shore, decided, in Christ's name, to do something about it. That something was to

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*John W. Reinhardt, of Glenside, Pa., is a former director of the department of communication of the Executive Council and is a longtime friend and consultant to SCI of Philadelphia.*

establish what, as the famous Floating Chapel of the Redeemer, has evolved into today's Seamen's Church Institute of Philadelphia. This ministry, unbroken since 1843, remains a crucial factor in a port into which come some 80,000 seafarers each year from 87 mostly poor countries.

Life for seafarers in the 1980s remains far from easy. Different from 1843, yes (crimps are long since gone); but still there are frightfully dangerous seas, very real threats of economic exploitation, months away from families and loved ones, arduous work for menial pay and the desperate, lonely hours at sea, broken only by short stops in unfamiliar ports where today's seafarer is very much a "stranger in a strange land." In just the past year nearly 18,000 of these "strangers in a strange land" were brought to the doors of the Philadelphia's Seamen's Church Institute. They came with all the fears, the joys, the frustrations, the opportunities that any parish priest encounters in a large metropolitan church.

But there is an added dimension. "Ours is not only a large, traditional ministry," says the Rev. Neale A. Secor,

SCI's director. "But ours is the largest foreign mission in this part of the country."

## **Along the Delaware**

It is an apt description of a Christian agency, which, responding in Christ's name to go into all the world, annually makes over 4,000 visitations to the ships along the Delaware River, and provides free transport to 19,000 international seafarers from and to isolated piers. Most have not a single acquaintance in Philadelphia or in the United States, for that matter.

These lonely seafarers, unlike those of a few decades ago, are not dazzled by the lure of life at sea. They are young. They are married. They are poor. They have chosen a sea career because they need work. Although many are Buddhists, Moslems or atheists, a surprising 70 percent say they are Christians.

Far fewer than 70 percent speak English. More commonly heard by Fr. Secor and his small staff are Turkish, Korean, Arabic, Greek, Mandarin, Tagalog and Portuguese. This is but a little problem, as senior ships visitor





Seamen arrive at the institute in one of SCI's vans. Transport from piers to the institute and other places is one of SCI's many services.

Mesfin Ghebrewaldi is fluent in seven languages, Pastor Young Hwan Kim in Korean, and Pastor Yun Yong speaks more than one dialect of Chinese.

This capability is particularly instrumental in assisting lonely seafarers who so desperately want to reach loved ones back home. Among the busiest spots each evening on the institute's first floor are the two overseas phone lines, where seafarers, assisted by the institute's personnel and volunteers, can call anywhere in the world at rates within their means.

These lines are close by the ships' convenience store, the library, the currency exchange, the lounge and the ever popular piano. On the other two floors, seafarers find the nightly movies, table games and the dance floor.

Such services of traditional Christian hospitality are likely to be obvious, even to anyone casually aware of this ministry. What is not so obvious is the crucial role SCI Philadelphia plays in tending to God's justice as an advocate for seafarers' rights. SCI is often the first agency to know when trouble is brewing aboard any vessel in port, such as seafarers not being paid for months, working without contracts,

working 18-hour days with no overtime, not being allowed to leave the ship when their contract is up and racial abuse. It is common practice for the U.S. Coast Guard or immigration officials to seek SCI's assistance in situations such as missing seamen, stowaways, drug interdiction, asylum, illegal entry and mutiny.

#### Anglican Association

Although an ecumenical mission working in an interfaith atmosphere, the longtime Anglican association continues to be enhanced by the presence of both Episcopal bishops of Pennsylvania being on the board and many Episcopal churches providing volunteers.

SCI of Philadelphia is not only a part of a global network of seafarers' mission, but one of the founders of the Mission to Seamen of North America and the Caribbean. This is our continent's part of the worldwide Mission to Seamen, the Anglican Church's worldwide mission to seafarers since 1856.

