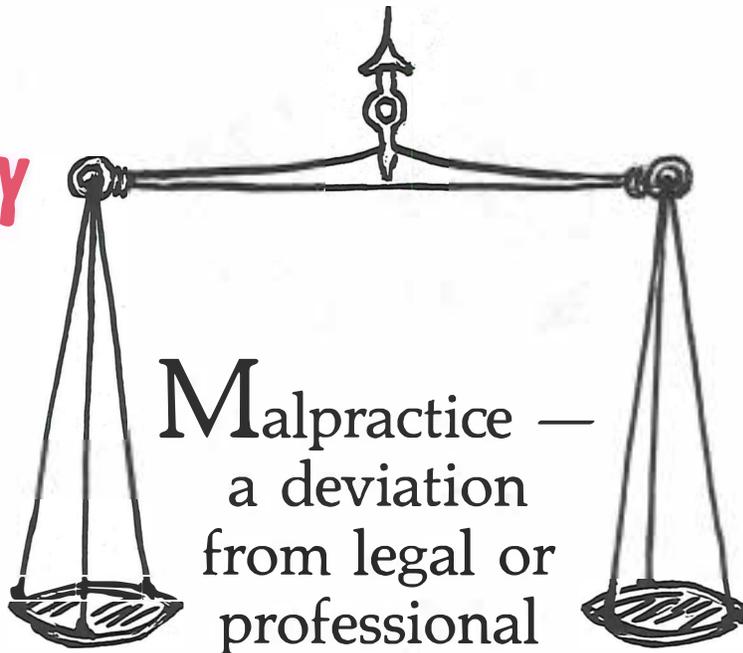


THE LIVING CHURCH

Caution for Counselors

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Malpractice —
a deviation
from legal or
professional

standards — is now a household word. Rare is the day when television doesn't feature a lawyer urging listeners to consider if they "just might have a case." No longer can churches and clergy consider themselves immune [p. 8].

The First Article

THE LIVING CHURCH

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The Old Building

Going through downtown Milwaukee, every few days I go past the former location of our offices on Michigan Street. What a shocking sight it has become! The building had begun to be demolished, and then, for unknown reasons, a fire started, engulfing the block in smoke [TLC, Nov. 30]. It smoldered for several days, with occasional visits from fire engines. Thereafter, demolition proceeded very slowly.

By the time this is printed, the Montgomery Building will be gone forever. A plain and somewhat uninviting structure, it was graced by no Greek columns, Gothic arches, or porticos [TLC, May 25]. No spires, balconies, or even chimneys give picturesqueness or charm to its ruins. It has simply continued to stand there, a looming, charred, and crumbling hulk. For veterans of my generation, it is inevitably reminiscent of the bombed buildings of Asian and European cities after World War II.

Part of it still rises seven stories into the air, the brick walls standing undamaged. On our side of the building, it only remains up to the second floor, where our offices were. Our ceilings evidently held up, and above, where the third story had been, is a heap of bricks, hunks of plaster, and other debris. Higher up, the insides of half-collapsed rooms are exposed with yellow, green, or blue walls.

Along the sides of the building the sidewalks have been closed off and are heaped five or six feet deep with fallen bricks. From the other side of the street, however, one can look up at the partially broken big windows of our old offices. Inside my window, I could still make out, the last time I was past there, the dark wooden bookshelves that lined one wall. There, in what has become a filthy wreck, I had worked for so many hours, for nearly nine years, a fifth of my adult life! There too, three of my predecessors had worked before me. There, during the middle years of this century, much of the best thought of the Episcopal Church



had been collected and prepared for the press. There outstanding people had bent over their typewriters, or talked seriously about issues of the day, and held the telephones to their ears for important messages. This place of busy and thoughtful activity is now a repulsive ruin. To look in the windows now is like looking into the eye sockets of a skull and wondering how life and thought could once have been there. So all earthly things come to an end.

To live on this earth we must try to do our best and to accomplish things of lasting merit. Yet at best they do not last very long. We are indeed compassed about with mortality. To think otherwise is to deceive ourselves and others. For businesses, for publications, and for schools — no less than for farms — to reap a good harvest each year is a reasonable goal. To attain that much is cause for gratitude. Old bones, old bricks, and old leaves heaped along the way need not frighten us. The gospels remind us of what thousands of years of agriculture have already taught us, that in death there are the seeds of life.

H. BOONE PORTER, Editor

DEPARTMENTS

Books	11	First Article	2
Editorials	11	Letters	4
Feasts, Fasts and Ferias	12	News	6

FEATURES

Caution for Counselors	Alexander Stewart	8
Interview with Bishop Furman Stough	Emmet Gribbin	9
Bishops of the Workplace	Anonymous	10
Letter from Venice	William Baar	13

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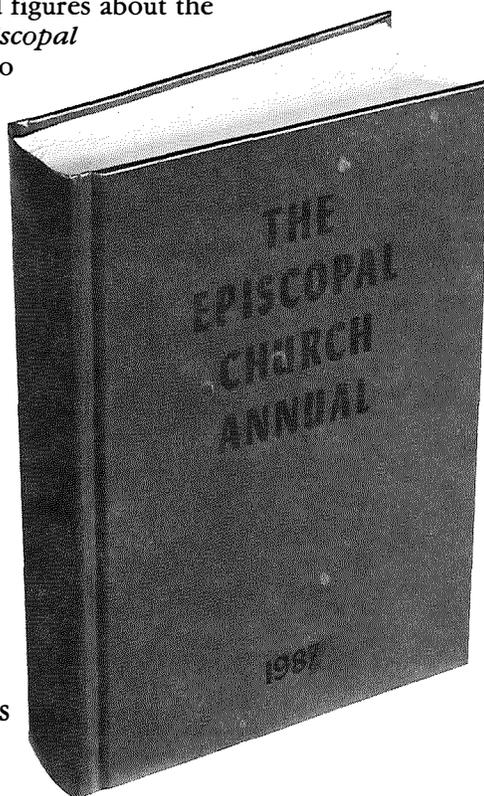
—The Most Rev. Edmond L. Browning, Presiding Bishop

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LETTERS

Don't Be Too Sure!

Concerning Arthur McKnight's letter [TLC, Jan 11], as one who loves her church as much as I'm sure Mr. McKnight does, I fail to see our movements toward Rome as "enslavement."

I also fail to see why we have so much in common with Presbyterians, Methodists, and Lutherans as the trend in these denominations has been in the direction of Calvinism, an impossible doctrine to my way of thinking.

Although the passage of time has modified the Calvinistic tendencies, I believe the taint is there still, quite as much as the taint of medieval superstition infiltrated the Roman church until Vatican I, and Vatican II "opened the windows and let in fresh air," to paraphrase good old Pope John.

One thing the Roman Church has always held onto is the apostolic succession which we, as Episcopalians, claim to have and which the aforementioned denominations have repudiated.

While I realize that the apostolic succession has been sadly abused of late, it was designated by the early church to be the custodianship of the "truth once delivered to the saints," and it is this very

important belief we have in common with the Roman Catholics.

