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# The EPISCOPALIAN

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

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"Visit, O blessed Lord, this place with the gladness of your presence. Bless all who work here with the gift of your love." So prayed Presiding Bishop Edmond Browning, shown here assisted by Frank Tedeschi, publications director at the Episcopal Church Center, and those who gathered July 1 to bless the Philadelphia, Pa., offices of The Episcopalian.

Joy Schwab photo



Australia's newest Anglican bishop, Kiwami Dai, attends his consecration ceremony on Thursday Island in the Arafura Sea, which separates Papua New Guinea from Australia, dressed in grass skirt and cassowary feathers. Dai, a member of the Sabai tribe and the crocodile totem, is the first Torres Strait islander to be consecrated bishop.

Religious News Service photo

## Browning responds to Canterbury/Pope exchange on female priests

In an exchange of letters between Pope John Paul and Archbishop of Canterbury Robert Runcie, the Vatican firmly restated that it opposes ordaining women on theological grounds and that its position on the matter is unchangeable.

Ordination of women, said the Pope, is hampering ecumenical conversations between Roman and Anglican Churches and is an "increasingly serious obstacle" toward reconciliation.

Johannes Cardinal Willebrands, president of the Vatican secretariat for promoting Christian unity, on June 17 set out the theological reasons for the Roman Church's opposition to ordaining women. His position was part of an exchange of letters released as the Church of England's Synod took up women's ordination.

Presiding Bishop Edmond Browning issued his own statement on the exchange, saying he upholds "two

points which are not mutually exclusive." Committed to "one holy catholic and apostolic Church" and to fellowship, Browning said the Episcopal Church has ordained women for "serious and convincing theological reasons which it is willing to share with other Churches. We intend not to depart from the traditional catholic doctrine of holy orders, but to expand and open it to the other half of the human race."

In a related development, the General Synod of the Anglican Church of Canada voted June 20 to ask the 1988 Lambeth Conference to "search for a way of upholding the unity of the Church" while permitting Anglican Churches around the world to elect female bishops. The resolution, which received little opposition, urged Canadian bishops to take to Lambeth "our conviction that the priesthood of women has indeed been blessed and has enriched our common life."

## Council okays new structures

by Janette Pierce

Change was in the air when Executive Council met at St. Luke's Church, Atlanta, Ga., June 17-20. At its second meeting under the leadership of Presiding Bishop Edmond Browning, Council examined the first fruits of Browning's proposed year of listening by approving a reorganization of Episcopal Church Center staff.

Council also received and endorsed reports proposing changes in the operation of both the Episcopal Church's Washington Office and the Presiding Bishop's Fund for World Relief and heard Browning's proposal to unify the Church's grant-making procedures.

George McGonigle, a Council member who served as consultant for the staff reorganization, presented some of the themes that emerged from the listening process. Creation of the post of executive vice-president under the Presiding Bishop will, McGonigle said, solve the conflict between the Presiding Bishop's need to be free to perform his apostolic, pastoral, and prophetic roles while at the same time needing to be available to staff for decision-making.

In the new post, the vice-president will be responsible for the Church's day-to-day operational decisions. "He or she can act on behalf of the Presiding Bishop in his absence, be an alter ego," McGonigle said.

Reporting to the new vice-president will be the Secretary of General Convention and of Executive Council and three new executive officers: executive for mission support and treasurer, senior executive for mission programs, and executive for mission planning. These executives will, respectively, oversee all financial and administrative activities, coordinate all foreign and domestic programs of education for mission and communications, and coordinate the work of a new mission department, initially small, to do research, evaluation, and planning.

McGonigle said the third new unit will not have "evaluators or auditors," but staff to "help with the process of planning."

The three new executives, with their clusters of responsibilities, and the new vice-president will share administrative duties with the Presiding Bishop, replacing the present larger group of unit executives who now have that responsibility. Under the new plan, the Suffragan Bishop for the Armed Forces and the Office of Pastoral Development will continue to report directly to the Presiding Bishop.

Browning, who in his opening

*Continued on page 10*



Continuing **Forth**  
and **The Spirit of Missions**  
in our 151st year of publishing.

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## Liberty Island, New York

When the Queen Elizabeth II sailed into New York harbor on July 3, the ship carried Ryszard Olesiak, his wife Magdalena Turnau-Olesiak, and their sons Karol and Jakub. The Polish family, who viewed the Statue of Liberty with millions of others that weekend, came to the U.S. through Church World Service's Immigration and Refugee Program, which has helped settle over a third of a million refugees since its founding 40 years ago.

## Detroit, Michigan

The 1988 General Convention will be held here from July 2 to 11, Presiding Bishop Edmond Browning and President of the House of Deputies David Collins have announced. Browning and Collins ask that dioceses elect convention deputies at least one year in advance of the earlier-than-usual Convention. Many dioceses who would normally schedule their elections in the last half of 1987 will hold them this year.

## Greenville, Tennessee

On the 61st anniversary of the famous Scopes trial, a lawsuit against textbooks published by Holt, Rinehart & Winston opened here. Plaintiffs argue that their constitutional right to free exercise of religion has been violated by the textbooks and are demanding an alternative Christian curriculum for their children. Michael Farris, counsel for Concerned Women of America, a Washington lobby that is financing the plaintiffs, says conservative Christians believe "the religion of secular humanism has permeated public education." People for the American Way, a watchdog organization founded by television producer Norman Lear, and other critics charge that conservative Christians use the term "secular humanism to describe anything with which they disagree."

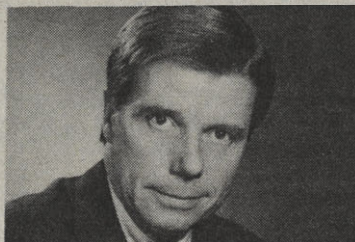
## Lone Mountain, California

The Council of Associated Parishes for Liturgy and Mission issued the Lone Mountain Statement on Inclusive Language after a meeting on the campus of the University of San Francisco here. Responding to a 1985 General Convention directive to prepare inclusive language lectionaries, the Associated Parishes statement draws a distinction between language referring to people and language referring to God but finds grounds for the use of inclusive language in both areas. Language that refers to people "without regard to gender" should clearly refer to human beings "rather than to males or females," the statement says. It cautions that the traditional formula of Father, Son, and Holy Spirit must be "maintained and respected" but suggests that the relative pronoun "who" be used for "he" when referring to the Holy Spirit.

## Utica, New York

Scholarship aid to Syracuse University for two non-white South African under-

graduate students was voted here at the Diocese of Central New York's annual convention. The diocese will pay half the tuition costs for two engineering students for four years with the remainder provided by the University and a federal government grant.



**Garden City, NY—Alexander H. Williams, III, executive vice-president of the Church Charity Foundation of Long Island, is the chairman-elect of the American Protestant Health Association which represents over 200 church health care institutions and agencies throughout the nation.**

## Burlington, Vermont

America is an arms dealer that appears willing to sacrifice its people in a world moving toward war, Bishop Robert S. Kerr told delegates to the Diocese of Vermont's convention. Kerr, who will retire in January, said America has "become the world's foremost arsenal and merchant of death. . . and Russia on her part possesses the same capabilities." Kerr urged the 300 convention-goers to be "peacemakers in our time," to speak out against racial and sexual discrimination, and to "deal with terrorism by seeking to remove the roots that cause people to believe terrorism is a viable option."

## Nairobi, Kenya

Can Anglicans reach a continent-wide compromise on polygamy? A committee headed by Archbishop Manasses Kuria of Kenya is being asked to answer that difficult question in time for discussion at the 1988 Lambeth Conference. Contentious debate on the subject turns on whether Christianity is jeopardized by insisting on monogamy in the predominantly polygamous culture of more than 40 African nations. Those who practice polygamy cannot receive the sacraments of baptism, Communion, or burial because they are not properly "wedded."



**Helena, MT—Bishop C. I. Jones of Montana, assisted by the Rev. Raymond Brown (left) and Dean Arch Hewitt (right), puts the "9 Cross" brand of the diocese on a calf which will be sold in the fall to benefit the diocesan camp. Jones hopes to expand the Episcopal herd and swell the camp's coffers.**

## Tokyo, Japan

Bishop Christopher Ichiro Kikawada of Osaka was elected Primate of the Nippon Sei Ko Kei, the Anglican Church in Japan, in May. The new primate is a native of Sendai and has spent his ministry in the Diocese of Osaka where he will continue as diocesan. Installed at St. Michael's Cathedral, Kobe, Kikawada succeeds Bishop John Watanabe, who will continue as Bishop of Hokkaido.

## Allentown, Pennsylvania

The Northeastern Pennsylvania Synod of the Lutheran Church in America approved a covenant agreement with the Episcopal Diocese of Bethlehem which the Episcopalians had already ratified, thus completing the process for what is believed to be the first such agreement between a Lutheran synod and an Episcopal diocese to act together in prayer, worship, study, and mission. Bishop Mark of Bethlehem said, "Our goal [is] never to do anything separately which we can do together."

## Washington, D.C.

Aid to the Contras in Nicaragua cannot be reconciled with respect for Nicaraguan sovereignty, the Episcopal Peace Fellowship said from its headquarters here in a statement in response to the U.S. House of Representatives' vote on resuming military aid. The Fellowship said its members "mourn the increasing use of terrorism" in other nations, but we "are especially appalled by our own government's financing of terrorist acts against the people of Nicaragua."

## Munich, West Germany

After contacting seven banks and questioning them about their involvement with South African companies, the Lutheran World Federation will withdraw funds from three of the seven with which it does business because their policies toward apartheid are inconsistent with LWF policy. The banks are in London, Geneva, and New York.

## Cite Soleil, Haiti

Hungry people fighting over water in this town on the edge of Port-au-Prince is but one example of unrest that continues throughout this country. Relief officials say all-out famine threatens because Haiti's governing council has implemented no emergency plan to revive the economy since the government fell in February. Looting and destruction of storehouses belonging to Church World Service, CARE, and AID have forced those agencies to curtail food distribution, and without the school lunches AID provides, rural school attendance is falling.

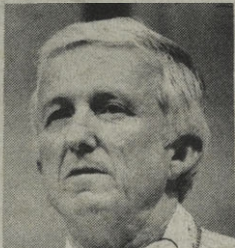
## Leicester, England

Full communion between Anglicans and Lutherans on an international level was the subject of an exploratory meeting at Cathorpe Manor. Participants studied the agreement between American Lutherans and Episcopalians.

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From the Presiding Bishop



Crying can be a theological action

During the recent meeting of the Executive Council, we were the guests of the Diocese of Atlanta. A part of the evening's program was a preview showing of *Shadowlands*, the story of the relationship between C. S. Lewis and Joy Davidman. This wonderful film has been produced by the BBC and the Episcopal Radio-TV Foundation located in Atlanta.

The film ends at Joy's death with the final scene between C. S. Lewis and Joy's young son. It takes place in the attic of their home with both the adult and youngster sitting on the floor—each struggling in his own way with the deep sense of loss and hopelessness. Each asking questions, trying to comfort the other. Answers are few and inadequate. The scene ends with both bursting into tears, each reaching out to hold and comfort the other. The articulate theologian and the adolescent boy find words inadequate to express their emotions but find comfort and support in tears and an embrace.

Over the past few months, death has been a frequent visitor to the Browning household. Our dear friend and mentor, Charles Lawrence, died on April 3, and on May 3 our nephew Douglas died as a result of an auto accident. Dr. Lawrence died after a long illness. Douglas' death was sudden. Both deaths left me with a deep sense of loss: Charles' because he was such a large part of my life, and Douglas' because he seemed to have so much of a life yet to lead. The words are inadequate. The questions hard. The answers few. It seems we are never adequately prepared for death and never know what to say to those touched by it.

As I have meditated on these recent events in my life, I have been reminded of that powerful passage in the Gospel of St. John recounting the death of Lazarus (John 11:1-44). I refer to that wonderful scene of Mary, Lazarus' sister, approaching Jesus on the road to tell him of her brother's death. When Jesus saw her weeping, He "sighed heavily and was deeply moved." And in one of the most poignant sentences in the Bible, the author states simply, "Jesus wept." This very human scene has come back to me over and over these past months as I pray for Charles and Douglas, as I pray for their families.

In the sermon at my installation this past January, I said that "compassion is not a matter of sitting apart from a distance, lavishing our blessings on another. It is a matter of entering the pain and sufferings of others and identifying in the brokenness of the world. To know and acknowledge our own brokenness is to understand and share in the brokenness of the world. To understand our own need for Christ, who will heal and restore and give wholeness, is

to know the need of the world in its brokenness and its need for healing, restoration, and wholeness."