Today's Chapel of the Redeemer, although no longer floating, continues

to be the center of spiritual life at the institute. At regularly scheduled services in the chapel and nightly ecumenical Bible study, there is no effort to "lay down" SCI's Christian/Anglican heritage, but neither is there an effort to "shove it down" with those coming from nearly every religious faith in the world.

"We are the church and of the church, very much in the world," Fr. Secor says. "There are very few places where it is easier to hear and respond to Christ's call to feed the hungry, both physically and spiritually . . . to clothe the naked (as SCI does for thousands each year) . . . visit the sick, left behind when vessels sail . . . visit those in the watery prison of shipboard life, and do our best to keep others out of situations which could land them in prison on shore . . . and day after day, night after night, truly welcome the stranger . . . for almost every seafarer is, indeed, one of the 18,000 'strangers in a strange land' we see at SCI each year.

"SCI is a Christian response to the needs of the world and all the world's religions, in the name of the living Lord Jesus Christ."

## DeKoven Elections

As part of the recent discussion about the consents for those elected bishop, our attention has been called to a letter in our issue of February 26 citing James DeKoven as having been elected Bishop of Wisconsin in 1874 and Bishop of Illinois in 1875, but failing to receive consents in both cases. This or similar statements have been made many times (see *Lesser Feasts and Fasts*, 3rd edition, p. 177).

Another correspondent, Marton C. Eberlein of Mauston, Wis., has pointed out to us that this is an error. According to the Wisconsin diocesan journal, *Some American Churchmen* by Frederic C. Morehouse (1892), and *Life of James de Koven* by William C. Pope (1899), such was not the case. He was nominated in Massachusetts in 1873, but defeated. In 1874, in the then Diocese of Wisconsin, he was elected by the clergy by a narrow majority, and defeated by the laity. The following year, 1875, Dr. DeKoven was elected by the then Diocese of Illinois. He withdrew his name when it became apparent that inadequate consents would be received from standing committees. Thus the Episcopal Church lost what might have been one of its greatest bishops. We are grateful to Mr. Eberlein for his information.

## Readers' Questionnaire

In recent weeks, we have been grateful to subscribers who, when renewing their subscriptions, have taken time to answer the brief questionnaire we are now sending with the first renewal notice. These responses contain many helpful comments and suggestions and enable us to be more closely aware of readers' interests and concerns.

Some readers consider TLC to be too conservative, others to be too liberal, but such a spectrum of viewpoints is part of the reality not only of our readership but of American Christianity in general today. Although strong opinions may be expressed in letters, articles, and editorials, this magazine strives for objectivity and accuracy in reporting news events. Reporting on an event does not mean that we approve or disapprove of it.

A few readers have recently complained about late arrival of the magazine. We very much regret this. We believe our publication receives prompt attention at the post office here, but evidently this is not the case everywhere. If you have frequently received your copy late, please complain to your local postmaster and ask that this complaint be passed on to the point of distribution. Occasional slips may occur, but all subscribers in the "lower 48 states" should be receiving their copies on time.

# VIEWPOINT

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## The Primary Rule: Listening

By ASA BUTTERFIELD

I have noticed a curious thing about myself and about my people: we have a huge investment in being right and in being in control. Historians have linked this to a theory called "manifest destiny." We might also call it the "divine right to be in control." Or at least we find comfort in perpetuating the illusion that we are in control. Our modern, highly evolved, technocratic society assists us in this way. An incident in my life, from my missionary experience in Central America in the early 1980s, illustrates this point.

Shortly after I arrived in Panama I volunteered to do a spiritual retreat for about 40 people because it was to be conducted in English for the West In-

dian population of our church. Why not? I had several higher degrees, lots of retreat experience, and thick folders of previously tried and proven material. Also, I was eager to show "the natives" how learned and wise I was.

I will never forget my shock and bewilderment when I realized that, although we both spoke the same language and shared the same Christian experience, my message was not getting through. People were polite; in fact, they were tolerant and even gracious, but I simply did not know how to communicate to them the love I have experienced in Christ. As a result I humbly retired and spent the rest of that weekend listening to others. I felt completely useless. In fact, I was useless.