I challenge you Cromwellian, Puritanical protestants to attend a modern, watered-down mass of the present day Roman Church to see for yourselves how drastically it has changed. But no, the prejudice is too great. The abuse of Rome, the Inquisition, etc. cannot seem to be forgotten or forgiven. Yet, protestants seem to ignore the burning of so-called "witches" in Salem.

I'm sure you won't publish this letter, Mr. Editor, but I wish you would.

ELIZABETH R. WATERS
Washington, D.C.

No Danger?

The editorial "Who May Be Baptized?" [TLC, Jan. 11] acknowledges that the sacrament "is trivialized and loses credibility" when "neither parents, sponsors, nor baptized individuals see themselves as seriously committed to the vows of baptism;" but then draws back from whole-hearted advocacy of a demanding catechumenate program, opting instead for a *via media* between "over-preparation" and "under-preparation," and warning against "elitism and spiritual snobbishness."

While it is conceivable that somewhere, sometime, these may be real dangers, from my observance of the parish scene the issuing of warnings against "over-preparation" of baptismal candidates is about as necessary as warning Oliver Cromwell's men of the dangers of overzealous devotion to relics. We are hardly in danger of "over-preparation" when candidates for baptism are solicited in the parish bulletin only a couple of weeks before the scheduled celebration; when candidates and sponsors make their vows in hesitant, barely audible voices and are obviously confused about the order of service and what is expected of them; when the congregation glibly undertakes to "do all in (their) power to support in their life in Christ" persons or families they have never laid eyes on till this morning and about whose faith journey they have been told nothing.

To read the order of Holy Baptism attentively is to be filled with fear and trembling. Most of our parishes are in far less danger of "over-preparation" or "spiritual elitism" than of casual, repeated perjuring of ourselves, and abetting of others to do the same.

GRETCHEN WOLFF PRITCHARD
New Haven, Conn.

Missions That Don't Pay

"Mission Churches and the Church's Mission" [TLC, Jan 4] was saddening. For a diocese to have mission churches only where those churches will become self-supporting in a few years, means

Continued on page 15

The Diocese of Maryland Liturgical Conference

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Editor, *The Living Church*

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of your plans to attend would be welcome.

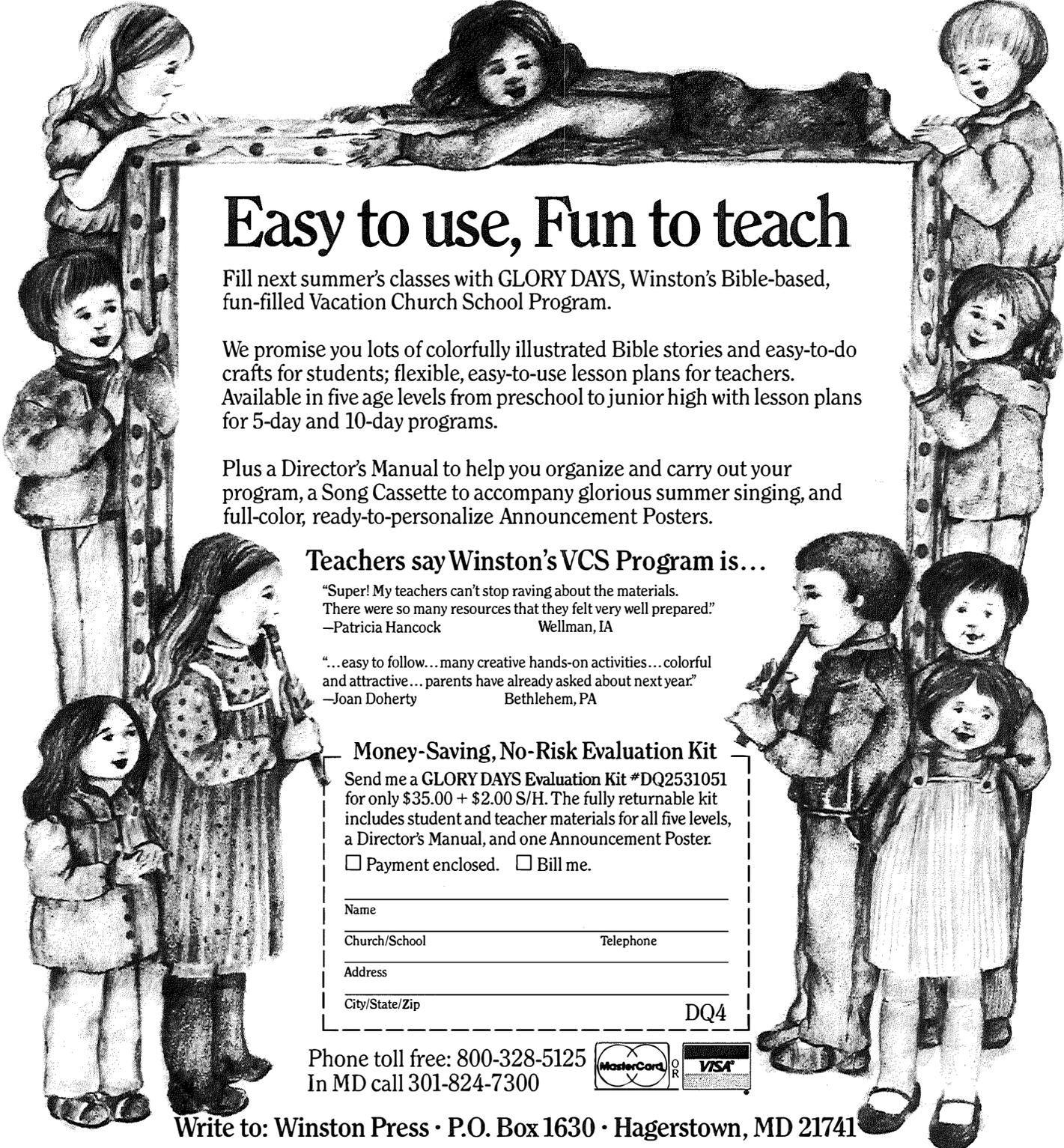
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THE LIVING CHURCH

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Bishop Kerr Retires

The Diocese of Vermont marked the retirement of the Rt. Rev. Robert S. Kerr, diocesan bishop, at a reception and dinner held recently in Burlington, Vt.

Bishop Kerr, 69, was consecrated March 16, 1974 and served as coadjutor until June 29 when he became diocesan. During his episcopate, Cathedral Square was built, an apartment complex for aged and handicapped persons. Also constructed were a new year-round conference center for the diocese and in 1983 a new mission church building, St. Andrew's in Colchester.

Prior to his consecration Bishop Kerr was dean of the Cathedral Church of St. Paul, Burlington. It was during his tenure that a new cathedral was built and relocated following a disastrous fire that totally destroyed the former cathedral.

With the exception of the three years when he was on the staff of the Cathedral of St. John the Divine, New York City, all Bishop Kerr's ministry was spent in the Diocese of Vermont where he was rector of the Church of the Good Shepherd, Barre and Immanuel Church, Bellows Falls. In the course of his ministry he served on provincial and national church committees and commissions. He also served as a trustee of the General Theological Seminary.

Bishop Kerr and his wife, Carolyn, will retire to South Burlington, Vt.