I believe the action of Jesus with the family of Lazarus is the type of compassion we need to exhibit to each other. I believe crying can be a deep theological statement.

Faithfully yours,

Edmond L. Browning

Edmond L. Browning  
Presiding Bishop

Shared housing aids seniors

For financial or health reasons many people are unable to remain in familiar neighborhoods as they grow older. To provide alternatives that are both cost-efficient and affordable, a growing number of individuals and community-based organizations have developed the concept of shared housing.

Shared housing is a living arrangement in which two or more unrelated individuals pool their personal, financial, and physical resources and share a home. Each resident has a private bedroom and shares common areas, such as the dining room, living room, and kitchen.

Shared housing, which reduces costs

and social isolation and provides a network of support, works in one of two ways: a match-up program pairs a home- or apartment-provider with a home- or apartment-seeker under the auspices of a public or private agency and a group residence program in which a service agency, community-based program, church, or synagogue buys or rents a house for three or more people.

For further information write Donna Milone, National Shared Housing Resource Center, 6344 Greene St., Philadelphia, Pa. 19144.

From the newsletter of the Cathedral College of the Laity, Washington, D.C.

CHRISTMAS

CARDS from The Presiding Bishop's Fund for World Relief

Send your contribution and order cards for your use.

Your tax-deductible contribution will GIVE HOPE to those suffering around the world—especially those facing the tragedy of famine—as it supports the ministries of the Fund through relief, rehabilitation, development response, and refugee/migration needs.

This year's design, a stunning woodcut by noted artist Vivian Berger, gives a new presentation of Isaiah's prophecy of the peaceable kingdom of our Lord.

The card is 5 1/4 inches square, in a lovely seasonal white and silver, with black. The message inside reads: MAY THE GOD OF HOPE FILL YOU WITH ALL JOY AND PEACE. Send cards to your friends and family—possibly in lieu of a gift.

Send your contribution now with your order, using the handy coupon. No orders can be processed after November 1.

Please indicate the number of cards and enclose a sacrificial offering.



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### "Non-paid" does not equal "non-professional"

James Lowery's remarks (June) about non-stipendiary clergy stimulate me to reply. As the holder of a Ph.D., an ordained priest, and assistant to the diocesan bishop, I cannot agree to your equating "non-stipendiary" with "paraprofessional." A paralegal secretary is not a lawyer; a paramedical worker is not a doctor. But though I am not paid for the work I do for the diocese and the university chaplaincy, I am a priest and not a paraprofessional.

I am non-stipendiary by choice. One of the glorious opportunities of retirement is to be free to give away whatever talents one may have. I am a retired professor and can afford to give the rest of my life away, but I cannot sit still while being called a "paraprofessional." Being paid would not make me any more competent than I trust I already am. Some of the most competent among my sisters and brothers in the priesthood are non-stipendiary. We serve God as priests, not as paraprofessionals.

Anne C. Garrison  
East Lansing, Mich.

### Black ribbon too late?

It is interesting that the Rev. James Gill and his parishioners (June) put on their "bit of black ribbon" only after the claimed death of one of Gadhafi's children. What about the machine gun murders of innocent travelers in the Rome airport? Was the bombing death of an American GI in a German nightclub less wrenching for his mother than Mrs. Gadhafi's loss? And was the infant blown from the side of an airliner less worthy of a bit of black ribbon? And if the ribbons are for all the victims of terrorism, why were they pinned on only after our raid on Libya?

I hear a lot of objections by liberal clergy about the raid on Libya, but I read and hear nothing from them—no denunciations, no expressed outrage, no letters to the editor—about the events that led up to that raid. Clergy seem to attack our government any time it takes a firm stand against international hooliganism. And the Episcopal Church appears to be fielding more than its share of these fuzzy thinkers. They decry any action at all and whine that

we are making our so-called allies angry. They are quite certain of what they are against but seem to have no idea of what they are for. Because few write to express viewpoints similar to mine, do not be misled: There are many of us.

Taylor M. Chambers  
Ben Lomond, Calif.

### Female bishops: Yea and nay

A recent column argues, "Christ wanted male bishops" (June). As support for this, the author points out that the Twelve Apostles were all men. This confuses the Twelve Apostles, who were appointed as the patriarchs of the new Israel (and therefore were necessarily male), with the rest of the apostles and the bishops established in the various churches. That women played a leading role in the extension and oversight of the Church is witnessed to by Paul. He even calls several women his "fellow workers in the Gospel."

We can learn much from how the early Church dealt with a similar question: Can an uncircumcised man be a Christian, let alone an apostle or bishop? The circumcision debate was a major concern of the early Church, and we know how the issue was finally settled. No doubt some pointed out that all of the apostles were observant Jews and held to the notion that only through a Jewish line could apostolicity be transmitted. They could have pointed out that Christ had ample opportunity to appoint a non-Jew to a position of authority had he wished to set the precedent. But the true Church of Christ learned it could have neither Jew nor Greek, male nor female, slave nor free. It is that Church which continued; it is that Church which will survive those who think the activity of the Holy Spirit is limited by biology.

Tobias S. Haller  
New York, N.Y.

Like Mr. Wilson, I have had no problems with ordaining women to either the diaconate or the presbyterate; both of these orders were founded by the episcopate, thus it falls within the purview of the episcopate to make changes in the nature of these orders—to make substantive changes. On the other hand, the episcopate was founded by

Christ, and it falls within the purview of Christ, not the episcopate, to make changes in the nature of that order—substantive changes.

Some day we may see that maleness or femaleness is merely a matter of variation in reproductive organs and does not constitute a substantive difference between man and woman. All I'm asking of the Church is that, until we either know there is no substantive difference between man and woman or are told by Christ that He does not intend the episcopate to be limited to men, the Church will not take any action that says in effect, "In spite of what Christ did, this is what He meant."

For those of us who simply do not know what Christ intended and for whom it is too late to try to start all over again in either the Roman Catholic or Eastern Orthodox communion, I hope [the Episcopal Church] will be compassionate enough to make it possible for us to finish our lives in good conscience as Episcopalians.

George S. Burchill  
Tampa, Fla.

Heartfelt thanks to Paul S. Wilson for his excellent article. I believe Christ did indeed want male bishops. I pray the Church will come to the same conclusion.

Colin E. Dougherty  
Knoxville, Tenn.

The only acceptable criterion for determining who should serve our Lord as a bishop is whether a person can fulfill the mission prescribed for that position. The Catechism outlines the ministry of a bishop clearly, without reference to gender (*The Book of Common Prayer*, p. 855), and the Examination in the rite for Ordination of a Bishop reiterates these responsibilities with gender-specific language in italics, clearly providing that such pronouns be changed as befits the circumstances. Scripture bears no references, that I as a layperson can locate, which preclude witness to the glory of God by any person inspired by the Holy Spirit.

That some roles—both spiritual and temporal—can be performed by persons of either gender because their representation in historical documents as exclusively male was but a cultural manifestation, not a choice of God, is the basis upon which the ordination of women was finally approved by the Protestant Episcopal Church of the United States of America and by other organizational structures within the Anglican Communion. To reject application of these same principles to another of the formal roles important to the leadership of the Church is irrational.

Bonita Bryant  
Guilderland, N.Y.

## EXCHANGE

### Research help sought

Wendell Tamburro is researching the life and work of the late Rev. William Dunphy, Anglican priest. He seeks articles, book reviews, recollections of Dunphy's career as a seminary professor and parish priest. Contact him at 55 NE Village Squire Ave., #15, Gresham, Ore. 97030.

### LAND helps dispel myths



by Mary Hassell

LAND is the Leadership Academy for New Directions sponsored by the Standing Commission on Churches in Small Communities. So what am I, a laywoman city-born and -bred, doing here?

As I listened to 27 clergypersons with whom I was spending a two-week LAND session describe their work, I remembered that our diocese has many small congregations. I was chairman of the Mission Strategy Commission which makes many decisions important to all 135 of our congregations.

Now I was in a position to learn how to dispel the myths that surround small churches. They cannot function as miniatures of large churches. Their fortunes and size grow (and shrink) in proportion to their communities.

The friendship between parishioners extends to working and living side by side, creating an intimacy not found in the city. Because the church has no staff, the priest becomes the program and the members have to be involved, often in multiple capacities, to keep the church alive and active.

Although financial giving in small churches is historically high, it usually is not sufficient to support a full-time rector. These congregations need to be open to new and innovative models of ministry. And that, I learned, is what LAND is designed to do.

LAND is based on five principles:

1. Recognize and affirm the ministry of the laity.
2. Accept the fact one cannot always have one priest with one altar.
3. Join together in regional groups for more effective programs.
4. Train and support leadership for this work.
5. Back this program with a theological context that God works through His Church.

LAND is designed for the clerical and lay leadership in small congregations, but diocesan leaders also can benefit by attending LAND so they are better able to support and understand the new programs that are developed in small congregations.

The academy's format allows for the exchange of ideas, discussion of successes and failures, evaluation of current situations, and creation of projects. Projects range from managing time in a cluster ministry to organizing a Sunday school to establishing a storefront church.

In my three years with LAND I have yet to see a project fail—change, yes, but never fail. I have seen many excited people go home with a new enthusiasm for ministering in small congregations. I pray that that enthusiasm grows until we have a core of well-trained clergy and laity in every diocese.

Mary Hassell is deployment officer for the Diocese of Minnesota and has been heavily involved in LAND. For information about it, write her at LAND, 309 Clifton Ave., Minneapolis, Minn. 55403.

## THE EPISCOCATS



Karen Kuykendall

Now that we have a quorum, we can start.



## Did Amos dance for peace?



by Christine Dubois

I've always been serious about social justice. I attended solemn vigils and prayed fervently for peace. I went to world hunger awareness dinners where earnest volunteers served up three peas, a half cup of rice, and a lecture on the plight of the world's hungry. ("They go hungry every night; shouldn't we be willing to suffer for one evening?") I wrote weighty letters to my elected representatives.

It was serious business. The more serious the better.

Then some friends at work told me about Give Peace a Dance, a 24-hour dance marathon for peace. It sounded interesting but a little frivolous. I didn't mind marching or starving or lying in front of trains. But dancing? Can you picture the prophet Amos dancing? Of course not!

Before I knew it, however, I was a member of the Free Radicals dance team and was hitting up my friends for pledges. You didn't have to dance the whole 24 hours, but each team had to have at least one member on the floor at all times.

The sponsoring groups expected to raise nearly \$100,000. At least that part was serious!

The marathon began on a Saturday at 2 p.m. The dance floor looked

as though they'd given a party and everyone in Seattle had come. Church people danced elbow-to-elbow with punk rockers; bearded 1960's radicals gyrated with doctors and lawyers; grandmothers twisted with teeny-boppers.

Experienced marathoners dressed in running gear and brought several changes of shirts. Others wore jeans and T-shirts with their team names: "No No Nukettes"; "The Pen is Mightier than the Sword" (from the university library association); "Nerds Against Nukes" (a computer science group); and "Peace Like a River."

Even my U.S. Congressman was out there on the floor.

We danced to Latin salsa, swing, rock, and rhythm and blues. People won prizes for the wildest hairstyle,

zaniest costume, and hottest dancing couple. We competed in polka contests, Charleston contests, and free-style dancing. Local DJ's gave away movie tickets and record albums (all donated) and local bands urged us on: "Only 22½ more hours to go."

Upstairs, volunteers served apple juice and snacks and gave free foot massages to weary dancers.

It was successful. It was worthwhile. But most of all, it was fun. I began to see that my whole approach had been wrong. You don't necessarily have to suffer to do good. God can use anything—even something as frivolous as dancing—to bring in His Kingdom of justice and peace.

I'm still serious about working for social justice, but now I'm serious about having fun doing it.

## IN CONTEXT

We take time to pause and celebrate work by Dick Crawford



Special times of great joy are rare. Perhaps that's the reason they are long remembered and savored. God's blessings—all of them, not just the one being celebrated—are reflected in those happy moments.

Such a time for the staff of *The Episcopalian* and for me came earlier this month when we were joined by friends from near and far—bishops, fellow writers and editors, suppliers, priests, church agency leaders—a whole array of friends. The occasion was an open house and blessing of our new offices in the center of Philadelphia.

Presiding Bishop Edmond Browning came to spend the day and bless the new space.