I suspect that missionaries have been doing this sort of thing for centuries, but that is no excuse for not listen-

ing. When one takes on the humbling responsibility of ministering cross-culturally, the primary rule is listening, listening, very carefully. I thank God for my brothers and sisters in Christ who have learned this. But to those who have not yet grasped this concept — read on.

The "divine right" mind-set, when dealing with a Third World culture, will get us into deep trouble every time. So, I say to the bishops, standing committees, commissions on ministry, examining chaplains, and diocesan convention delegates: forgive me, brothers and sisters, but most of us are not in control of our ministries to Third World people. Since I am most deeply involved in U.S. domestic mission, I speak specifically of Hispanics, the people who pose the greatest missionary opportunity on the North American continent in the last 100 years.

Our "manifest destiny" or "divine right" mind-set comes from northern Europe. Previous generations of English-speaking Americans helped to shape a new world of incomparable material wealth. We have built cities of unparalleled beauty. We have

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*The Rev. Asa Butterfield, of Monterey, Calif., has served in Hispanic ministry in a variety of locations.*

claimed and conquered a land with fabulous resources to build a nation of unrivalled productivity and power. All of this may be justified as our destiny and divine right, but we have also exploited these same natural resources and subdued a Third World people who themselves have been made to appear as if they are an anachronism.

In the 1980s, representing merely a footnote in the written chapters of church history, we confront a unique missionary opportunity. This is not like the former overseas missions, but a domestic mission which has come to our own backyard. The Hispanic mass invasion of North America may be even more formidable than the great westward movement of the 1880s. It calls for much more than the assignment of a few ethnic ministers to shepherd congregations that may fade away in less than a generation. The Hispanic mission is actually not a mission at all. It is a mass popular movement that will not go away even if we ignore it.

Our "divine right" to be in control may not do us any more good than it did me when I thought that I had the answers for Panama in 1980. We need to listen to Hispanics. We need to trust in the active recruitment and deployment of the Hispanic talent for ministry which the Holy Spirit has lovingly placed in our path. We need to respect the integrity, value and aesthetic qualities of Hispanic culture. We need to get ourselves trained for cross-cultural work. We need to listen intently. We need to stop telling "them" how we do it, because "we" think we do it so well. We need to facilitate, not obstruct; enable, not impose.

Inevitably cultures rise and fall. Some merely are absorbed into the culture with the superior technology and power. The point of "manifest destiny" or "divine right" is not who should possess the power and control, but how to administer it. We need to incorporate, not annihilate. Adapt that which is good, not obliterate it. Third World people, and Hispanics in particular, have much to teach us about worship, liturgy and song. Let us not impose our value systems and norms on Hispanics and destroy the beauty and qualities which they bring to enrich us. If you do not think this important, show me another mission in the North American church which is growing as fast. In fact, it is growing in spite of our benign neglect, not because of our wonderful foresight. Are you listening?

## "But I Keep the Ten Commandments!"

By SALLY CAMPBELL

*"If through Law righteousness comes, then Christ died without cause."*  
(Gal. 2:21)

No one understands better than Paul the concatenation of problems that surround the subject of the Law — a subject he pretty well covered in his letters to the Romans and to the Galatians. And that quote above is a good summing up of his conclusions. Here are the implications contained within it:

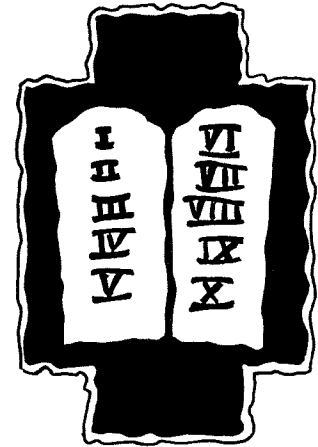
1) Law is supposed to make us righteous; 2) but — Christ died to make us righteous; 3) he wouldn't have had to do that if the Law could do what it is supposed to do; 4) therefore, the Law does not make us righteous, does not do what it is supposed to.