(The Rev. Canon) H. VAN DINE

Mexican Bishop Elected

The Rev. German Martinez, vicar of the Church of Reconciliation in Monterrey, Mexico, was elected Bishop of Northern Mexico on the 11th ballot at a special diocesan convention December 6. He succeeds the Rt. Rev. Leonardo Romero, who died last June [TLC, July 6].

Fr. Martinez, 53, was born in Ziritzicuaro, State of Michoacan. After attending the local schools, he entered a Roman Catholic seminary in Montezuma, N.M. He was ordained deacon and priest in the Roman Catholic Church in 1958 and served in that church until 1966.

In 1970 he was received into the Episcopal Church. Prior to that, he had spent a year studying and working with the Lutheran Church. Following his reception, he became priest-in-charge of the Church of St. John the Divine in Reynosa, Tamaulipas, a post he held until 1985, when he moved to the Church of Reconciliation.

The new bishop married Maria Zapata in 1966, and the couple has three children.

Fr. Martinez's consecration has tentatively been scheduled for March 15.

Curran's Classes Dropped

In a statement to the local press, the Rev. Charles E. Curran, controversial theologian at Catholic University in Washington, D.C., had announced his intention to continue teaching his courses in theology at that institution despite his suspension by Archbishop James A. Hickey of the Archdiocese of Washington, who is also chancellor of the university. As the only university in America chartered by the Vatican, its theological faculty must have a special license to teach from the ecclesiastical head of the institution. However, the classes have been cancelled.

Fr. Curran has been under fire from the Vatican for his liberal views on certain social issues, and last August its Sacred Congregation for the Doctrine of the Faith, in culmination of a six-year investigation and with the approval of Pope John Paul II, ruled him "not suitable or eligible to teach Catholic theology." In opposition to the church's official teaching, he has maintained that contraception is not "intrinsically evil," and that under some limited conditions abortion, and divorce may be justified. In view of this, Archbishop Hickey's order for his suspension stated that there was "no conceivable basis" for continuing to permit him to teach theology in the name of the church.

The Vatican's stance on Fr. Curran has raised doubts among some faculty of several Episcopal seminaries as to the desirability of continuing the ARCIC conversations [TLC, Oct. 26].

Fr. Curran, who has strong support among students and faculty, had said he would fight to keep his post. In an interview in the *Washington Post* he noted that Archbishop Hickey's authority covers only those courses in three ecclesiastical degree programs accredited by the Vatican, and that his courses in ethics and moral theology slated for the spring term are taken mostly by students in other theological programs over which Archbishop Hickey has no jurisdiction. Since the archbishop does have the right to suspend Fr. Curran from teaching the ecclesiastical degree courses, he intended tell those students (mostly priests and seminarians) that they could

receive no credit toward their degrees for the priest's course. But he insisted that other students have every right to receive credit for Fr. Curran's other courses, which are all elective and not required for a degree.

In most recent developments, the three courses Fr. Curran had declared he was determined to teach were cancelled by Catholic University administrators the day before the first class was to start (January 15), after the theology department rejected a proposal by Archbishop Hickey to engage three theologians from outside the university; and fellow faculty members, who have been strongly supportive of Fr. Curran, declined to teach them. About 40 students had registered for the three elective courses.

On the first day of term, when the classes were to begin, Fr. Curran held a press conference, where he announced the ending of his efforts to teach them, though he will continue to fight against the revocation of his license. To go any further toward teaching these particular classes would, he said, be a hardship on the students, "who would be the ones to suffer . . . in all the uncertainties over the credit . . . and I can't make my students hostages in this controversy."

Fr. Curran, who was on a year's leave of absence until January 1, has been a member of the faculty since 1965, but revocation of his license may be considered sufficient cause for firing even a tenured professor. In his statement he termed the suspension "unwarranted . . . and a pre-judgment of the case." Pending the final action he will continue to receive full pay and benefits.

DOROTHY MILLS PARKER

Mission Agencies Conference

The Partners in Mission (PIM) program was affirmed and made more flexible at the Anglican Mission Agencies Conference held in Brisbane, Australia recently. PIM is an organization of U.S. and foreign companion dioceses.

Since the concept of Mutual Responsibility and Interdependence was espoused at the Toronto Congress of 1963, the PIM process has grown, clarifying mission as a priority, strengthening the unity of the newer churches within the provinces, and building more mature churches.

The Mission Agencies Conference was attended by 57 people from 25 countries, representing Anglican mission agencies, church mission departments, develop-

ment agencies, partner churches and ecumenical bodies.

Held under the auspices of the Anglican Consultative Council, it was the first such meeting of mission agencies and partners since 1972, and the first international ACC conference held in Australia.

The mission agencies have sought some ongoing structure to enable them to share knowledge, information and resources in their common task. Partner churches have asked for a greater equality and openness in relationships and more flexibility and coordination of mission agencies.

Papers on evangelism, development and ecumenism highlighted those aspects of mission and stimulated resolutions which are planned to be presented to the next meeting of the Anglican Consultative Council in Singapore in May 1987, and through it to Lambeth 1988.

The conference resolved to affirm the principle of Partners in Mission, but introduced flexibility to meet the needs of different churches, "bearing in mind that the underlying theological principle is openness of a church to hear the Spirit's guidance in mission."

The conference affirmed personal evangelism and added, "We cannot confess 'Jesus is Lord' without serious consequences for the ordering of the political and economic relationships of humankind and for the harmony in which we live as a part of the whole creation. Evangelism calls for a conversion, which like sin itself is both personal and systemic and promises the gift of grace for every area of life."

Canadian Hymnal

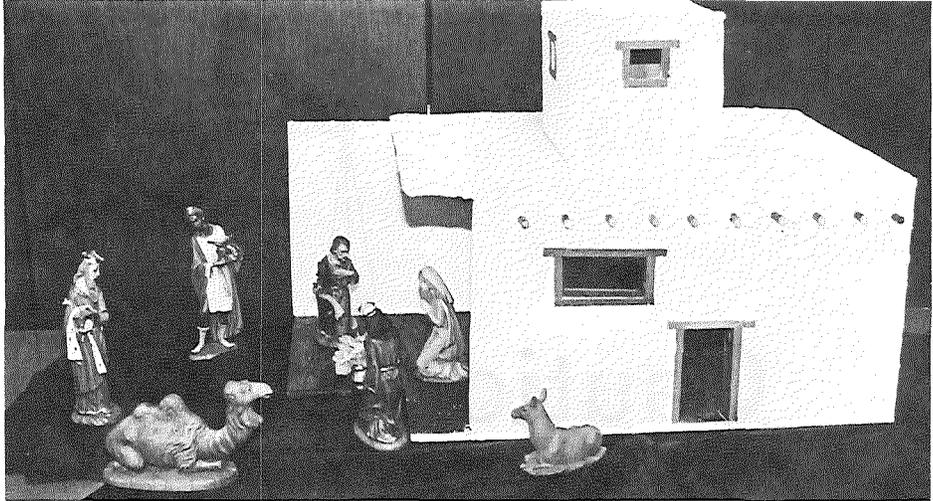
The Anglican Church of Canada's executive council has approved plans to develop a new hymnal, according to the *Canadian Churchman*. The council, meeting in Toronto, directed that planners of the new book should draw on a variety of styles and traditions and use inclusive language as much as possible. Neither the church's 1933 hymn book nor the 1971 Anglican-United Church of Canada joint hymnal meets these requirements, the council was told, nor do they reflect current theological emphasis.