*The Episcopalian* was begun 26 years ago in New York City and moved to the "Cradle of Liberty" two years later. Until mid-March we were housed in make-do and unattractive space that made lease expiration a time of thanksgiving. Our new space is bright and functional, a point of pride as well as a place to work.

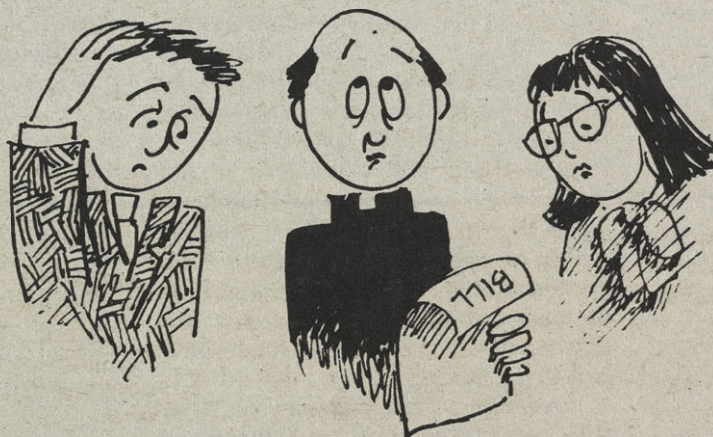
"In the beginning God created the heavens and the earth" began a work, a work we all participate in as we earn our keep and perform our duties each day. Taking time to celebrate work and sharing that occasion with co-workers and friends reminds us of our interdependence as each of us strives to do his or her best at home and school, in the parish and on the job.

\*\*\*

As the months move quickly by and our Lutheran sisters and brothers move ever nearer a decision on the merger between the Association of Evangelical Lutheran Churches, the Lutheran Church in America, and the American Lutheran Church, the differences between them come into clearer focus. Questions arise in a new light about the prospect of merger, cultural and theological diversity, and whether to forge ahead.

How well Anglicans can understand the diversity we cherish and that toward which the Lutherans now struggle. Now is the time to encourage our friends but most of all to pray for them and learn from their experience.

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# Browning tells Council of South Africa support

by Janette Pierce

In opening remarks to the Executive Council meeting in Atlanta, Ga., June 17-20, Presiding Bishop Edmond Browning outlined his recent actions in relation to "this time of deepening crisis" in South Africa. He described the present situation there and noted, "For Episcopalians. . . our attention, our support, and our hope are focused upon one brave, articulate, and tireless man, Desmond Tutu. . . a fearless individual and the symbol of the Anglican Church's moral role in South Africa."

Browning said he fully supports Tutu and the "forces of moderation and reconciliation he represents" and has sent him, Archbishop Philip Russell, and General Secretary Beyers Naude of the South African Council of Churches personal messages of support. He also announced he will attend Tutu's installation as Metropolitan of Southern Africa on September 7.

Browning joined 20 other U.S. church leaders in decrying the South African government's imposition of a state of emergency early in June prior to the anniversary of the Soweto riots. The same group also sent urgent telegrams to five banks—Chase Manhattan, Irving, Manufacturers Hanover Trust, J. P. Morgan, and the Bank of America—urging them to

halt future loans to South Africa and to demand rapid repayment of outstanding loans. They also asked 12 corporations—Mobil, Texaco, Shell, Chevron, Newmont Mining, Fluor, IBM, Burroughs, Control Data, Citibank, General Motors, and Ford—to announce plans to withdraw from South Africa in 1986. Last year church bodies had singled out these companies as "partners in apartheid."

Finally, the group appealed to the Rev. Leon Sullivan of Philadelphia, Pa., author of the Sullivan Principles, to advance his timeline calling for U.S. corporations to withdraw from South Africa by May, 1987, unless apartheid is dismantled.

Browning also joined heads of other denominations in sending letters to President Reagan, Secretary of State Shultz, and Congressional leaders asking for immediate diplomatic action, including strong economic sanctions, to end apartheid.

Commissioner Leonard S. Coleman of New Jersey's department of community affairs, and head of the executive committee of the board of the Presiding Bishop's Fund for World Relief, reported on a press conference he attended June 12 at the Episcopal Church Center. In a statement he made there concerning humanitarian aid to South Africa, he said, "Material assistance is vital to insure

that basic survival needs are met during the crisis. Church workers are in the forefront of ministering to the homeless, the injured, and the dying."

Another participant in the press conference, the Rev. Leonard Feeman of Trinity Parish, New York City, explained his parish's twin approaches to South Africa: divestment in companies doing business there and reinvestment—through its grants program—in church-led programs such as leadership training, industrial skills training, and theological education.

This year the Presiding Bishop's Fund has aided several projects in South Africa and provided direct assistance to displaced persons within South Africa as well as persons seeking refuge outside. Browning told Executive Council he has asked the Fund to "continue and intensify its assistance," and he urges all Episcopalians to join the effort by sending money to the Fund designated "South African Appeal."

The Presiding Bishop also told Council members that he has designated the 1986-1987 Church School Missionary Offering for the Bishop Desmond Tutu South African Refugee Scholarship Fund.

Browning ended his report to Council by saying, "It is my intention that our actions be commensurate with our message: The racist policy of apartheid must end. I plan to use the persuasion of my office to proclaim this goal, and I will use the visibility of my office to support those who work peacefully for apartheid's demise."



Tom Stromme, Lander Journal

A sculpture of an Indian emerging from a morning star is the centerpiece of a bronze aumbrey recently dedicated in memory of the Rev. David S. Duncombe on the Wind River Reservation in Wyoming. Duncombe, who was murdered during a mission call in April, 1976, served St. Michael's Mission where the sculpture by Richard V. Greeves is anchored in the log walls of Our Father's House.

## Churches claim IRS victory

After nearly a decade of negotiation, a coalition of religious groups has won what is being called a watershed victory against the Internal Revenue Service.

Believing in their right to define their own ministry, Churches and church organizations have objected to the IRS's procedures in determining tax exemptions for "integrated auxiliaries." Since 1977, the IRS has defined Church-related colleges, hospitals, and other organizations not as being "exclusively religious," but as secular institutions, expected to file annual information forms. These forms ask for details on revenue, officers, major contributors, and expenditures. Many of the institutions did not object to completing the forms, but to the stigma of being classified as non-religious.

In the early 1980's, Churches formed a coalition to correct the definition of "integrated auxiliaries" so as to avoid the "exclusively religious" test, but most of their appeals were ignored. Finally in 1983, the coalition met with the assistant commissioner of the IRS for exempt organizations to discuss possible solutions to the problem. Several meetings later, they agreed that an objective test was the best approach. Under this new procedure, a Church will determine what organizations are related to it through "Group Ruling" procedures, and then the organization must prove it generally receives at least half its support from the Church and does not primarily serve the public.

Gary Nash, chairman of the coalition, said the new IRS procedures "appear to signal a starting over by the IRS."

The Rev. Charles V. Bergstrom, executive director of the Lutheran Church's Office for Governmental Affairs, said, "If there's a lot of patience on the part of government and churchpeople, interacting between the two bodies can work."

## Bishops uphold all-male episcopacy

Citing "distress and concern" about the "increased possibility of the ordination of women to the episcopate," 14 bishops of the Episcopal Church met in the Diocese of Fond du Lac early in May. Convened by Bishop William L. Stevens, the seven diocesan, six retired, and one assistant bishops issued "a statement of witness" which says Christ called only males to the episcopate.

The bishops, who were to meet with Presiding Bishop Edmond Browning as we went to press, said they would "not be driven from" their position even though a majority of the House of Bishops holds a contrary view.

The entire statement follows.

"We, the undersigned Bishops of the Episcopal Church, send a message of witness to encourage our

brothers and sisters in Christ. Events within our Church during the past decade and the increased possibility of the ordination of women to the episcopate are creating distress and concern for many.

"We believe that Jesus Christ is the Lord of the Church. The Church is His, and the sacraments are given by Him. We believe that what He has established no one is free to change.

"One of His gifts to the Church is the ministry of bishops who are called to be one with the Apostles. To this shepherding ministry Jesus called only males. The ministry of the bishop is to guard the faith, unity, and discipline of the whole Church. This would be impossible for one whose consecration was not accepted by the whole Anglican episcopate.

"The sign of unity, a bishop, would then become an instrument of disunity. This apostolic ministry has been an appointed instrument of Christ's presence and action among

us. We affirm the necessity of continuing that ministry as He gave and continues to give it to us. We believe this conviction is true to Holy Scripture and the practice of the undivided Church. Even in the face of a majority of the House of Bishops holding a contrary view, we will not be driven from this position.

"Episcopalians are inheritors and stewards of Christ's gift of apostolic succession. As stewards we are not free to change it or dispose of it. Gratitude for this gift requires us to preserve it for the benefit of a reuniting Christendom. Adherence to the apostolic ministry as established by Christ is an essential contribution to that reunion of the Churches which seems possible in this generation in an unprecedented way.

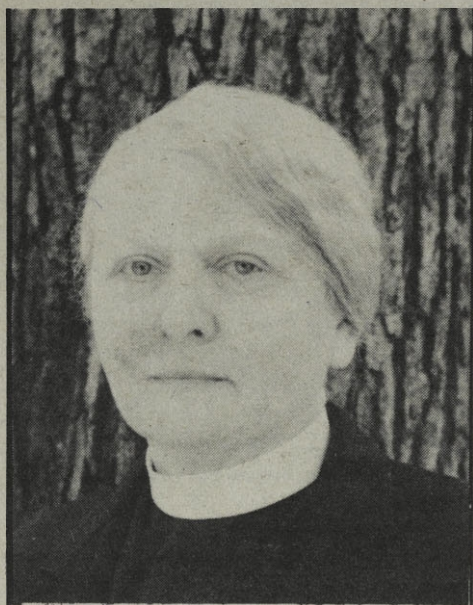
"Our obligation as pastors and guardians of the faith requires us to state these our convictions. We make this statement in loving obedience to Christ. We urge all Episcopalians to be loyal to these truths and to stand fast, praying that in all things the Church may work according to God's will, serve Him faithfully, and worship Him acceptably."

The 14 signers of the statement were Bishops Stanley Atkins, retired of Eau Claire; David Ball of Albany; William Brady, retired of Fond du Lac; Roger Cilley, retired suffragan of Texas; Charles Gaskell, retired of Milwaukee; Joseph Harte, retired of Arizona; Robert Mize, assistant of San Joaquin; Clarence Pope of Fort Worth; Paul Reeves, retired of Georgia; Victor Rivera of San Joaquin; William Sheridan of Northern Indiana; Harry Shipps of Georgia; William Stevens of Fond du Lac; and William Wantland of Eau Claire.



The Rev. Samir Habiby, executive director of the Presiding Bishop's Fund for World Relief, left, received an honorary degree from President Carroll W. Brewster of Hobart and William Smith Colleges in Geneva, N.Y., on June 1.





**The Rev. Margaret A. B. Guenther**, a graduate of General Theological Seminary, New York City, was appointed May 20 to be the second director of General's Center for Christian Spirituality. Guenther, who worked with her predecessor, the Very Rev. Alan Jones, had been named acting director in the spring of 1985. Known as a lecturer, retreat leader, and spiritual director, Guenther has worked extensively with the aged and the dying and has done post-graduate study at the Universities of Zurich and Hamburg.

### Six dioceses elect bishops

In May and June six dioceses chose diocesan, coadjutor, and suffragan bishops.

On May 31, the Diocese of Alabama elected the Rev. Robert Oran Miller, 51, to be its suffragan. Miller, formerly a Methodist minister, was ordained an Episcopal priest in 1968 and served several parishes in Alabama prior to his election to assist and succeed Bishop Furman Stough.

The Diocese of Delaware looked across the country and on June 14 chose Dean C. Cabell Tennis of Seattle, Wash., to be diocesan. Tennis, 53, will become diocesan upon his consecration because his predecessor, Bishop William Clark, retired in 1985. Bishop Quintin Primo has served as interim bishop since his retirement as suffragan of the Diocese of Chicago.

On June 2, the Diocese of Hawaii also looked far afield and chose a New Hampshire parish rector to be its bishop. The Rev. Donald Purple Hart, 49, will succeed to the office left vacant when Bishop Edmond Browning was elected Presiding Bishop.

Also elected to be a diocesan was the Rev. George Edmonds Bates, 52, who will succeed Bishop Otis Charles as Bishop of Utah. Charles is now dean of Episcopal Divinity School in Cambridge, Mass. Bates, who is rector of St. Mark-on-the-Mesa, Albuquerque, N.M., was elected to Executive Council by the 1985 General Convention and has just begun his term.