"Righteous" is a rather outdated word, nowadays, which tends to raise our hackles, and make us resistant automatically to anything following after. But let us substitute for it: "The Law is supposed to *make us one* with God, and with our neighbors, and with ourselves," for that, after all, is what it's about. Anyone who is "righteous" is never in trouble with anyone else, including God, neighbors and self, and that's the same as being one — like-minded, conformed in will, at unity — with them all. And the Law, obviously, is a tool helping us to establish such a condition.

A tool; but more vividly, perhaps, a frame on which we hang the fabric of society. I call to mind the steel structure inside a modern skyscraper, on which its walls are hung. The building is not possible without that infrastructure, but with its support the architect is free to hang whatever he wants — glass, mirrors, cement whatever — in any configuration he likes.

The same is true of Law. Without it there is license, anarchic chaos; with it there is a structure permitting and guaranteeing freedom, enabling us to live in harmony and in some degree of unity with each other.

*Sally Campbell lives in Cold Spring Harbor, N.Y. and is a frequent contributor to THE LIVING CHURCH.*



The trouble with it, though, is that it gets obsessive. If what we are seeking is unity, then surely it will be better to have everyone in our society looking exactly alike and doing exactly the same things at the same time of day, every day, all year, being protected and guarded by careful laws all the time. If we can make enough laws to achieve this then we have certainly achieved unity. But — where is our freedom? Squeezed out, of course, perhaps with that latest air-bag law. The building, instead of being a soaring, impressive thing of beauty, reflecting the changing patterns of clouds and sky, will be all frame: stiff, ugly, even blocking out the sky entirely. This kind of unity, enforced by law, has never worked for very long in human history; it is not righteous, and it cannot make righteousness; it always fails in what it sets out to do. This is what Paul, raised as a Pharisee, recognized, and tries to make us see.

The frame of Law is a fine thing, and necessary. But we are fooling ourselves if we think that by its means we can "be good," or achieve righteousness. We cannot.

Therefore, we must let go of thinking we can, let go of idolizing the law and what it can do, let go the consolation of keeping the Ten Commandments, and, instead, recognize that Jesus has done everything already for us. In him only are we righteous, in him only are we made one, in him only are we made free; and all we have to do is enjoy it. Easy to say; hard to do.

"Christ hath redeemed us from the curse of the law" (Gal. 4:13).



## Lambeth Made Vivid

**LETTERS FROM LAMBETH: A Report on the 1988 Lambeth Conference.** By John M. Krumm. Forward Movement. Pp. 118. \$3.75 soft cover.

The Rt. Rev. John Krumm, former Bishop of Southern Ohio and also of the Convocation of American Churches in Europe, has produced an account of the Lambeth Conference as a daily diary. Each day forms a section. The book also contains a summary of the bishops' wives' conference by Mary Sudman Donovan, wife of the Rt. Rev. Herbert Donovan, Bishop of Arkansas.

The advantage to Bishop Krumm's approach is its freshness and ease of readability. Most people can probably read the book in two hours or less. It doesn't have the stuffiness of a formal report, yet it captures and highlights the most important debates.

The disadvantage is that it lacks detail. While Bishop Krumm summarizes the most important resolutions, he fails to provide the text so that one can know exactly what was stated. The book also lacks an index, so it would be difficult to use it as a reference guide to the 1988 Lambeth Conference.

Mrs. Donovan's section is contained in nine pages at the end. The wives' conference included speakers, workshops and daily Bible studies. The account, although brief, may be the only published report on this conference.

DAVID SUMNER  
Knoxville, Tenn.

## Personal and Uplifting

**FAVORITE PSALMS.** By John Stott. Moody. Pp. 127. \$14.95.

Here's beauty. With 44 photographs in color, with a poetic flow of the text, 38 of the biblical Psalms are considered in ways that appeal to the reader for several good reasons. The photography deserves special mention.