A resolution to initiate the hymnal project was introduced at the church's General Synod last year but was not debated for lack of time.

Leaders noted that Anglican bodies in Australia and the U.S. have recently completed new hymnals but argued that Canadian Anglicans should develop their own book, partly because of a recent explosion in Canadian hymn writing.

Church Participation Discussed

The Marydale Center in Erlanger, Ky., was the site recently for the third meet-



The Church of the Epiphany in Concordia, Kan., recently blessed its new Epiphany House which was hand-crafted by parishioner Eldon Saylor. The creation was inspired by Matthew 2:9-11, which indicates the three kings entered a house to see the infant Jesus, rather than the traditional manger. The Rev. Theron Hughes is rector.

ing of the Committee of the Full Participation of Women (CEPW) since its appointment by the Most Rev. Edmond Browning, Presiding Bishop, following the 1985 General Convention.

Led by Pamela Chinnis, chairperson, the 13 members in attendance examined what they perceived to be barriers to women's full participation in the church. Reports were heard concerning the level of women's participation in other denominations, particularly in the Presbyterian Church and United Methodist Church.

A major portion of the agenda was an examination of the grant proposal to the Lilly Memorial Trust prepared by Dr. Adair Lummis of the Hartford Seminary and several committee members. The proposal, which has been granted, is designed to uncover data and attitudes related to women's ministries in a sample of 12 dioceses. Dioceses taking part in the study include Maine, Newark, Washington, South Carolina, Southwest Florida, Indianapolis, Milwaukee, South Dakota, Iowa, Kansas, Texas and California.

The results of the study will be forwarded to the 1988 General Convention.

Vestment Liturgy Developed

The proper disposal of worn vestments and altar linens is often a question of concern for those who care for them. Tradition has long suggested that the burning of such items is most appropriate. But altar guild members of the Diocese of Western Louisiana took the procedure a step further recently and had two former students of the Rev. Louis Weil of Nashotah House in Wisconsin develop a liturgy for a vestment and altar linen burning service.

Members gathered outside the Chapel of the Holy Family at the Hardtner Conference Center in Pollock bearing the worn and faded cloth, which they placed on a burning pyre. As they did so, one of the authors of the liturgy, the Rev. Kenneth Dimmick of Shreveport, read,

"These (vestments and linens) represent memories of holy deeds and holy people now gone from among us . . ." The Rev. Canon W. Craig Morgan coauthored the liturgy.

The concluding prayer asked that those gathered "see in this holy fire a reminder that in this life, all things come to an end; ashes to ashes, dust to dust."

As an appropriate ending to the occasion, the Rt. Rev. Willis Henton, diocesan bishop, blessed a new set of vestments and altar linens which the diocesan altar guild had recently purchased and which were worn at the burning ceremony.

JANET MORGAN

CONVENTIONS

The 76th convention of the Diocese of Northwestern Pennsylvania was held November 7-8 and was hosted by Holy Trinity Church, Brookville. The Rt. Rev. Donald J. Davis, diocesan bishop, presided.

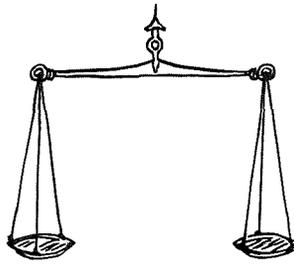
Special guests at the convention included the Rt. Rev. Telesforo Isaac, Bishop of the Dominican Republic, who presented the main address of the convention and the homily at the Holy Eucharist. Also present was Miss Nelly Padua Neuzca, a member of the Philippine Episcopal Church and of the companion Diocese of the Southern Philippines.

A number of resolutions were passed. Some of the issues addressed included apartheid in South Africa, human sexuality, discrimination and the employment of church musicians.

A diocesan budget for 1987 of \$509,801 was adopted.

In his convention address, Bishop Davis emphasized the significance of the 1988 Lambeth Conference and indicated that the diocese would be involved in special programs of study that would better prepare diocesan members for the Lambeth experience.

(The Rev.) DANIEL SELVAGE



Caution for Counselors

By ALEXANDER D. STEWART

Malpractice — a deviation from legal or professional standards — is now a household word. Rare is the day when television doesn't feature a lawyer urging listeners to consider if they "just might have a case." No longer can churches and clergy consider themselves immune.

Justice Douglas, in a significant Supreme Court decision (*United States vs. Ballard*), emphasized the protection offered to clergy by the first amendment. The state will not intrude upon nor regulate religious activities of clergy, but it does have the duty to protect citizens from harm.

Suits against clergy fall primarily in one of three categories: a) sexual misconduct in a counseling relationship, b) mishandling of a "counseling" relationship, and c) invasion of privacy by unwise revelation of that which was considered confidential.

How might clergy avoid malpractice? By minimizing high risk situations. As with a doctor, a quick referral on a situation which is beyond the skill of the clergy, or which may require sharing with another professional. A letter sent to a professional agency might protect against a later suit: "I have this day suggested to a person that she contact your clinic to receive the professional help you offer. I shall be glad to offer such secondary supportive help as may be required, but I have informed her that, in my opinion, her situation is sufficiently acute that she seek your professional assistance immediately. Upon inquiring she will use my name so you will recognize her call."

Parish clergy may be knowledgeable about a psychologist, but it is not their primary expertise. If a parish offers counseling service for those beyond its membership then the community and state have the right to expect the same level of competence that would be expected, and required, of a community clinic.

The Rt. Rev. Alexander D. Stewart is resigned Bishop of Western Massachusetts, now senior vice president, Church Pension Fund (pastoral care).

Clergy must avoid *identification* with the client thus becoming in a sense "an ally" of one partner in a marriage or conflict situation, and thus be named in an "alienation of affection" suit. (Such a suit does not require immoral behavior as many assume; the transferring of affection from spouse to pastor could be cited as grounds.)

A recent principle has emerged in medical malpractice awards; in July, 1986, a paralyzed man was awarded \$9 million because a doctor did *not* prescribe heart medication which would *presumably* have prevented the paralysis. Hence, what the doctor or clergyman *fails to do*, not only what they do that is negative, can become the basis of a malpractice suit. Hence the importance in convincing disturbed and depressed persons of their need for additional help and having proof that referral was attempted. While assuring the person seeking help that confidentiality will be honored, the priest must also convey that this would *not* be the case if the life or physical well-being of another was at stake. For example, child abuse and molestation in most states must, by law, be reported. It then becomes the clergy's task to persuade the client that such is for his or her own good.

Many clergy expose themselves to risk by continuing unduly long in a "counseling relationship," unable to terminate the relationship, often because it meets their own needs as much as the client's. The highest vulnerability comes when persons who seek counseling are referred by clergy to "lay ministers." Such persons, sincere and committed though they may be, nevertheless, lack the professional training to discern and be pastors to troubled individuals.