Another Executive Council member, the Ven. Arthur Benjamin Williams, Jr., 51, was elected to be Suffragan Bishop of Ohio. Williams, a native of Providence, R.I., has been archdeacon of Ohio since 1977. He will assist Bishop James Moodey.

On May 10, the Diocese of Northern Indiana elected the Rev. Francis Campbell Gray, Jr., 46, to be its bishop coadjutor. Gray, rector of Emmanuel Church, Orlando, Fla., will succeed Bishop William C. R. Sheridan, who plans to retire at the end of the year.

### Liturgical Commission to prepare Propers

At its meeting at Nashotah, Wis., this spring the Standing Liturgical Commission approved Propers for six additional commemorations of lesser feasts to be included in the Calendar of the Church Year. The Commission will submit them to the 1988 General Convention.

In response to the directive of the 1985 General Convention, five of the six persons proposed are women: Julia Chester Emery, known for work with the Women's Auxiliary; Abbess Brigid of Kildare who promoted monastic communities for women in the days of St. Patrick; Florence Nightingale, nurse; Evelyn Underhill, English writer; and Lucy, a fourth-century Sicilian martyr whose feast day,

December 13, is part of traditional Scandinavian Christmas celebrations. The lone man is Thomas Gallaudet, known as the apostle to the deaf.

The Commission will also ask the next Convention to discontinue the Episcopal Church's participation in trial use of the Common Lectionary.

In its work to prepare alternative language liturgies for Morning and Evening Prayer and Holy Eucharist to be proposed to the 1988 Convention for trial use, the Commission appointed the Rev. Sarah Motley of New Jersey to be consultant to the Committee on Inclusive Language chaired by Canon Lloyd Casson of New York City. It also adopted guidelines, drafting principles, and a tentative time line for the committee's work and pledged to maintain communication with the Church-at-large.

In response to yet another Convention directive, the Liturgical Commission formed a Committee on Initiation to work with Executive Council's education and evangelism units to prepare materials and suggest guidelines for a program to prepare adults for church membership.

### Coming Up

The Canterbury Cathedral Trust in America will sponsor a session on Benedictine Spirituality, October 4-12 at a former Franciscan monastery; the Rev. John Schanhaar, a Benedictine scholar, will direct the program. A travel-study tour, "Canterbury, Benedictine Monasteries, and Chateaux of the Loire," will take place September 23-October 9. Write: 2300 Cathedral Ave., NW, Washington, D.C. 20008.

## Sponsor a Child for Only \$10 a Month.

At last! Here is a \$10 sponsorship program for Americans who are unable to send \$16, \$18, or \$22 a month to help a needy child.

And yet, this is a full sponsorship program because for \$10 a month you will receive:

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- a complete Sponsorship Kit with your child's case history and a special report about the country where your child lives.
- quarterly issues of our newsletter "Sponsorship News".

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Also, to keep down administrative costs, we do not offer the so-called "trial child" that the other organizations mail to prospective sponsors before the sponsors send any money.

We do not feel that it is fair to the child for a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Mission International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages, and schools.

### You can make a difference!

\$10 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$10 a month will help provide so much:

- emergency food, clothing and medical care.
- a chance to attend school.
- help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

### A child needs your love!

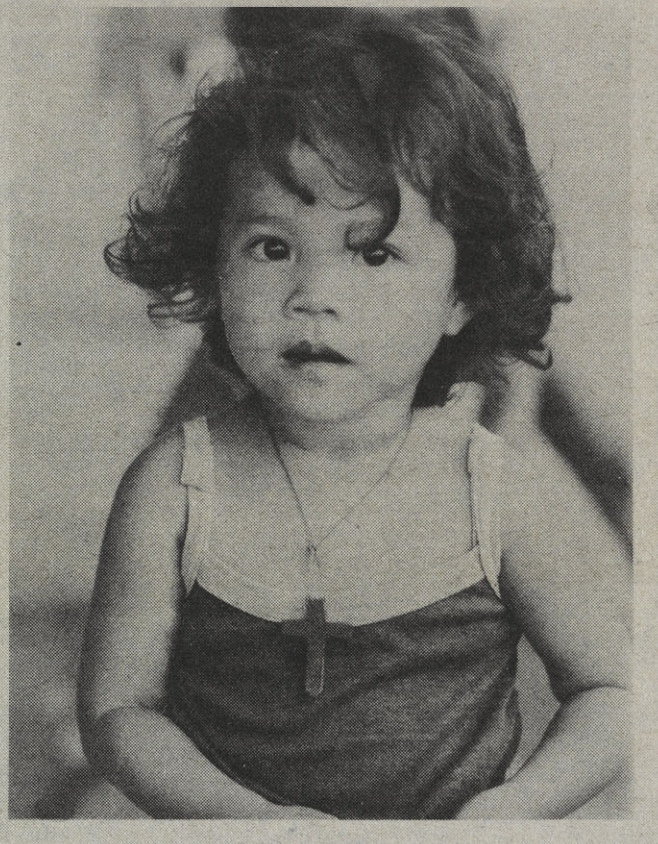
Here is how you can sponsor a child for only \$10 a month immediately:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.

3. Send your \$10 in right now and this will eliminate the cost of a "trial child."

Then, in just a few days you will receive your child's name, photograph, and case history.

May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.



3-year-old Michelle was abandoned by her father. Soon after, her mother was forced to leave her in order to find work. She now lives with her grandmother in a hut with dirt floors and a grass roof.

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☐ OR, choose a child that needs my help from your EMERGENCY LIST.

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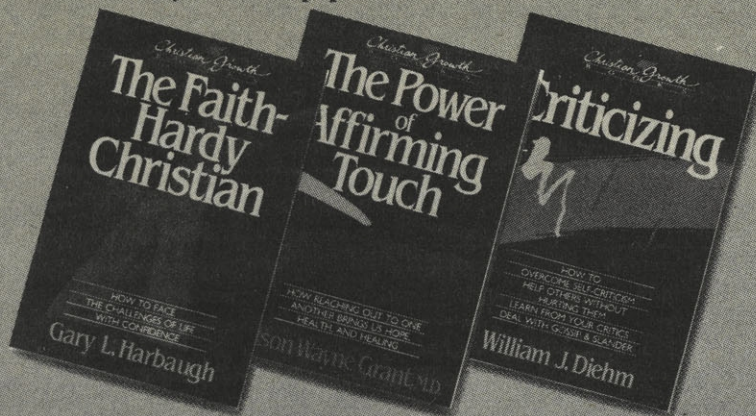
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Virginia Gazette photo



Claude Turner, rector of Grace Episcopal Church in Yorktown, Va., and Nancy Thomas, a local wood sculptor, display her gift of a wooden birdhouse, a replica of Grace Church. As a historical landmark, Grace Church anticipates a variety of visitors this year, and the miniature bird sanctuary will draw some avian friends as well.

—Heidi Hartwiger

## Church is committed, Scott tells Canadian synod in goodbye address

by Janet MacMaster

Archbishop Ted Scott, Primate of the Anglican Church of Canada for over 15 years, stepped down from his post during the 31st General Synod held in Winnipeg in mid-June.

In his final address he summarized his view of the Church's role over the last 25 years and "the realities" which have shaped "our thinking about the world." Drawing on his own national survey conducted over the past year, Scott said he believes the "Church is active and alive and the commitment of people is strong," especially in the areas of social issues, women's ordination, liturgical reform, and global mission.

He warned, however, that the Church must communicate the central values of faith. Referring to his involvement with South Africa, as a Commonwealth group member, he said racism is not just confined to South Africa, but can occur "here at home" if people ignore the plight of native people.

The next few days were sprinkled with formal and informal goodbyes to Scott and his wife Isabel. A service of thanksgiving for the ministry of the outgoing Primate was celebrated at Winnipeg's Roman Catholic basilica—an ecumenical setting into which 1,500 people crowded to pay tribute. In the meantime, the work of the General Synod began under the leadership of the new Primate, Archbishop Michael Peers.

Delegates set about the formidable task of addressing the more than 100 resolutions on the agenda. Although they were not able to deal with them all, many of the vital subjects facing the Church received a thorough hearing.

A plea for a peaceful end to apartheid in South Africa received full endorsement. Anglicans were urged to support apartheid's victims by writing the Canadian government to ask for full implementation of economic sanctions and further disinvestment and also by praying for African groups working for the peaceful liberation of their country.

General Synod received a statement from the House of Bishops which says the bishops see no legal or theological impediments to the election of a woman to be bishop. Peers said the Province's right to act on this matter is paramount and must

be upheld "even when it cuts against us, such as the Church of England's refusal to allow Canadian women priests to celebrate."

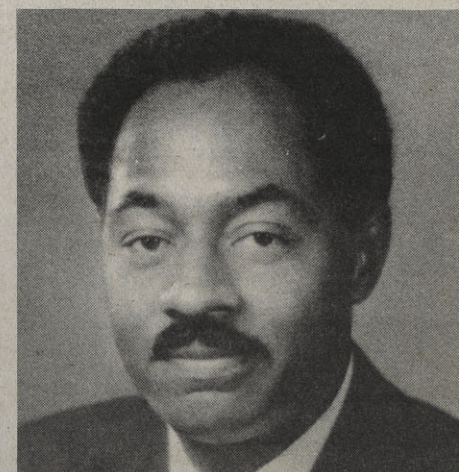
In a related topic, Synod's longest debate ended in agreement to rescind the 1975 conscience clause concerning ordination of female priests for all except those clergy and laity who have used its provision until now.

The Synod voted almost two-to-one to withdraw funding and end its three-year membership in the Canadian Interfaith Network which is developing a religious television network to transmit programs by satellite to cable systems and dishes. Many Synod members said other church programs would suffer from lack of funding if the money were diverted from the national program budget.

Synod maintained its stand against capital punishment. Support to the victims of crime was emphasized, and the Church was urged to implement and encourage programs to aid those people.

Delegates voted to support native rights and human rights nationally and internationally. Support was offered to aboriginal people who can no longer make their living from seal hunting and animal trapping because of the European ban on sealskins and fur pelts.

Janet MacMaster is a member of the staff of *The Canadian Churchman*.



Dr. Marvin B. Scott, former special assistant to the chancellor of the Board of Regents of Higher Education for the Commonwealth of Massachusetts and president of his own management consulting firm, is the sixth president of St. Paul's College, Lawrenceville, Va.

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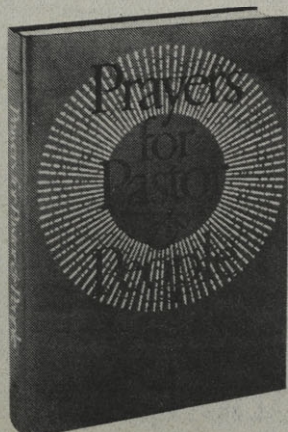
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# WINNING WAYS

HOW • TO • DO • IT

## To discern God's will

by Helen Othelia Harper

"Thy will be done on earth as it is in heaven."

These words of the Lord's Prayer are so familiar, but how should we respond to them? How can we discern God's will? How can we fulfill God's plan for each of us?

Christ was obedient to the will of His Father. Born of low estate, He grew up among us. He died deliberately for us, was buried, rose again, and returned to His Father's right hand. All this was but to do the Father's will.

I suggest three ways in which we might begin to discern the will of God for us:

1. Spend time in quiet prayer and listen for the Holy Spirit to speak gently to us. This gracious spirit of God works in our wills, minds, and emotions and will produce there both the increasing desire and strength to obey.

2. Be watchful and alert. God constantly gives us signs and directions in our lives. He works through people, especially people we know.

3. Read and study Scripture. Each of us possesses a certain gift, a unique God-given talent. It's up to us to determine what that gift is and how best to use it. The will of God is not restricted to purely spiritual matters; it covers the entire range of human activities.

"Thy will be done, O Lord."

In his letter to the Philippians, Paul wrote, "...for it is God who works in you, inspiring both the will and the deed for His own chosen purpose." What God has in mind for us may be difficult, unexpected, and could completely turn our lives around. It might also take some time for His plan to unfold. We are too often inclined to be impatient and hasty, but God is seldom in a rush about things. His time is different from ours. Our entire Christian life should therefore consist of seeking the will of God by living our faith and carrying out that will by faithful love for "...He hath chosen us before the foundation of the world. . . ."