Historical background is provided with each Psalm including social insights. A good example: the history and use of the Western (Wailing) Wall in Jerusalem. The author shows homiletical sense and correlates Psalm references with New Testament passages. The mood throughout is personal and uplifting.

John Stott was rector of All Souls

Church in London for many years. The reader senses his enthusiasm for the good news that is in Christ Jesus the Lord. The author is aware of humanity's mix of being at once ugly and lovely, greedy and generous. His writing speaks to this full breadth of the human event (and don't the Psalms speak thus?). I was glad, while reading this small book, that I was doing so. It's for people of all ages.

(The Rev.) PAUL Z. HOORNSTRA  
All Saints Church  
Tybee Island, Ga.

## Striking Novel

**THE MAN WHO BURIED JESUS.** By John Evangelist Walsh. Collier. Pp. 153. \$7.95 paper.

This short novel, told from the point of view of Nicodemus, a follower of Jesus, takes the reader back immediately to the crucifixion, as Nicodemus relentlessly pursues his inquiry into the *mystery* surrounding the tomb, the body, and most innovative, the *possibility* that Jesus did not die on the cross, but was later rescued by his followers. Nicodemus is too pragmatic a man to be fooled by any dramatic inventions; consequently, the investigation is thorough.

Not a scholarly piece of work, nor intended as such, Walsh also does not tell his tale as typically predictable. A very deep tension exists throughout, and the characters of Nicodemus and Peter push forward a compelling interest to its philosophical conclusion. There are some well written scenes, such as the one when Nicodemus and his cohort are washed off their boat during a squall; another is Nicodemus's conversation with Mary telling of her son's life and ultimate intention. A novel well worth reading.

SUSAN E. BARRETT  
St. Francis Church  
Pauma Valley, Calif.

## Disappointing Collection

**BEST SERMONS I.** Edited by James W. Cox. Harper & Row. Pp. 384. \$16.95.

This anthology presents the "winners" and the "honorable mentions" in a widely publicized sermon contest conducted last year for the first time with the support of the volume's publisher. Included as well are a num-

ber of "commissioned" sermons. The intention is to compile "some of the best efforts of contemporary preachers." If that objective was, in fact, achieved, contemporary preaching is in serious trouble.

Most of the offerings are structurally coherent, liberal in the use of image and illustration, explicit in biblical orientation, and relatively free of religious jargon and moral judgmentalism in their practical exhortation. What is missing, at least to the reviewer, is the inviting, illuminating, transforming freshness of the gospel — most particularly in the "winners." The entries of Martin Copenhaver, Amy Bridgeman, and Charles Scriven are refreshing exceptions, as are a smattering of the invited entries.

(The Rev.) DAVID J. SCHLAFFER  
Assoc. Professor of Homiletics  
Nashotah House  
Nashotah, Wis.

## Books Received

**NEW RELIGIOUS MOVEMENTS AND THE CHURCHES.** By Allan A. Brockway and J. Paul Rajashekar. WCC. Pp. xix and 200. \$12.50.

**PASTORAL SPIRITUALITY: A Focus For Ministry.** By Ben Campbell Johnson. Westminster. Pp. 156. \$12.95 paper.

**THE SACRED ART OF DYING: How World Religions Understand Death.** By Kenneth Kramer. Paulist. Pp. 226. \$11.95 paper.

**THE COMMUNICATOR'S COMMENTARY: Jeremiah, Lamentations.** By John Guest. Word. Pp. 390. No price given.

**CREATION CONTINUES: A Psychological Interpretation of the Gospel of Matthew.** By Fritz Kunkel. Paulist. Pp. 286. \$8.95 paper.

**GOD'S SIMPLE GIFT: Meditations on Friendship and Spirituality.** By Diane Cooksey Kessler. Judson. Pp. 95. \$6.95 paper.

**BIBLICAL WOMAN: Contemporary Reflections on Scriptural Texts.** By Denise Lardner Carmody. Crossroad. Pp. xvi and 168. \$10.95 paper.

**CELEBRATION OF DISCIPLINE: The Path to Spiritual Growth (Revised Edition).** By Richard J. Foster. Harper & Row. Pp. 228. \$15.95.