Parish or clergy who talk about "demon possession" and cite such individuals or become involved in "exorcisms" or what are called "deliverance ministries" may find the protections of the first amendment, intended primarily for ordained clergy in their role as spiritual advisor and for congregations in their normal ministry, might not apply if

malpractice suits are filed by parents or their families who claim that such experiences aggravated the mental or physical health of their loved one.

Invasion of privacy has been a key factor in several of the major malpractice suits filed to date. Clergy may not divulge either names or situations to prayer groups. Nor may they use such situations as current sermon illustrations — even with names or places disguised — lest a listener determine the person mentioned. Tests clergy may administer should be carefully locked up. Parish personnel are not free to comment to friends as to who comes to see the pastor or associate and how often and for how long. One parishioner sharing with a priest a highly intimate family secret learned only three days later from a relative they had prayed the previous evening for a person heavily burdened with such a problem and "it seemed just like you."

Even in providing referral information to another professional, clergy must exercise caution unless they have permission to share information the client may have considered protected by the privacy of the priest's study.

The highest vulnerability of a board or vestry comes from a situation (which is later the grounds for a malpractice suit in which they can be declared negligent) where they either knew the staff member had been involved in such behavior previously or they had not explored sufficiently the employee's background.

Malpractice suits involving sexual molestation of minors and sexual misconduct between counselor and a counselee have been those most publicized, and most common, and those who have been affected are recipients of the highest financial awards.

Rather than withdrawal from vital counseling or programs, clergy and boards need to take wise precautions to reduce the risk of malpractice suits. Cases are far less likely to be filed or ever get to court if lawyers realize that *every* possible precaution had been taken and that no "negligence" could be claimed.

Coordinating Mission Outreach

By EMMET GRIBBIN

The Anglican Consultative Council and the Archbishop of Canterbury requested that representatives of the various missionary societies in the Anglican Communion meet for a Mission Agencies Conference in Brisbane, Australia recently (see page 6).

Four persons were selected to represent the Episcopal Church, including the Rt. Rev. Furman C. Stough, Bishop of Alabama and former missionary to Okinawa. He is presently chair of the Standing Commission on World Mission of the General Convention.

A few days after his return from Australia, Bishop Stough was interviewed for THE LIVING CHURCH by associate editor Fr. Gribbin.

TLC: What was the purpose of the Mission Agencies Conference?

Bishop Stough: This sentence in the material sent me before the conference states it well. The purpose of the conference is: "To assist Mission Agencies and the Churches of the Communion to have a better understanding of current mission issues, agency policies, practices and resources, with a view to more faithful stewardship in God's mission today."

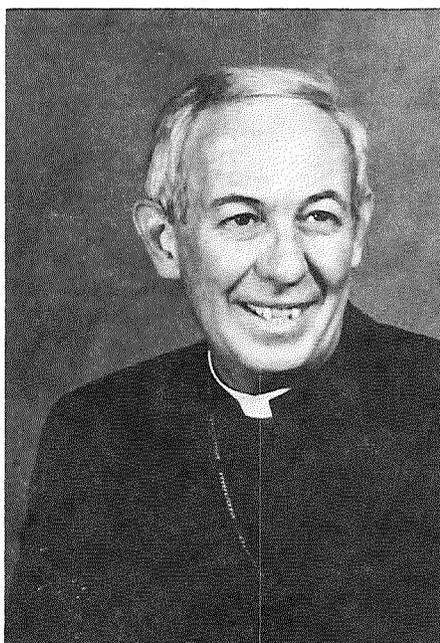
TLC: Did the conference live up to that expression of its purpose?

Bishop Stough: Yes, it did. It seems to me that it was a fruitful conference in many ways. We heard papers and had subsequent discussions on Evangelism, Partners in Mission Consultation, and Ecumenical Sharing in Ministry. Perhaps the most significant result was that the different people leading missionary endeavors got acquainted. This conference is a positive move of more than two dozen churches of the Anglican Communion to coordinate their missionary outreach.

TLC: Was every church in the Anglican Communion represented?

Bishop Stough: No, a few weren't, but many countries and cultures had spokesmen.

TLC: What differences did you note between the independent societies and the



Bishop Stough

"...the Anglican
Communion needs to
'recover an emphasis
on personal
evangelism.'"

churches, such as ours, which have missionary work as part of their organizational structure?

Bishop Stough: The Anglican Churches of Canada, Australia, Japan, New Zealand, and Scotland function more or less as we do. The others have missionary societies. I found our type is more ecumenically minded than are the societies. I noticed this in our response to the two representatives of the World

Council of Churches who were on the program. After their paper we shared our attitudes and opinions about ecumenical missionary enterprises. From an even wider perspective, one of the sharp differences between us and some of the societies is the way we and they look at other faiths.

TLC: You mean non-Christian religions such as Islam?

Bishop Stough: Yes, and Buddhism and Hinduism. We all acknowledged the Gospel is to be shared with others, but we need to be very sensitive in our listening to other faiths. Those who have to live surrounded by other religious traditions, such as the Christians in India, must have a receptive and sensitive response to the good things in other traditions. The missionary societies tend to believe this attitude is wrong.

TLC: What was the gist of the Partners in Mission discussions?

Bishop Stough: A PIM consultation held by a national church is when "external partners" come and help the church holding the PIM plan strategy for its missionary work and outreach. Some African churches have held three or four such consultations. The Church of England and the Episcopal Church have each had only one. Ours was in 1977. There has not been, for us at least, an adequate follow-up on this consultation. One strength of the PIM movement is a new awareness that there is no distinction between "givers and receivers." All churches both give and receive.

TLC: What else did you find of special interest?

Bishop Stough: We didn't pass resolutions, but we did agree on some affirmations. One was that the Anglican Communion needs "to recover an emphasis on personal evangelism. The call to repentance and faith is addressed to those in the church as well as those outside." It was also affirmed that "Evangelism and social responsibility are both dimensions of Christian obedience. They belong together in mission."

TLC: As I glance through the pages of

one paper on evangelism, I note that a great deal of it has to do with Roland Allen's missionary perspectives.

Bishop Stough: Yes, Allen is coming into prominence all over the world. In 1983 and 1986 our church had conferences discussing Allen's missionary insights and strategy. He died 40 years or so ago, but in his writings he urged the church to function as the New Testament church did. From the very beginning indigenous churches must support themselves, and the local Christians are the ones to convert others. Money from outside and missionaries from other cultures are not always a blessing, and sometimes have been a handicap to the Gospel's spread. We will hear more about this.

TLC: That seems to me to refute the basic premise that missionary societies and churches should send out missionaries and support them financially.

Bishop Stough: No, Allen's strategies and principles are now being adopted by virtually all the voluntary missionary societies of the Anglican Communion. Allen's main emphasis was on evangelism and indigenous leadership. Such money and missionaries as are sent to a "new" church must promote the biblical pattern of the church being responsible for itself, both locally and area wide. This is what we are now engaged in helping the church in the Philippines do, that is to be entirely responsible for itself.

TLC: To whom will you and the others report about the conference?

Bishop Stough: The four of us will report to the Executive Council, and next June to the World Mission Conference to be held in Sewanee, Tennessee. A full report will be made by others to the Lambeth Conference in 1988.