Amen.

Helen Othelia Harper is a member of St. Michael's Episcopal Church, New York, N.Y.

## Paul Newman's salad dressing helps buy bus

Newman's Salad King, Inc., actor Paul Newman's company, donates the proceeds of sales from his salad dressing, spaghetti sauce, and popcorn. So when Dorothea Olsen, director of the Educational Institute for Rural Families in Pasco, Wash., needed a bus to transport 688 migrant children in the Institute's day care program, she wrote Newman's company.

A \$15,000 check with Newman's signature arrived in January. "I had to stop and count the zeros," Olsen said. "I couldn't believe it."

Reprinted from *The Columbia Churchman*.

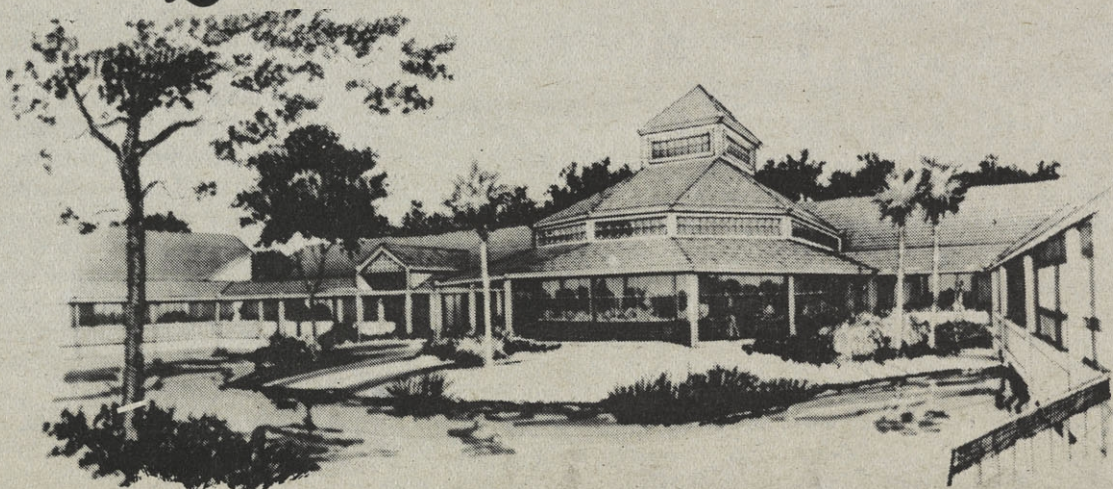
## Oregonians visit Mexico

"Which one is the high churchman?" quipped a clerical bystander at a picture-taking session when diminutive Bishop Jose Saucedo of Central and South Mexico jumped on a ledge in a Mexican courtyard and stood taller than his lanky, 6'4" visitor, Bishop Robert Ladehoff of Oregon. A week-long exchange between visitors from the Dioceses of Oregon and Eastern Oregon and their Central and South Mexico hosts was the first visit to cement a companion relationship among the three dioceses. Eight visitors from Oregon conversed with Mexican churchpeople in bilingual meetings and services and approved five areas of concentration: prayer, ministry, Christian education, youth, and evangelism.

—Sarah T. Moore



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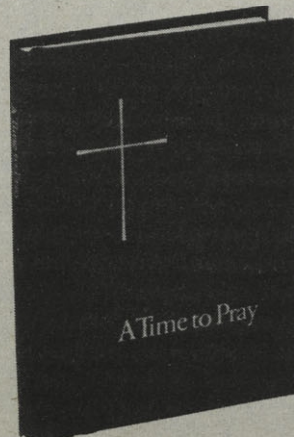
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## Council changes

Continued from page 1

remarks said he is looking for an "efficient and responsive staff structure which models servanthood and collegiality." For the new executive positions he is looking for people who "know how to delegate . . . people with skills and vision who can give leadership and who share my values." In a later interview Browning said, "I'm not looking for 'yes people,'" but for men or women who are totally dedicated to the Church's ministry and share his management style.

In his opening remarks to Council, Browning said the Church must have a "comprehensive and integrated mission funding strategy" and that he will appoint an ad hoc committee to develop grant-making policies and procedures and suggest structures and staffing as appropriate. The committee will review policies of the Presiding Bishop's Fund for World Relief, the United Thank Offering, the Coalition for Human Needs, the Overseas Development Office, discretionary program funding, and federal and private participation in Church-related funding.

An ad hoc committee chaired by Bishop John Walker of Washington reported on its review of the Church's Washington Office and suggested expansion. Walker, assisted by the Rev. Thomas Blackmon of Houston, Texas, reported that the eight-member committee which reviewed the Office's six-year history suggests adding two or three officers and one secretary to the Office's current staff of one officer and one secretary. Such staff should be persons who "really know how to communicate, educate, and organize" rather than specialists in a public policy area.

"If the Church is serious about its presence in the area of public policy, this is the minimum staffing," said Walker, who praised—and Council later commended—the Office's director, the Rev. William Weiler. "If we're not serious, let's abolish the Office."

Walker said the Presiding Bishop's active involvement and help for Episcopalians who request information on specific public policy subjects are vital components of the Office's work. In response to a question from House of Deputies President David Collins about whether the Office will include help for Episcopalians who take "minority stances," Walker said his diocesan staff does not provide services to those who "go to do battle" against official positions of his diocese.

In response to a question about whether the ecumenical agency, IMPACT, can serve the Episcopal Church in Washington, Walker replied, "No, we have to do it ourselves. No other denomination has as many people as we do in the defense establishment. . . . We have to serve both the Episcopal Peace Fellowship and [Secretary of Defense] Caspar Weinberger," who is an Episcopalian.

The Presiding Bishop's Fund for World Relief came before Council in a report given by Council member Thomas Tisdale. The Fund's rapid growth from contributions of \$2.2 million in 1981 to \$6.2 million in 1985 and the lack of good communication

between Fund staff members and Council were contributing factors when Council last year asked Tisdale's eight-member committee to study the Fund's structure and internal operations.

The most controversial of the committee's eight recommendations was the one to use a percentage of the Fund's collections for administrative costs, which are currently borne in large part by the Church's Program Development Budget. "Would using contributions for administrative costs diminish the Fund's appeal to givers?" was the question Council members asked. Janet Ask said direct giving to relief is what "separates us from outside organizations."

The committee's report noted that a portion of receipts already go for administrative costs. Bishop Donald Davis, a committee member, pointed out that saying all receipts are disbursed to clients could be called false advertising. Most Council members rejected the report's argument that other non-profit relief organizations use up to 50 percent of contributions for operational costs and wanted to put a strict limit on the amount the Fund would use.

Other recommendations included revision of the Fund's charter, clarification of the relationship of the Fund's own board to Executive Council, and full reports to Council before each meeting as well as full annual reports and a full report to General Convention about the work of each triennium.

The report also recommended that three to five Executive Council members serve on the Fund's board at all times (three currently do) and that the Presiding Bishop continue to appoint the Fund's executive director who should report to him through the appropriate executive as do officers of such programs as the Clergy Deployment Office and the Board for Theological Education.

Tisdale said the committee recommends that the Fund's operating budget be prepared, submitted, and considered in the same manner as are the budgets of other programs and be consolidated in the Church's Program Development Budget but that its operational expenses be taken from contributions to the Fund.

## New officers elected to board of The Episcopalian

Three new officers and three new directors have been elected to the board of *The Episcopalian*.

Frederick L. Redpath, Montclair, N.J., recently retired executive vice-president of the Episcopal Church Foundation, succeeds Robert L. Hartford, Sarasota, Fla., as president of the board of directors of *The Episcopalian, Inc.*

Other new officers are Bishop Gerald McAllister of Oklahoma, vice-president, and Harry Rubicam, Old Greenwich, Conn., promotion director with Time, Inc., secretary-treasurer.

New directors are Anne Campbell, emeritus professor and head of the English department of Prairie View A & M University in Texas; Canon Kermit Lloyd, rector of St. John's, York, Pa., and Executive Council member; and the Rev. Richard Schmidt, rector of St. Peter's, Ladue, Mo.



# U.S. cathedral deans study church life in Middle East

When Americans were canceling trips overseas this spring, 48 cathedral deans from the U.S. and Canada, accompanied by 37 of their wives, flew to the Middle East for the annual North American Cathedral Deans' Conference, held April 8-20 in Jerusalem and Cairo.

In his report of the event, Dean C. Preston Wiles of St. Matthew's Cathedral, Dallas, Texas, and secretary of the 1986 conference, explained the deans had scheduled this conference at the "urgent invitation" of the Anglican deans in those cities.

Wiles said the purpose of the annual meetings is "to study, share in, and learn, firsthand, how each host cathedral responds to diocesan and community needs." Two years of planning with St. George's College in Jerusalem developed a course that allowed the deans "to acquire as quickly as possible insights into the complexities confronting the Episcopal Church's Palestinian ministry" for which Wiles praised Dean John Peterson and the faculty of St. George's College at the Cathedral. Wiles also praised Bishop Samir Kafity, Dean-designate Hugh Wybrew, and Canon Naim Ateek, executive secretary of the Diocese of Jerusalem and Arab pastor, for hosting the "Jerusalem Experience."

The Anglican Cathedral is located in the Arab section of Jerusalem, but Wiles said few Americans "are aware that the Episcopal Church's presence in Palestine is Arabic" and that membership has dropped steeply over the past decade. Only about 8,000 members, primarily Arabs, remain. Despite strong anti-terrorist sentiments and the American tendency "to tar all Arabs with the same brush," Wiles stressed that "the Arab community is not monochrome although its appeal for justice and first-class citizenship is single-minded."

While emphasizing that the deans' conference is not a political or legislative gathering, "the deans agreed to do everything possible to support our Christian brethren in the Holy Land," Wiles said. They left Jerusalem determined to make their concerns and support known at home and to Israeli and Arab leaders. But Wiles found the picture discouraging, saying that "if there are better days ahead for true brotherhood between the Israeli and Arabic communities, it is difficult to perceive at this time."

For the second part of the conference 37 deans and 24 wives traveled to Cairo where the group was received and entertained by Coptic Pope Shenouda III. Each dean received a Coptic cross in leather.

Bishop G. A. Malik of Egypt and Provost Phillip Cousins escorted the deans on a tour of the new All Saints Cathedral complex, nearing completion. The government had razed the old Cathedral to permit highway construction and is providing the basic cost of replacing the complex; the Church will cover the cost of furnishings.

After the intensity of their visit to Jerusalem, the deans welcomed the

provost's plans for social and cultural activities which included trips to the pyramids and the Sphinx, the Egyptian Museum, and a dinner cruise on the Nile. They also visited St. Catherine's Monastery on Mt. Sinai, the traditional site of the Burning Bush, and Harpur Memorial Hospital in Menouf. The present hospital, which serves poor people who suffer from diseases endemic along the Nile's tributaries, grew out of a houseboat medical ministry started by Dr. Frank Harpur in 1889.

## Periodical Club Sunday set for October

October 5 has been designated CPC Sunday, the day when parishes across the land prayerfully lift up the ministry of the Church Periodical Club. In an official proclamation Presiding Bishop Edmond L. Browning asks the Church to re-examine the CPC's multi-faceted ministry, calling it an important means by which the Good News of Jesus Christ is proclaimed.

"For seminarians, their first contact was through their diocesan organization, which provided them with valued volumes during their theological education. For others, they learned of CPC when their congrega-

tional library was completed by gifts of books from the Church Periodical Club. But for many, the Church Periodical Club remains unknown."