**LONELINESS.** By Elisabeth Elliot. Thomas Nelson. Pp. 158. No price given.

**JOHANNINE FAITH AND LIBERATING COMMUNITY.** By David Rensberger. Westminster. Pp. 168. \$14.95 paper.

**PASTOR, OUR MARRIAGE IS IN TROUBLE.** By Charles L. Rassieur. Westminster. Pp. 132. \$11.95 paper.

**JESUS AND THE NEW AGE: A Commentary on St. Luke's Gospel.** By Frederick W. Danker. Fortress. Pp. 410. No price given, paper.

**THE MINISTER'S MANUAL 1989.** Edited by James W. Cox. Harper & Row. Pp. 403. \$14.95.

# SHORT and SHARP

By TRAVIS DU PRIEST

**THE ESSENTIAL DONNE.** Selected by Amy Clampitt. Ecco. Pp. 132. \$6 paper.

For years I have enjoyed the poetry of John Donne and, more recently, in *The New Yorker*, the poetry of Amy Clampitt; this little book is, therefore, a most happy marriage of poet selecting and commenting on poet. She has most of my favorites, including "The Flea," "The Sun Rising," and a healthy selection of his "Divine Poems." No meditations or sermon selections. A handy glossary concludes this satisfying collection.

**LAY PRESIDING: The Art of Leading Prayer.** By Kathleen Hughes. American Essays in Liturgy 7. Pastoral Press. Pp. 59. \$3 paper. **MUSIC AND THE EUCHARISTIC PRAYER.** By Edward Foley and Mary McGann. American Essays in Liturgy 8. Pastoral Press. Pp. 52. \$3 paper.

Both pamphlets produced by the Pastoral Press in Washington, D.C. express Roman Catholic perspectives, but both have natural application to our liturgy in the Episcopal Church. *Lay Presiding* covers interesting theoretical topics about lay leadership and ends with a practical section on qualities and skills needed to lead public prayer. *Music and the Eucharistic Prayer* gives helpful distinctions on types of ritual music — music alone, music and ritual action, music and texts. The pastoral implications of music are indeed welcomed. Recommended.

**PEACE AND JUSTICE: Religious Perspectives from the 80s.** Peace Forum Book Committee (United Christian Parish, 2222 Colts Neck Rd., Reston, Va. 22091). Pp. not numbered consecutively. Suggested donation \$3 to \$5, paper.

Seven presentations from seven different speakers — ordained and lay — comprise this neatly printed pamphlet from the Peace Forum of Herndon in northern Virginia. Interdenominational, all of the talks are religious in perspective; some are tighter in style than others, but most have important points to think about.

## NEWS

(Continued from page 7)

ugees were discovered living in an abandoned and condemned motel in Brownsville. They slept in rooms without doors, windows, water or electricity on piles of old clothes, carpet remnants and palm leaves. The empty swimming pool in the courtyard was being used as a common latrine and was rapidly filling with sewage. Children and women, some in the last week of pregnancy, carried water from a nursing home two blocks away.

On Christmas Eve, parishioners from the Church of the Advent and St. Paul's Church took hot food and presents to the Amber Hotel refugees. After the meal, women used palm branches to clear the parking lot of trash and garbage so the Rev. Richard Aguilar, vicar of St. Paul's and Fr. Folts could celebrate a Christmas Eucharist.

In the days following, local parishioners and friends worked to provide basic food, clothing and emergency medical treatment while petitioning city officials for help. When the first cold front swept through, city leaders were persuaded to bus refugees to emergency shelters in churches. The Red Cross later opened a shelter in an empty warehouse, and currently operates out of a vacant building.

At a request from Fr. Folts, the Rt. Rev. John MacNaughton, Bishop of West Texas, sent \$2,500 to the refugee emergency fund. The Presiding Bishop's Fund made its maximum emergency grant of \$10,000. Private donations from Episcopalians in other areas, including one from Saudi Arabia, totaled more than \$8,000 by the end of January.