TLC: Thanks so much for this interview. You seem also to have enjoyed the experience.

Bishop Stough: Yes, I did, and on the way to Australia I had the privilege of being celebrant at the marriage of Paige Browning in Honolulu and of participating in the consecration of the new Bishop of Hawaii, Bishop Donald Hart, Bishop Browning's successor in that diocese. Most of Bishop Hart's previous ministry has been in Alaska and New Hampshire so he certainly deserves the balmy climate of Hawaii.

Bishop of the Workplace

ANONYMOUS

A short time ago our rector gave a Sunday sermon in which he asked the members of the congregation to be "Bishops of the Workplace." We were to look around at work and see if there wasn't someone there who might like to come with us to Saint James'. I love my church. I consider it a big part of my life. I like the three people I work with too, so it seemed like a wonderful idea to invite them to come to my church.

I invited Anna first. She is a lady nearing retirement age who has no family of her own, but treats all of us like we are her family. She thanked me but told me she was a practicing Jew, a teacher of Hebrew in the synagogue school.

I invited Pedro next. He is a shy young man from an impoverished family, newly here from Central America. He thanked me, but said he was a Roman Catholic and went to church with his elderly mother.

I invited Betty last. She is a young single mother with two daughters. She thanked me and told me she was active in a Presbyterian church where she has

been a member since childhood.

I decided I must not be cut out to be a bishop after all and reached out no further. My friends said nothing more until one day they discovered that tragedy had struck my life. My beloved uncle, stricken with a heart attack, was taken to the hospital for a bypass operation. During surgery it was discovered he had inoperable cancer.

My hours were filled with pain. Even at work I could think of little else but my dear uncle. Each day at noon I left the office and slowly climbed the steep San Francisco hill that leads from the financial district to Grace Episcopal Cathedral. There I spent my noon hour in prayer. I said nothing to my three friends of my grief, only refused every invitation to join them for lunch after that.

One morning Anna said, "We've found a new place for lunch. We want you to come with us." I shook my head, and despite an effort to keep my chin up, tears filled my eyes. Soon Betty and Pedro were also beside me. I told the three about my uncle.

That noon when it was time to go to the cathedral I went to get my coat. Pedro, Betty, and Anna came and put on their coats, too. I walked to the elevator. They walked to the elevator. Thinking they must have misunderstood what I had said about going to lunch I explained, "I can't go to lunch with you." They nodded.

Pedro looked at the others and then said, "We will come with you to pray for your uncle. A while ago you offered your church to us. We have not forgotten this gift of love."

It is a long hike up a steep hill from our office to the cathedral. To get there and back leaves no time for lunch. I explained this to the three and they again nodded, never faltering a step as we continued our climb.

As we sat together in the silence of the cathedral, each to pray in our own voice and in our own way, I looked at my three friends and decided maybe I wasn't such a failure as a bishop after all. If I hadn't tried to reach out, how would I have ever known that I was working with three other bishops?

EDITORIALS

Liability for Malpractice

Malpractice has become a big word, and in this issue we are glad to carry a thoughtful article on it by Bishop Stewart, reflecting his wide knowledge and experience, and also his review of a book on this topic. As he correctly points out, this is not simply a concern for clergy. Laypersons may very easily become implicated.

He wisely indicates that the proper response is neither apathy nor panic. The issue is not to be ignored. Neither is it necessary for a parish to overwhelm its budget with liability insurance. Responsible steps can be taken, reasonable safeguards can be observed, and appropriate confidentiality can be maintained.

The Question of Surrogates

The subject of surrogate parenting is a controversial one, and much in the public eye right now as two sets of parents battle for a baby in the New Jersey courts. Issues have been raised which may never die down, given our advanced technological state and that there are so many people who will do anything to have a child.

But the questions remain. Is it right for a childless couple to purchase another human being for fees ranging upwards of \$25,000? Though the despair of these couples inspires our sympathy, does it warrant con-

tracting out for a child, in one case, at least, with clauses stipulating that the fetus be aborted if found by amniocentesis to be flawed?

The whole concept of this type of "parenting" seems to make the resulting child to be little more than another possession, available to the highest bidder from the best womb money can buy.

As Christians, we are called to question such reproductive alternatives, as the Roman Catholic Church has been doing for some time. It is a moral question that tugs at the very meaning of words such as "parenthood" and pulls further on the already fragile state of the family.

It is only a part of a larger picture of tragedy, however. The fact that many infertile couples seem to be driven to surrogate mothers because of the severe dearth of healthy white infants to adopt, as millions of teenagers a year conceive and most choose to keep or abort their babies, points to a strange imbalance that needs to be more strongly addressed by our church.

When discussing this subject, several major news magazines have pointed to Sara, Abraham and Hagar in the Old Testament as though Hagar's pregnancy by Abraham was the first "legitimate" example of surrogate parenting. The conflict and alienation that followed the birth of Hagar's son, Ishmael, is not mentioned. Also not mentioned in the whole question of surrogates are the rights of the children conceived under such circumstances. As usual, it is they who will suffer.

BOOKS

Essential Protection

CLERGY MALPRACTICE. By H. Newton Malony, Thomas L. Needham and Samuel Southard. Westminster. Pp. 192. \$12.95 paper.

Few subjects today are subject to greater distortion or inaccuracy than "malpractice." Especially is this true in regard to clergy malpractice. Fueled by the \$5 million suit in California, which was eventually dismissed by the courts, clergy and church boards have sought protection against vulnerability.

This book affirms that clear understanding of the problem and wise practices will make suits against pastor or church far less likely and, in most instances, unsuccessful. Chapters by the three basic authors, all ordained clergy with advanced degrees and specialized ministries, will be extraordinarily helpful to clergy in their approach to spiritual and pastoral counseling.

Two essays, one by a Jewish rabbi/lawyer and the second by the director of the Christian Legal Society are *must* reading for chancellors and those en-

trusted with procuring or granting insurance protection. Guidance provided in this book could prevent a well-intentioned effort by a pastor or a commendable program of a parish from becoming grounds for a suit. Even though clergy or board members may later be declared "exonerated" by a judge, the interim damage to institution and pastor may be irreparable. The cost of the suit against Grace Community Church in California exceeded \$250,000.

The book is good news for pastors and parishes that provide spiritual and pastoral guidance for their own members. They are unlikely to become subjects for court action.

When, however, the parish assigns or refers "pastoral problems" to sincere, but non-professionally trained lay persons, or when even minor charges are made (such as, \$5 per visit) or when information the troubled person considered "confidential" becomes subject for the weekly prayer group, or a staff member inadvertently lets slip such vital personal information (the Jones' daughter was molested years ago by her stepfather) then pastor and vestry had better be well-protected by insurance and ready for a lengthy court suit. Nor is this far-fetched, as recent cases in Episcopal

churches have indicated.

In recent years, boards and vestries have been frightened into believing that their homes and cars were at risk and, for fear of lawsuit, pastors may have hesitated in situations where their skill and wisdom would have been helpful. Some profit-minded insurance agents have been overjoyed to capitalize on such fears by offering "umbrella" policies at incredibly high cost.