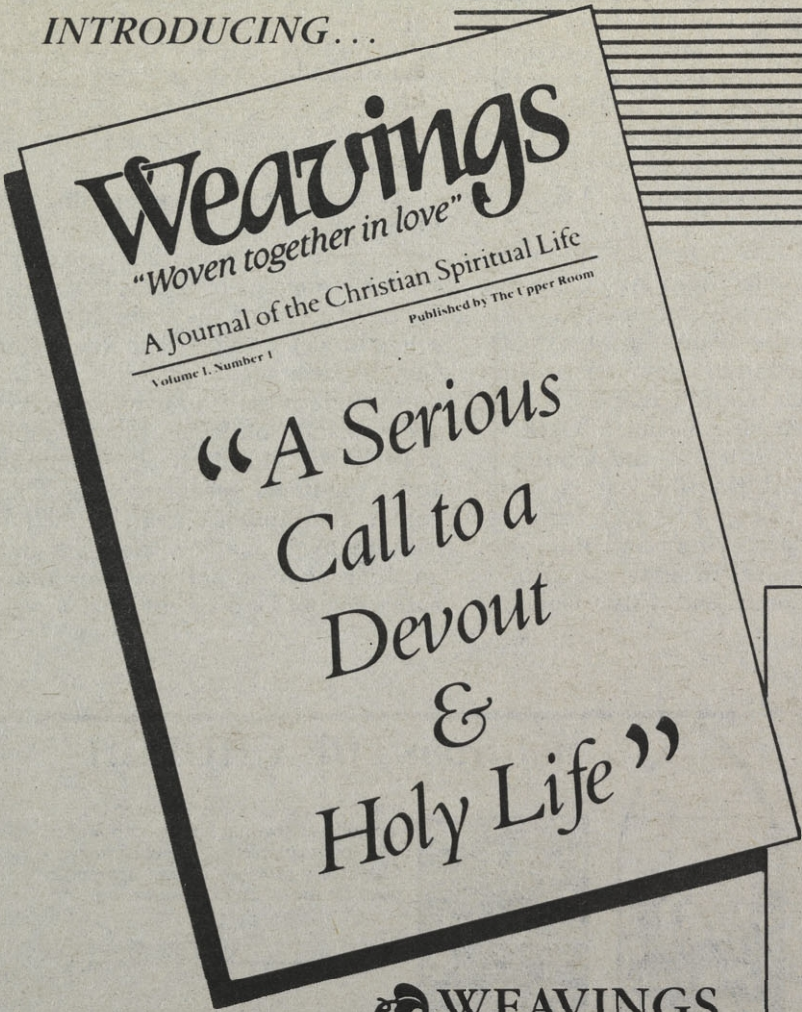
Contributions from parishes and individuals become part of CPC's National Books Fund, which responds to requests for printed material from all parts of the world. In this country, where junk mail is thrown away, one can easily forget the crying need for books and manuals as well as Bibles, Hymnals, and Prayer Books in other parts of the world.

Diocesan CPC directors and the Episcopal Church Center have packets of materials to distribute to parishes which wish to observe the Sunday.

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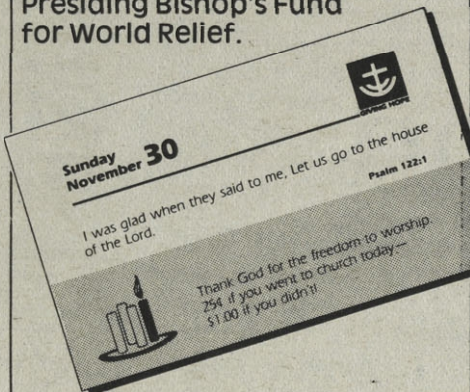


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## 'I'm a volunteer grandma'

by Helen Winters

St. Mark's, Marco Island, Fla., has a Learning Center. For the children of working mothers who need care-taking for their children, Learning Center is no misnomer. Even the tiniest babies learn to live happily with their peers.

When the Rev. Caldwell Barron, rector, made an appeal to women of the parish to volunteer as grandmas, I was intrigued. My own grandchildren are teenagers who live far away and aren't frequent letter-writers. The children at the Center have a similar problem—many of their grandparents live up north, and visits are few and far between.

So I offered to read to them once a week. When our own library, which still contained some of my daughters' books—among them *A Walk in the Forest* and three of Beatrix Potter's delightfully illustrated books—was depleted I found a treasure-trove at the Marco Island Library. Now I'm in my second year of story-reading

and am enjoying my relationship with the children more every time I see them.

Since I became their Grandma Winters, the Learning Center has grown from 20 children aged 2 to 5 who gathered in one room. Now the Center has its own quarters built behind our parish hall. It has an infants' department and a kindergarten room for 5-year-olds as well as a play yard. Built for 45 children, the Center now has 50.

I read to those older than babies but not yet in kindergarten. Picture books are favorites. The story's fine, but an illustration of the action means more, and we talk about the story after I read it.

At Christmas my own daughters gave me a small book of children's prayers for my grandma duties and we often put our hands together and bow our heads while I read one of these.

At Easter we colored eggs, and the

children had a hopping contest in which they solicited pledges for so much a hop and raised \$500 for the Easter Seal Society. For reading the week before Easter I promised to bring an Easter story, but, alas, the library had none. Rather than disappoint the children, I decided to make my own about the "why" of bunnies and eggs and flowers at Easter. I illustrated my book with magazine cutouts and used a crayoned picture of a bunny one of the 5-year-olds had given me in a collection of drawings stapled together in a "Happy Easter to Grandma Winters" book. Such made-to-order books could be repeated for other holidays.

Being Grandma for the children at the Learning Center has been one of the most rewarding endeavors of my 80 years. I enjoy the reading and am thrilled when the small boys and girls crowd around me for a hug.

To a neighbor who asked me about my project I said, "It gives me more pleasure than it gives them." Yet I wouldn't be surprised if the children disputed that.

## At Executive Council

### Jubilee 'Show and Tell'

by Janette Pierce

While Executive Council often sees programs on paper, during its June meeting it became familiar with a program—Jubilee; a host parish—St. Luke's; and a city—Atlanta, Ga.—in a more personal way than usual.

Council members got to know Atlanta top to bottom. They heard Mayor Andrew Young, an ordained Congregational minister, discuss the tension between the political and prophetic in his own life, and they had lunch with some of the 600 Atlantans who eat daily at St. Luke's Soup Kitchen.

Council also heard an overview report on Jubilee from Jane Oglesby, who heads General Convention's Commission on the Church in Metropolitan Areas, and from Commission members the Rev. Everett Francis, Linda Johnson, and Mary Beaulieu. Oglesby traced the history of the Church's urban work during the last 30 years from the Episcopal Society for Cultural and Racial Unity and the Joint Urban Program through the formation of Church and City, General

Convention Special Program, the Urban Bishops' Caucus, the Episcopal Urban Caucus, and Jubilee Ministry, created in 1982 as "a diocesan urban strategy rooted in the local congregation."

Currently Jubilee, which Francis called "both a program and a ministry," has 67 Centers, including one in Haiti, six interns, six diocesan partnerships, and 44 diocesan officers as well as a network of associates, and plans for peer evaluation of the Centers' work.

At the June Council meeting St. Luke's rector, the Rev. Daniel Matthews, introduced the staff who oversee the numerous programs that make St. Luke's one of the Church's most active Jubilee Centers. The Rev. Peter Gorday described the adult education program that involves some 350 people each Sunday in one of eight to 10 classes, plus midweek programs and a big-name speakers series. The parish also publishes an attractive monthly magazine, has television and music ministries, and runs an alternative school for dropouts that serves

125 young men and women.

The Rev. Reynell Parkins explained St. Luke's Economic Corporation that trains people and helps them find jobs. The fees they pay for that service support a small business "incubator" project. The Rev. Gene Ruyle, who works on programs for the aging, warned Council members, "You are all going to live longer than you counted on."

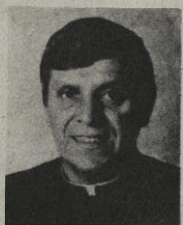
The Rev. Patricia Merchant talked about her responsibility for youth and children's ministries and described the large Sunday school and teenage programs and what she called a "plunge" that brings suburban youth to live and work for a week at St. Luke's. "The church that cares about its future, cares about its children," Merchant said.

The Rev. Isaias Rodriguez described the parish's Hispanic ministry with one congregation already formed and another one beginning. Joe Houston told about Samaritan House, a day shelter which serves 150-300 persons a day. It provides showers, which Houston said result in "some of the cleanest street people in the state," as well as offering a range of social services. A Southern Baptist minister on the staff, the Rev. Andy Loving, directs the parish's street ministry for "people below the safety net." Loving said, "How we treat them is as important as what we feed them. Respect is as important as the food."

After St. Luke's presentation, one Council member called its program the "expression of what we dreamed Jubilee might be."

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# MINISTRY

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at the Episcopal Church Center,  
815 Second Avenue, New York, NY 10017  
Editor: The Rev. Richard J. Anderson

## The Hymnal is people—meet one of them

by Richard J. Anderson

David Hurd, according to an oft-repeated story, could hum tunes he heard from the car radio before he could talk.

"My parents tell that story," says Hurd with a smile, "but I am not certain it is true."

True or not, the story is believable to those who know the wide-ranging talent and aptitude of this young church musician. David Hurd has been a teacher of music at General Theological Seminary in New York City for over 10 years. He is organist and choir director at All Saints' Church, New York City, and has composed more of the music included in the Episcopal Church's *Hymnal 1982* than has any other living person.

Interviewing David Hurd one cloudy day last May meant meeting him in General Seminary's Chapel of the Good Shepherd where he was just concluding an organ lesson with a senior student. The restaurant he suggested for lunch was quiet enough at noon on a weekday to enable Hurd to be heard when asked about his contributions to the *Hymnal*.

"One thing I am looking forward to is living long enough to see how well my contributions are received," he says. "Each selection will either prosper, or it will not prosper. Church music takes its shape from generation to generation according to what the community of faith does with it. I may think a given selection is a perfect tune, but that tune may not take hold at all. On the other hand, another tune in which I have not much investment may catch on and be used."



David Hurd

One of the goals David Hurd had set for himself—a goal he achieved with seeming ease—was to have some of his music published before he reached the age of 30. He calls having music in the Church's *Hymnal* "a humbling experience. You have to realize that people may express their faith through something you have written, and it makes you aware of the important role you have as a church musician."

If David Hurd did hum tunes heard over the radio in his infancy, Brooklyn, N.Y., was the place he did it. He was born there into a family whose members were active in the life of St. Philip's Church, McDonough Street. Some

of Hurd's earliest memories are of being attracted by music. At the end of the service he would always go forward to watch the organist play the postlude.

"I decided I wanted to do that," he says. "The only place I heard music performed live was in church. I became very attracted to choral music. Before I could read or understand what I heard being said in the liturgy, church had become a special experience for me."

Though his future plans always included music, David Hurd did for a time harbor one other life ambition: to be a bus driver. "I would listen to the music in church, and I was thrilled by the organ," he says. "But during the sermon I would line up the *Hymnals* and Prayer Books along the pew, pretending they were buses."

Hurd started piano lessons at age 6. He attended public schools in the Queens section of New York City, later studying at the High School of Music and Art in Manhattan. At age 9, he began participating in the preparatory division of the Julliard School. His bachelor's degree is from Oberlin College, and when he finished there in 1971, he returned to New York as assistant organist at Trinity Parish. He served at Trinity for a year, then spent a year at Duke University. He came back to New York again, this time to serve as organist at Chapel of the Intercession. He then joined General's faculty.

"My years with Larry King (organist at

*Continued on page 15*

### Here and There

## Too much sun may bring on hallucinations

August is a warm month in most places. In a few, in fact, it becomes downright hot! Like in Iowa, for instance.

In August, Iowans have been heard to caution each other about "getting too much sun." That's because getting too much sun results in a kind of dizziness, a kind of mental fatigue that has been known to produce hallucinations and what Iowans have been known to call "queer thinking."

I'll be spending some time on the beach this August, getting some sun. But not an overdose! Because I would not want to experience hallucinations and "queer thinking." Like, for instance, I wouldn't want to be sitting in the hot sun and all of a sudden find myself:

- reading a news story about the United States government changing its foreign policy because of a resolution passed by the Episcopal General Convention;
- learning that Protestant, Anglican, and Orthodox leaders had decided to scrap the National Council of Churches and invite Southern Baptists, Roman Catholics, Missouri-Synod Lutherans, and others to join in forming a new and truly ecumenical structure for American Christians;
- hearing that a diocesan editor someplace had said his publication was not independent—and furthermore he didn't care one whit that it wasn't;

- attending a church meeting and never once hearing about shared learnings, process, long-range planning, or strategizing;
- hearing somebody say something was "not set in concrete" and really mean it;
- being in church for a sermon about apartheid that did not mention Desmond Tutu;
- being the letter carrier who on the Monday after convention delivered a whole bag of thank-you notes to the diocesan office staff for hard and extra work well done;
- sitting in on a session to "meet the nominees" before the election of a bishop and not once hearing the words "liberal" or "conservative";
- turning into a rare and strange kind of Episcopalian who would never once think of blaming the diocese or the "national Church" because the Church is "going to hell in a hand basket" (an old Iowa phrase, you see);
- sitting next to someone in some convention someplace who rises to offer a motion of praise and confidence for the good stewardship and sound policies of the Church Pension Fund;
- attending Festal Morning Prayer and Sermon with a 20-minute-long special setting of the *Venite* at Church of St. Mary the Virgin in New York City;
- hearing a "charismatic" say "you don't have to be a 'charismatic' to be saved";
- knowing that the rector of the largest parish

- in the diocese arrives on time and stays through the end of every meeting he attends;
- applauding when someone objects the next time a group is forced into "community building";
- reading a report from the Prayer Book Society about some heavy criticism the organization received, criticism that had been welcomed and considered constructive and helpful;
- learning from Associated Parishes that it does not matter what you do liturgically so long as it is done in the name of the Lord;
- smelling the incense during a Solemn High Mass in Christ Church, Cincinnati;
- attending a vestry meeting where most of the new ideas were presented by the members rather than the rector;
- being surprised to learn that a seminary had refused to graduate someone because that person could not preach;
- hearing a report to a stewardship meeting that the entire parish Every Member Canvass had been completed in three weeks; and
- waking up, shaking my head a couple of times to clear up the dizziness, then sitting up in my beach chair and guessing it might be a hallucination to think anyone would ever read about a columnist's "queer thinking."