These funds, earmarked for sanitation, medical care, food, clothing and emergency transportation, have enabled the local churches to provide 14 portable toilets for use at the shelters, and to obtain medical treatment for some refugees, especially children and pregnant women, as well as to provide considerable food and emergency travel assistance.

As she surveyed local efforts, Mrs. Dawson met volunteers who have cooked, collected clothing, transported the sick to doctors, learned to help fill out asylum applications and acted as translators. Greg Vail, an Advent parishioner who is a high school geography teacher, and his Costa Rican wife, Nery, are representative of

many who have taken refugees into their homes.

The Sunday following her investigation, Mrs. Dawson addressed the adult class at the Church of the Advent. She reviewed the operations of the Presiding Bishop's Office of Refugee and Migration Affairs and explained her understanding of the political situation in Central America. She further explained that the response of the national church to crises such as this is always channeled through the local congregations. Mrs. Dawson affirmed the local response and encouraged its continuation.

Before leaving to carry her recommendations back to the Presiding Bishop's Fund office, Mrs. Dawson urged parishioners to write letters asking Congress to grant Central American refugees Extended Voluntary Departure status, which would give them freedom to travel so they can join family and friends in the U.S. Presently refugees from several other countries have this privilege.

SHERRIDAN WALKER

## Final Round

The final round in the Rev. Charles Curran's efforts to regain his teaching position at Catholic University of America in Washington, D.C. ended with a District of Columbia Superior Court judge's ruling that the university had the right to bar him from teaching in the theology department. The Vatican had declared him ineligible to do so because of his dissent from church teachings on birth control, homosexuality, divorce and other issues. Fr. Curran had brought suit against the university, charging it with breaching his contract as a tenured professor [TLC, April 5, 1987].

Judge Frederick Weisberg ruled that his contract did not give him the right to teach Catholic theology at the Vatican-charged university in the face of a judgment by the Holy See that he was "unsuitable" to do so, and that he could not expect the university to defy a pronouncement it was bound to accept in view of its special relationship with the Roman Catholic Church.

Last year the board of trustees, in a reversal of its stand, had affirmed Fr. Curran's right to teach at the university, but outside the department of theology [TLC May 8, 1988]. They had revoked his license for teaching in the theological degree programs accredited by the Vatican, but ruled that this would not preclude his teaching, as a

tenured professor, within an area of his professional competence, which he insisted was the area of moral theology.

As quoted in the *Washington Post*, Fr. Curran, currently a visiting professor at the University of Southern California, expressed disappointment at the judge's decision, but will not appeal. In a statement issued by his attorney, he said "this was the last battle, and I have lost . . . but the decision confirms that full academic freedom . . . does not now exist at Catholic University." As to the future, with the suit behind him, he can now think about what he will do with the rest of his life.

Judge Weisberg had stated that the conflict between the university's commitment to academic freedom and its fealty to the Holy See was unavoidable, but "nothing in its contract with Professor Curran or any other faculty member promises it will always come down on the side of academic freedom."

Cardinal James A. Hickey, chancellor of the university and a party to the suit, said, "The court has shown respect for the religious nature of the university and the beliefs inherent in the teaching of Catholic theology." In its official statement, the university said the decision vindicated its position, and "reflected judicial respect for the character of the Catholic University of America."

DOROTHY MILLS PARKER

## CONVENTIONS

The February 2-4 convention of the **Diocese of East Carolina**, held at the Hilton Convention Center in Greenville, N.C., opened with a procession of banners representing parishes and celebrating the 100th anniversary of the Episcopal Church Women's United Thank Offering.

In his sermon, the Rt. Rev. B. Sidney Sanders, diocesan, referred to the ceremony of light, another part of the opening service when the hall was filled with the light of candles held by the more than 300 people in attendance. ". . . on this day we celebrate the presentation of Christ, the Light of the World, in the temple," he said. "And this weekend closes the Epiphany season, the season of light."