The following of the wise procedures and practices set forth in this book will enable boards and clergy to function in such a manner that their vulnerability on "malpractice charges alone" will be infinitesimal. The first amendment offers the best protection, when clergy and churches work in harmony with it.

This book should be as essential for administrators and canonical experts as is *White and Dykman*, and as helpful to clergy as their Bible commentary. Clergy might well read certain chapters in common for discussion at clergy gatherings, and chapters on legality and insurance might be common reading for those attending vestry or administrators' workshops.

(The Rt. Rev.) ALEXANDER D. STEWART
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The Shape of Lent



By THE EDITOR

As we plan ahead for Lent, we recognize that this season is not just one thing, but many things. Originally a final course of intensive training for adult candidates for baptism, it concerned not only repentance but also other basic elements of Christianity. Later in history, when most Christians had been baptized as babies, it became a chance for the entire community to experience, in preparation for Easter, the revival and renewal they had missed as infants.

Bearing in mind this complicated history will help us understand the diversity of collects, Bible readings, and hymns associated with Lent. Creation and recreation, covenant and law, freedom and slavery, wilderness and privation: all are part of the picture, as also are water and oil, food and drink. The Bible readings for lenten Sundays express these themes, although it is not clear why all of the readings were chosen, or why they are placed as they are. Within the course of the three years, we encounter some old and familiar selections (either from the previous eucharistic or daily office lectionaries), and some selections taken from other lectionaries, as notably that of the ancient Spanish or Mozarabic Liturgy, and that of the Ambrosian Liturgy still used in Milan in Northern Italy. Preachers, teachers, and selectors of hymns will find it useful to reflect on the background of this important season.

In a sense, the Old Testament read-

ings are one cycle, and the gospels are another, with many connections between them. The epistles may relate closely to the Old Testament, or the gospel, or both, or neither. It will be noted that Ash Wednesday, which originated centuries after the great Sundays of Lent, does not actually fit into the scheme.

The Old Testament series for Sundays this year, and to some extent on other years, is a rapid sweep through the Old Testament, from Genesis to the prophets during the time of the Babylonian exile. We begin with the story of creation and the fall, commented upon by St. Paul, and contrasted with Jesus' rejection of temptation. As Adam and Eve fell in eating, so Jesus triumphed in fasting. A very suitable hymn, besides the customary "Forty days" ones, in *Hymnal 1982* is 445/446 (no. 343 in *Hymnal 1940*).

The Second Sunday of Lent each year has reference to Abraham. A lenten Sunday devoted to him reflects a long tradition, including the Sunday *de Abraham* at Milan and the Fifth Sunday in past editions of our Prayer Book. Abraham, called to a new land and a justifying faith late in life, and Nicodemus, called to rebirth by water and the Spirit, are both significant figures in respect to conversion and baptism, and to that re-conversion to which we are all called. We urge always using on this Sunday hymn 401 (no. 285 in *1940*). This year no. 709 (no. 497 in *1940*) is also good.

The Third Sunday each year relates directly or indirectly to Moses. The miraculous water in the wilderness is neatly paired with Jacob's well. The gospel passage, known as *de Samaritana*, was used in the ancient Mozarabic rite, as it still is in Milan, on the Second Sunday. The references to water and the Holy Spirit again have obvious baptismal suggestions. Suitable hymns include no. 343 (no. 213 in 1940), no. 658, and no. 690 (no. 434 in 1940).

For the Fourth Sunday, or Mid-Lent, we have the anointing of David and the anointing of Psalm 23. The healing of the man born blind (*de caeco nato* in ancient rites) involves anointing, washing, and illumination — the latter also reflected in the epistle. This passage in St. John suggests baptism as clearly as the sixth chapter (read in Year B) suggests the eucharist, the more so as baptism was often called "illumination" in ancient times. In "The First Article" and in this column for January 18, we commented on the rich symbolism of baptismal anointing. Suitable new hymns include no. 144 and no. 547. Older ones are no. 542 (no. 258 in 1940) and no. 672 (no. 442 in 1940).

Dry Bones

On the Fifth Sunday, we have the Valley of Dry Bones (surely the entire passage should be read) and then the *de Lazaro* gospel, a kind of climax to the part of Lent preceding Holy Week. (The latter of course follows a somewhat different plan.) This vividly suggests St. Paul's teaching about baptism as death and resurrection. Few hymns refer to these great passages; no. 493 (no. 325 in 1940) is one.

In all these passages we see the strange fluidity of the great scriptural themes. They may symbolize one thing, but also something else. Sometimes they flow into each other; sometimes they contrast. We need to reflect upon this conglomeration of mysterious images, ideas, and narratives, entering into them with our hearts and minds. A sermon or a personal meditation which simply "draws a moral" from one of these passages is not enough. After all what "moral" is there to Moses lifting up the serpent in the wilderness, or to old Samuel's pretense that he had come to Bethlehem to offer sacrifice, or to the rattling of the reassembled skeletons of Ezekiel? Nor is it enough to use hymns which simply happen to have a few words that also occur in one of these passages, if the spirit and mood of the hymn is not congenial with the spirit of the passage as it is used in Lent. The lenten liturgy challenges us to go much deeper in seeking the mystery of Christ, "the mystery hidden for ages and generations but now made manifest to his saints" (Colossians 1:26).

Letter From Venice

By THE REV. WILLIAM H. BAAR

Three popes in this century, Pope Pius X, Pope John XXXIII, and John Paul I, have come from Venice, and all have shown a great interest in the ecumenical movement. It came naturally to them, as Venice has always been hospitable to people of many nationalities and various points of view. Even before the fall of Constantinople in A.D. 1453, there was a large Greek community here. It still thrives around a beautiful church and an extensive museum of icons as well as a fine library. When the Arme-

nians were being persecuted by the Turks, Venice offered them a great palace as a center in Venice and gave them an island on which to build a monastic foundation. The Venetian palace has become a school of international reputation, and the monastery thrives as a center of spirituality for those Armenians who accept the papacy. After the Thirty Years War the Lutherans came, and at the time of James I, the Anglicans established their chaplaincy. Venice has been under papal interdict three times, showing its taste for independence. It has befriended Waldensians and Swiss Calvinists. Its very founding was an extension of Byzantine jurisdiction and religious custom. Venice has known a vari-

A priest of the Diocese of Chicago, Fr. Baar is currently serving as Anglican chaplain in Venice.

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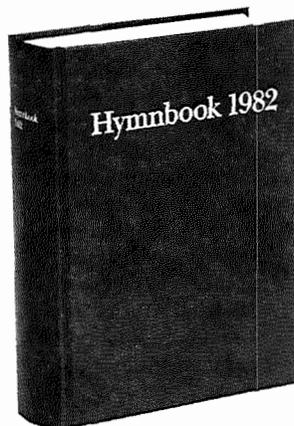
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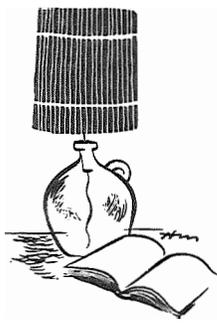
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ety of religious traditions and loyalties.