—Dick Anderson



## by James L. Lowery, Jr.

Clergy need to have equity by the time they retire, and they need property and liability coverage for the bungalows they personally own and are paying for and winterizing.\* They also want tenants' cover-

Malpractice suits against pastors are more frequent. None has yet been successful in the

Today's world is very different from the trusting world of a generation ago. Today's prospective board members are refusing to serve charitable organizations if they do not receive board indemnity coverage. The day is at hand when vestry members as well as treasurers must be so covered. A word to the wise is sufficient.

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

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# David Hurd

Continued from page 13

Trinity) and at Intercession were the most formative years for me as a church musician," says Hurd. "It was at Intercession that I began composing. The new liturgies were beginning to be used, but there was no music for them. So I composed because I had to, just like they did in the old days. It was an exciting time for me, and I was able to test my skills as a composer." His first significant composition was a Mass setting he composed in 1974 for use at Intercession. It was published in 1979 as the Intercession Mass. The Lord's Prayer from this setting is one of Hurd's many contributions to *The Hymnal* 1982.

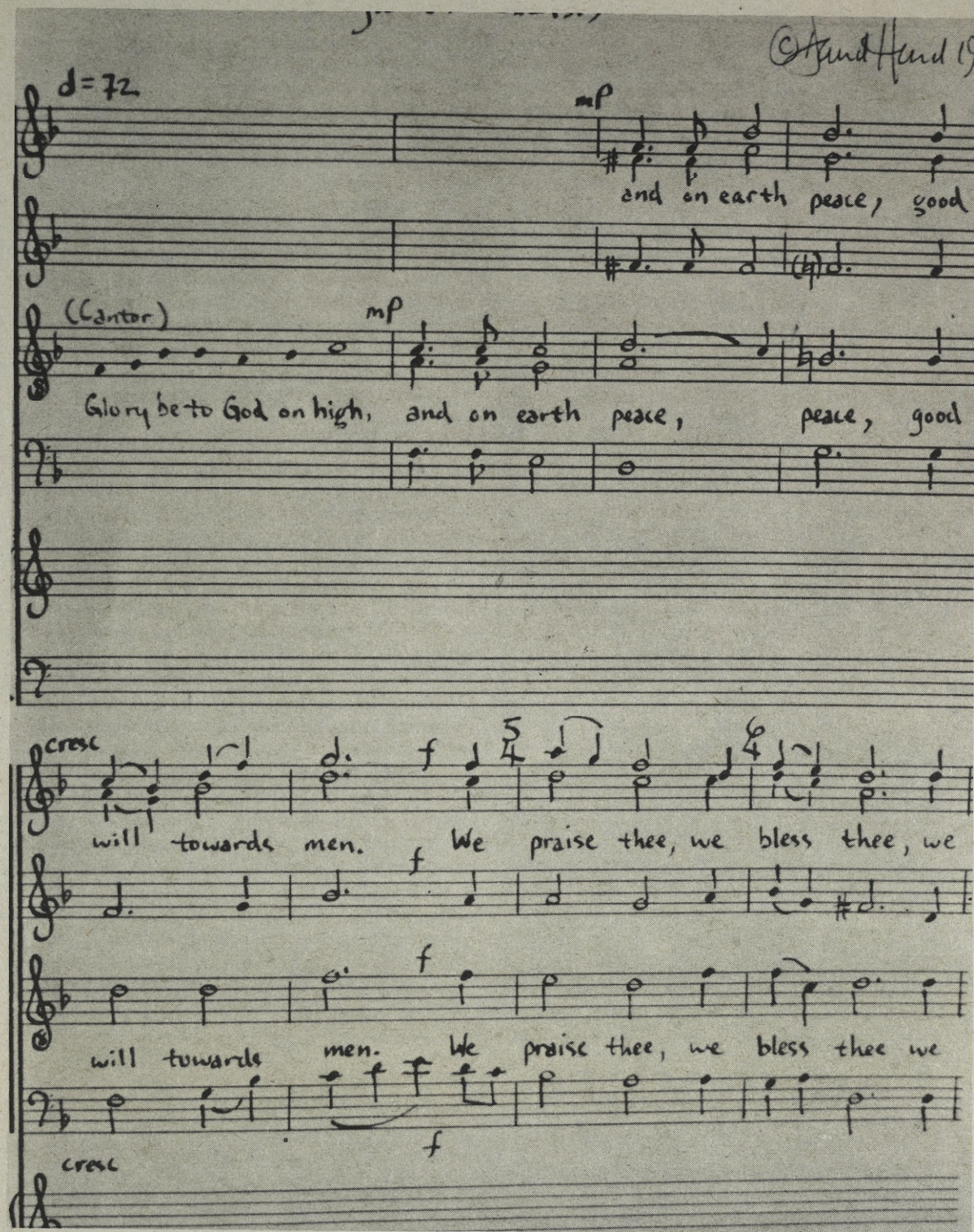
At General Seminary, Hurd teaches an introduction to church music course that is required of all students preparing for an M.Div. degree. He also teaches several electives, such as Music in Parish, Life, and Liturgy. He appreciates the combination of his seminary job with the parish work he has been doing for a year at All Saints' Church.

"In class, I talk about parish ministry with my students so it's good that I myself am involved in it," says the musician. "I am a better teacher, I think, because I am also working with a rector and answering those questions that come up at coffee hour."

The parish and the seminary provide a contrast for Hurd. At General, he believes the students need to be exposed in class and chapel to a wide range of music. In the parish, however, he believes more routine is necessary with new material being presented in "parcels that are manageable" by the congregation.

"At the seminary, we serve up a wide-ranging banquet of music," he says, "but it does not include junk food. In the parish, there is also a banquet, but nothing is forced."

The Sunday after the interview, Hurd was scheduled to fly to Buffalo for the premiere use, at St. Paul's Cathedral, of an anthem he had just written. This means David Hurd's name will be known there as well as in many other places as he continues to teach future church leaders and at the same time compose some of the music they will be using.



This is the first page of a David Hurd composition in original manuscript form, the Gloria in excelsis written this year for one of his musical settings for the Holy Eucharist, Rite I. Hurd says

his first significant composition was a Mass he did for Church of the Intercession in New York City 12 years ago.

## Ministry of laity is ministry of harvest

by Gail C. Jones

"Then he said to his disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into the harvest.'" (Matt. 9:37-38)

The reemergence of a view of ministry that expects the laity, as part of the whole people of God, to be involved in the harvest as ministers instead of their being the object of ministry provided by the clergy calls for a radically new style of leadership in our congregations.

The only model of ministry the Episcopal Church seems to know is that of the "country parson." This parson is the learned gentleman who cares for his little flock, ministering to it in sickness and in health, in times of joy and in times of sorrow. The involvement of the "corporation" model of Church is basically a more sophisticated country parson.

The "country parson" model of ministry cannot sustain an understanding of Church which accepts and encourages the people of God as the ministers in and for the world and as fellow ministers with clergy in local congregations. Trying to live out the contradiction

pulls the Body apart. Many clerics feel threatened and pulled from every side. They are trying to "minister to their flock" like the country parson, as many parishioners expect them to, but at the same time they feel the call to a new vision of Church. They are torn between trying to work with the laity who share this vision while still trying to be the country parson to those who feel "the Church exists for me." This becomes an untenable position for all.

Laity experience the same pull. Those laypeople who see their ministry in the world are often frustrated because they perceive no leadership and support. Those who want to be—or perhaps need to be—ministered to feel the priest is not doing his/her job or that the congregation needs to hire another clergyperson to take care of them. All are pulled apart because of their varying perspectives of the Church.

One might ask if we can reform our images and practices of leadership so we can be both the gathered and the scattered Church. I think this is possible although it will require some real work on the part of both clergy and laity. At the same time we must be willing to

give up some long-held and cherished views of what it means to be Church—to be a member of the Body of Christ and a sign of the Kingdom of God.

Probably the most crucial, yet perhaps the most difficult, thing for both clergy and laity to give up is the needy flock being ministered to by the all-giving pastor. The child in all of us longs for the ever-loving parent to nurture us. Often those who feel called to ordination have a deep need to be the all-giving parent. We must, however, recall that while the pastor or the priest is the apostolic leadership presence in a congregation, he or she is not the presence of Christ. Christ is present in the whole people of God, lay and ordained. The people of God minister to and for one another as well as in and to the world. For the people of God to go out as the scattered community to minister in and to the world, we need lay and ordained leadership that educates, supports, and facilitates a mission into the world as well as nurtures the members of the household of God. The "country parson" model of ministry will not sustain

Continued on page 16



# Not rain, sleet, nor snow stops this ministry

by Richard Thomas Biernacki, BSG

Through St. Bartholomew's Church in White Plains, N.Y., where I serve as director of music, I have been volunteering at what is called the White Plains Post Office Shelter. After much red tape with the city fathers, the "guests" are now housed in what was once the lobby—there are 19 beds, two showers, and a bathroom, and the old postmaster's office has been turned into a kitchen/office. Many local churches and synagogues supply linens, towels, toiletries, clothing, and most of all nightly meals. This whole operation is under the wing of an organization named SHORE, which stands for "Sheltering the Homeless Is Our Responsibility." St. Bartholomew's provides the core of overnight volunteers and John Colon, a member of the vestry, works with me on a team.

A glimpse: It's Friday night, 9:00 p.m., and we arrive to prepare for opening the doors half an hour later. Water is up for coffee and tea, snacks are in place, the cots have fresh sheets and blankets, the doors open and the guests arrive.

Dean is a regular, becoming threadbare as the days progress; he is 20. Rufus arrives; he has diabetes and carries his own cans of tuna with him. He helps us label the bags of soiled linens. There's Jack, whom we have nicknamed "Hulk Hogan"—the resemblance he bears to the wrestler is striking. The "Hulk" has a home, Jack doesn't. Another comes who immediately asks me to find him a detox center. He has a place to live—his father "just can't take him any more." We found him a local center and pray he'll use the 35 cents we gave him to take the bus in the morning. He asks many questions, but the main one is, "Why are you here? We're losers. Why do you bother?"

The night goes on. I say Compline and read some of the life of Mother Teresa, which seems appropriate at the time. It is 3:00 a.m. and time to make sandwiches for the guests to take in the morning, a guarantee they'll have lunch. At 4:00 a.m. a policeman from a nearby town arrives at the door with a 17-year-old whose alcoholic aunt has "flipped out" and flipped him into the street; his clothes were thrown into a garbage can filled with rainwater. She had insured his fate for the night. He is an overflow, but we house him on a couch until wake-up at 6:30 a.m.