A number of resolutions were passed and a budget of \$1,268,753 for 1989 was approved. A change in the canons added a vocational deacon to the

membership of the diocesan commission on ministry. In addition, the convention adopted a 4.5 percent minimum clergy salary increase for 1989.

EDE D. BALDRIDGE

Continuing its emphasis on evangelism and growth, the council of the **Diocese of West Texas**, meeting February 9-11 in McAllen, Texas, established a new department of congregational development to help accelerate formation of new missions and increase membership in existing churches.

The Rt. Rev. John H. MacNaughton, diocesan, while referring to the lack of growth in the diocese over the past ten years, asked that the department be established and announced that he was appointing the Rev. James Folts, rector of Church of the Advent, Brownsville, as chairman of the new department.

Delegates adopted the report of a long-range planning committee on congregational development that included a recommendation that new missions be established in the Rio Grande Valley, the north and northwest areas of San Antonio, the San Antonio-Austin corridor, and ultimately in Ingleside in the Corpus Christi area.

The council approved a budget of \$2,272,940 for 1989. Delegates also voted to establish a companion relationship with the Diocese of Northern Mexico.

Two of the 43 missions in the diocese, St. Matthew's Church in Universal City and St. Mark's Church in Corpus Christi, were admitted into the council as self-supporting parishes. One mission, St. Mary's Church in Eldorado, was closed, and one parish, Holy Trinity in Carrizo Springs, reverted to mission status.

Also adopted was a resolution concerning abortion. The resolution, presented by local members of the National Organization of Episcopalians for Life (NOEL), stated that the nation "must affirm a woman's right to informed consent with all of the guarantees of the law that this right entails."

WILLIAM NOBLE

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## BENEDICTION

*The author, Virginia Pomy, resides in Franklin, Tenn.*

I remember the rector of my parish many years ago who preached Sunday after Sunday about the good news. His sermons were excellent. The whole congregation sat in concentrated attentiveness so as not to miss a word. He preached, as he should have, on the propers of the day, but always brought his point around to an emphasis on the wonderful, unbelievable, good news of God's love. We never got tired of hearing it. Week after week he pounded it into our minds until we began to believe that it could really be true. It is impossible to have too much of a really good thing.

Community is also a really good thing. But what is community? Why is it important? Or is it?

A community is not just a bunch of people, nor is every group of friends a community. In a real community the members are bound by the concept of servanthood. Those within a community are strengthened, are able to go out alone, and can return to be strengthened to go out again. At the same time the community opens itself and grows as it welcomes new members. The small community of Jesus and his disciples opened up to include all who would come in. The early community of Jewish Christians opened up to include Romans and Greeks and all sorts of other pagans. The new members are strengthened and soon begin reaching out to others themselves.

The terrible aloneness of Jesus and of the apostles and martyrs is experienced during the times of going out alone. The strength for martyrdom comes from the strength of the community from which they are called. To understand community as divisive, as showing an "us" and "them" mentality, is to be mistaken about the nature of community.



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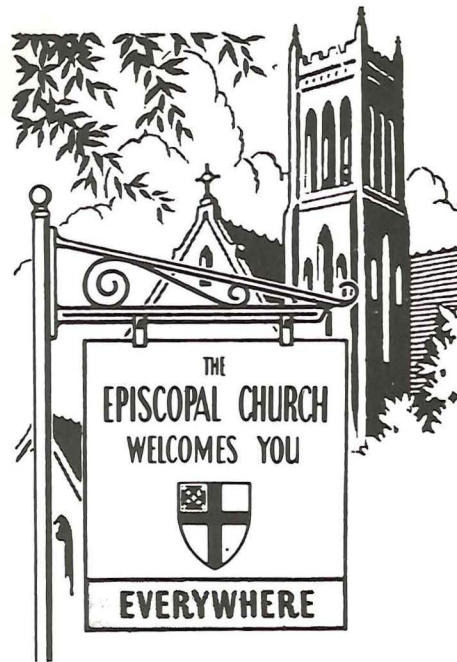
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