As her patriarchs have gone on to Rome and the papacy, Venetian interest has followed them. Venice shares their ecumenical concerns and these came to focus in the Octave of Unity observances which began January 19th. St. George's Church, the Anglican church on Campo St. Vio hosted the opening service of the octave with all of the above mentioned groups participating including the Patriarch. All week long there were discussions and several more services all culminating in a service in great old St. Mark's Basilica. I gave one of the homilies and the following is a summary which may be of interest to the many of you who were involved in similar observances throughout the week. It was given in Italian and English.

Distinguished Predecessors

I have thought for some time that the Patriarch and I have something in common, and that is, very distinguished predecessors. The Patriarch has Pope John XXXIII and Pope Paul I, and I have Archbishop Felix Arnott, [formerly of Brisbane, Australia]. I hope that I can be as worthy a successor of the Archbishop as the Patriarch has been of these two beloved popes.

When Augustine arrived in England in 598 he was greeted by bishops of a church already centuries old, in fact, so old, that no one knew exactly when it began or who had planted it there (we are not certain even today). Our first martyr was St. Alban, a Roman soldier who had been sent to arrest an old priest, but was himself converted to the faith and helped the priest escape disguised in his soldiers' clothes. That was probably in the reign of Septimius Severus in about 211. We know that the great St. Patrick was a devout son of what was later to be called the English Church and that three bishops of this same church were present at the Council of Arles in 314. When Irenaeus came to Gaul, he brought with him a strong Eastern influence, and this seems to have been formative in early English spirituality and churchmanship. Anglicans trace the succession of our bishops through Irenaeus, Polycarp and Ignatius to St. John.

And so as Anglicans, we have a double debt of gratitude, first to the great churches of the East for many spiritual gifts in our earliest years and then to the Church of Rome in its timely succor, beginning with Augustine during the invasions of the Angles and the Saxons.

Anglicans have never claimed to be the sole possessors of the truth or to be all the church there is. We have always looked outside and beyond ourselves to other Christians and they have not failed us. We have benefited greatly by their insights and their sharing of spiritual riches. We have no faith or practice of

our own; the faith and practice of the undivided church is our only standard and guide.

With this as the basis of our life and work, we have tried to make our own contributions in architecture, music, liturgy, scholarship, education, biblical study, theology, and spirituality. More important than all this is a sincere attempt to evangelize the nations of the British Empire. This has given rise to the Anglican Communion throughout the world. Wherever we have gone we have built, not only churches but schools and hospitals and have fostered democratic government. Although we must confess ourselves unprofitable servants in terms of the Great Commission, nevertheless God has used the Anglican Communion to accomplish at least some portion of his work in the world. No small thing has been the contribution of the Anglican Communion to the social order, for it can be said that no nation, in which Anglicanism has been the formative spiritual influence, has ever gone fascist or communist or been in danger of doing so. We did not have a French Revolution, in fact, we are the only church which still crowns kings and we do so joyfully and with enthusiasm. We treasure the past and in our cathedral foundations as in humble parish churches throughout the world, the daily round of prayer and praise is maintained as well over a thousand years' of continuous use have taught us to worship. Yet we feel an overriding responsibility to minister to twentieth century man. And this is where, I think, we must make a very honest confession tonight.

Damaging Divisions

After all is said about the accomplishments of the churches in their isolated and separate existence, we have to confess that our divisions have seriously damaged the cause of Christ, that they have been the source of much suffering in the world and that our teaching of the gospel of love is in strange contrast to the way we have often dealt with one another. Time moves on and in fourteen years we will be standing on the threshold of another thousand years of human history. What will the Church of Jesus Christ bring to the new millenium? The psalmist bids us to sing unto the Lord a new song. Oh that the new song could be the unity under Christ of God's people! No one church, whatever its power or prestige, can accomplish the Divine Commission by itself. No church, however poor, persecuted or struggling, is without its contribution to make. On the night before he suffered Christ prayed, "that they may all be one, as thou, Father, art in me and I in Thee, that the world may believe that thou has sent me."

God, grant that we too may pray this prayer with him.

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ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We are starting a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, Box 10077, Chicago, Ill. 60610; if you want our monthly newsletter for a year, enclose \$20.00.

LETTERS

Continued from page 4

that needy people will be deprived of the support of the church.

Every congregation should be vigorously encouraged to become not only self-supporting, but to plant seeds where it can. But a diocese also needs to minister to the needy wherever they may be, even though the "pay-off" may not be immediate. This often includes the services of a priest with special qualifications in a specialized ministry — a chaplain, inner-city minister, etc.

Fr. McCagg's article gave me an uncomfortable feeling of a business getting rid of its unprofitable branch offices, of banks "red-lining" certain neighborhoods. The diocese that ignores the needy within its boundaries is not fulfilling our Lord's call!

(The Rev.) JAY L. CROFT
Episcopal Conference of the Deaf
Adelphi, Md.

Cotton and Polyester?

In response to Dr. Campbell's letter [TLC, Jan. 18] declaring sexual intercourse between two persons of the same sex "sinful and immoral," one certainly does hope that he was not wearing a cotton and polyester clergy shirt while he wrote, lest he find himself, by his own biblical rationale, sinful and immoral (Lev. 19:19; 18:22 and 20:13).

While some people say that the "sinfulness" of homosexuality is far more clear than wearing a shirt made of two threads, the point is that this "proof text" argument is no help in this case or any other.

The Bible, Verna Dozier reminds us, "is not a collection of do's and don'ts or morals, . . . but a forum in which we can wrestle with significant questions."

The question of the church's response and relationship to individual homosexuals and the homosexual community is a significant one as pointed out by the Presiding Bishop's letter in the same issue.

Rather than using the Bible to define the "outsiders," and eliminate further discussion, I hope and pray the church will answer the PB's call, and continue to wrestle with the issue.

(The Rev.) BOB HENDERSON
St. Paul's Church
Columbus, Miss.

Applause

I require only enough space to first, applaud Thomas C. Reeves' letter [TLC, Jan. 11] applauding an urgent request made in your editorial of December 14, and second, to express the fervent hope that those who missed Mr. Reeves' letter, now turn to it, and at least silently join the applause.

QUINTARD JOYNER
Sewanee, Tenn.

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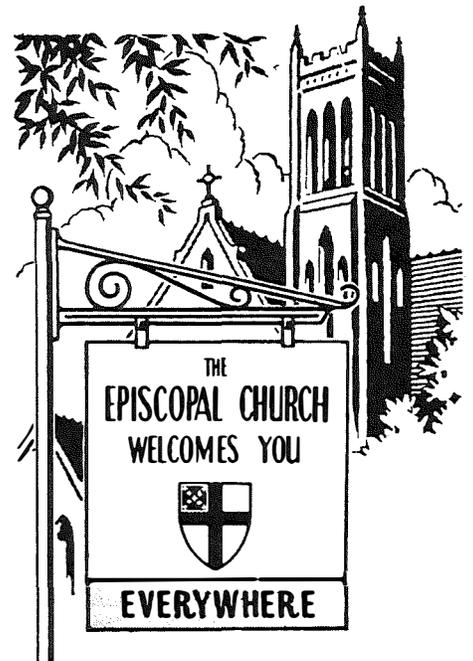
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