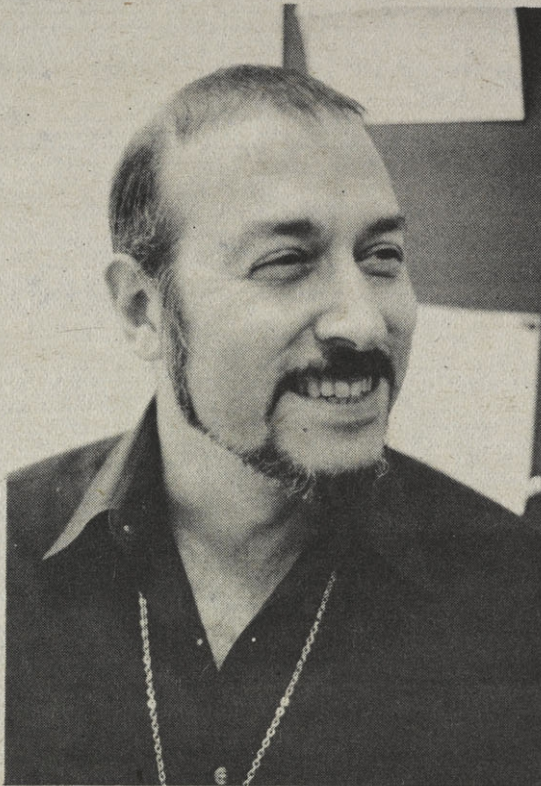
"As you have done it to the least of these, . . . you have done it to me." Those words—the power in them. I can't help thinking that this ministry helps me to understand the vows I took over 16 years ago. "To meet Christ your brother. . . in every man, woman, and child no matter who they be." Those are the same words each member of the Brotherhood of St. Gregory heard at admission and profession—to bring the comfort of Christ to those we would serve. And each time we extend a hand, in that touch I know that the Christ in us greets the Christ in those we serve.

If we have Christ in our hearts, we must share Him with others. We give what we know of the incomparable gift—compassion, love, caring, and support. We have in us the tracing of the spirit of Jesus which helps us to meet everyday living, its ups and downs and all its turns. I have found the ministry to the homeless to be more of a witness than I ever imagined because on each visit to the shelter I am asked, "Why are you here?" My reply is always the same: "I must bring the Good News and the salvation of the Gospel to others." We as religious must understand

that the Gospel is a course of action, not some pretty words on a page. We must be there when others need us, and if the government won't do it, we must.

When I mentioned my work in this shelter, one of my neighbors replied, "But there are no homeless in White Plains." Indeed, the next time you hear that or a similar phrase, be assured there are homeless everywhere. I pray that this community of faith involved in sheltering the homeless never forgets that.

"I was hungry and you gave me food, I was naked and you clothed me, I was home-



Richard Thomas Biernacki

less and you gave me shelter. . .the least of these. . .you did it to me." How many have thought romantically, "If only I could have seen Jesus in the flesh. . . ." Jesus eats in a soup kitchen on Ninth Avenue in New York; Jesus sleeps on a cot in what was once a post office in White Plains.

*Richard Thomas Biernacki, BSG, is superior general of the Brotherhood of St. Gregory and also serves on the administrative staff of the Office of the General Convention of the Episcopal Church in New York City.*

# Terrorism video tape

The video tape produced most recently by the communication office at the Episcopal Church Center in New York City is called *From Captivity Made Free*. It is a Christian perspective on terrorism and fear as they have surfaced throughout the world this year. The tape features Moorhead Kennedy, one of the Iranian hostages and an Episcopalian, who offers a personal view of the Middle East.

*Dying, Yet Behold We Live*, the winner of a Polly Bond Award from Episcopal Communicators, is another tape the communication office has produced. It is a strong, honest look at the impact of AIDS as well as the Church's ministry to those who suffer from the disease: The tape is produced within the setting of an AIDS Mass celebrated in Santa Monica, Calif. Three personal stories are shared.

Each half-hour tape is available for \$23 in either VHS or Beta format from the Office of Communication, 815 Second Ave., New York, N.Y. 10017. Please specify format desired when ordering.

# Ministry of harvest

Continued from page 15

this understanding of Church and ministry.

Before we can even begin to reform our ideas of leadership, members of a congregation must agree that their reason for being as Church—"the Community of the New Covenant"—is to be in and for the world. We must all share in both the outreach as well as in the mutual support and care of the members themselves even if individual persons primarily attend to one function only.

Teamwork needs to mark any model of viable leadership for this understanding of Church. This includes teamwork on the part of the designated leaders as well as teamwork in the congregation. Even the smallest congregation can have a leadership team if we can begin to break out of old modes of thinking. In the Episcopal Church, we often see the small mission congregation with a part-time clergyperson who so easily falls into the role of the country parson, caring for the members of the congregation, typing the bulletin, serving on community boards, etc. He or she is trying to be the Church, being pulled between ministering to "the flock" and being the Church in the world. Even if some members of the congregation are "helping" on both fronts, both clergyperson and parishioners believe she or he is in charge of it all. After awhile the enthusiasm for this type of vocation wanes, and burnout takes over and no one is happy. In such situations one frequently hears (from the priest), "I'm not getting enough help from the congregation," and (from the laity), "She's/He's not doing enough calling. . . enough education . . . enough. . ."

The mindset that says big congregations can have pastoral teams consisting of lay and clergypersons to "do it all" while small congregations have a part-time clergyperson to "do it all" stands as a block to creative

leadership in the Church. We need to stop saying things like: "We can only afford one clergyperson," or "We don't have the money to do that." We need to begin saying, "What is the Church to be in this particular setting?" "What are our mission and our ministry?" "What kind of leadership do we have here in our congregation in order to live out our mission and ministry?" "Which of these persons needs to be financially supported by us in order to do the best job?" "What are our present resources?" "Do we need to seek any additional resources?"

These are questions a congregation might ask as it focuses on the mission and ministry to which its members, as God's people, are called. If the people of God are to act out their ministry rather than be ministered to, we need to be intentional as well as creative as we identify both the ministry's and the minister's needs. And regardless of whether we raise up persons from within the congregation for various ministries or call in one or more persons from outside the congregation for specific roles, we need to celebrate the ministries of laypersons with the same pomp and circumstance that we arrange for the ordained persons!

Answers don't come easily, but we have an imperative, I believe, to address the questions involved in developing a new concept and practice of leadership in the Church. Our current mode of leadership of the lone country parson or the corporate country parson will break apart trying to sustain an understanding of Church as the household of God, ministering as the Church in and to the world.

*Gail C. Jones is a consultant to the Diocese of Olympia in various ministry-related fields. She lives in Vaughn, Wash.*





Scott and Marilyn Cook are shown on the edge of the forest near their Lake Tahoe home.

## Scott Cook's journey took him to prison

by Liz Devencenzi

"We were all really scared, going into the prison for the first time. I didn't know what to expect." The year was 1981, and Scott Cook was an Episcopal layperson trained as part of the first Kairos prison ministry team in the state of Nevada. "It was just an overwhelming experience. For the prisoners involved it had to have been the first time in their lives that they experienced the unconditional love we had to offer."

He is referring to the weekend on which an interdenominational fellowship of Christians conducted a Kairos for 36 inmates at the Northern Nevada Correctional Center, a medium-security prison for men in Carson City, the state capital. Modeled on a program begun in Florida prisons, the first Nevada Kairos was initiated by members of the local Cursillo community and involved the support and participation of Bishop Wesley Frensdorff of Nevada. For Cook that Kairos experience, which he has since repeated three times, was a stunning and highly emotional confirmation of his own Christian commitment.

Cook, 39, and his wife Marilyn are active in All Saints of the Sierras in South Lake Tahoe, Calif., near the Nevada state line. He has just completed a year of service as junior warden and in November was a delegate to the 75th convention of the Diocese of Northern California. But beyond the ordinary routine of organized Christianity, his life is evidence of a pull that grows stronger over the years, of an increasingly strong sense of the need to make Christianity real for others in the world around him.

During the winter of 1981-82 he produced veteran character actor John Hoyt's performance of *The Gospel According to St. Mark* as part of his parish's project to aid the hungry in war-torn Uganda. He organized and publicized a series of speakers on evangelism whose areas of expertise range from missionary work in Borneo to lay ministry in urban America. He remains active in the Cursillo and Kairos movements as his heavy schedule permits and takes on additional projects with enthusiasm, such as functioning as adult advisor and chaperone to a group of young people trying to visualize their growth and movement into an exciting Christian future.

His own journey has been unfolding for nearly 20 years. Reared as a "sort of fundamentalist," he grew to adulthood with no particular clarity of belief in God, but with a sense that "somehow or other I was dancing around the edge of something." The son of a career military man, he was

himself drafted in 1968 and was sent to Vietnam by the Army. During the course of his military service he first felt his own belief in God: "I was afraid. I believed I was going to die. We were surrounded and just about to be involved in a fire-fight. And I prayed that if God decided to let me live, I would never doubt His existence again." That moment 16 years ago, far away from home, is a vivid memory for him. "You know," he grins, "no atheists in foxholes."

He returned to Sacramento State University to complete the four semesters of work necessary for his second BS degree and to re-integrate into a society that rejected everything he and men like him had experienced. He managed well. With the help of a fraternity which provided him with the emotional and social support of his peers, he was able to avoid much of the lingering stress many Vietnam veterans brought home with them.

"I had always declared myself 'Episcopalian' on those forms you have to fill out in school and in the army. Episcopalians were tolerant, not dogmatic. They were the only clergy I could relate to." He relocated in the Lake Tahoe area and went to work for the National Park Service. Through friendships he formed he became formally involved in the Episcopal Church and also in the Cursillo movement, which had become a thriving part of the spiritual life of the area.

Now employed as a juvenile probation officer in Nevada, he continues to be interested in the struggle for the human soul in the context of the penal system and has conducted a weekly support group in prison for the last two-and-a-half years. "Everyone has a stake in what goes on in the prisons. This is something that society won't accept."

"Ninety-eight percent of prison inmates will be out again at some time with no controls. Those who take the attitude that society has no obligation to rehabilitate criminals overlook that fact altogether. In the state of Nevada, visitation programs such as Kairos and other church-related programs are the only rehabilitation going on. But they're the kind of programs that matter and can really make a difference."

The Cooks "have discussed renting the house out in a few years when the kids are gone and going overseas for a while as missionaries. Thailand, maybe. Someplace warm, that's Marilyn's only criterion." He laughs again, looks at his watch, and begins to fidget. A mission committee meeting is about to begin, and he has things to do.

Liz Devencenzi is senior warden at All Saints of the Sierras in South Lake Tahoe, Calif., for whom "the act of writing is a serious and joyful matter."

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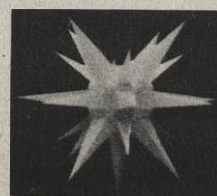
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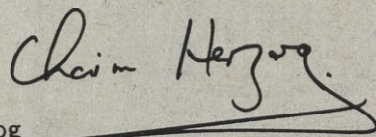
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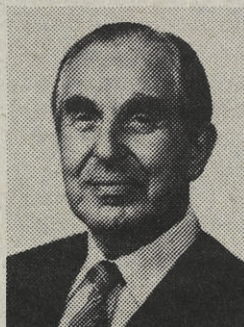
TO THE CITIZENS OF THE UNITED STATES OF AMERICA,  
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AND MANY PEOPLE SHALL COME."

  
Chaim Herzog  
President of the State of Israel



**Chaim Herzog**  
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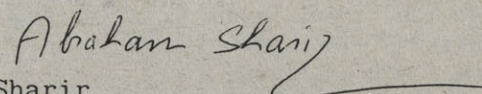
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## HAVE YOU HEARD . . .

### Highly Qualified

Who better than a bishop to say what the qualifications for that office are? Bishop William Moody compiled this list originally for the Diocese of Lexington's *The Church Advocate*, and we borrowed it from the newsletter of the National Association of Diocesan Altar Guilds. Qualifications for a bishop are: the wisdom of an owl, the strength of an ox, the tenacity of a bulldog, the daring of a lion, the industry of a beaver, the gentleness of a sheep, the versatility of a chameleon, the vision of an eagle, the hide of a rhinoceros, the perspective of a giraffe, the endurance of a camel, the bounce of a kangaroo, the stomach of a horse, the disposition of an angel, the resignation of an incurable, the loyalty of an apostle, the faithfulness of a prophet, the tenderness of a shepherd, the fervency of an evangelist, and the devotion of a mother. And even then he wouldn't please everybody!

### To Each His/Her Own

*Dove-tales* from Church of the Holy Comforter, New Orleans, La., lists the following hymns together with those professions for which each is particularly suited: for dentists, "Crown Him with many crowns"; for contractors, "The Church's one foundation"; for obstetricians, "Come, labor on"; for golfers, "There's a green hill far away"; for politicians, "I'm standing on the promises"; and for gardeners, "I know a rose tree blooming."

### Not-such-great-expectations

We were less than impressed with the headline on a press release received recently from the Quest for Peace organization which happily proclaimed, "Quest for Peace celebrates reaching its initial goal: \$27 in humanitarian aid for Nicaragua." We were more impressed when we read the release and found the organization had raised and sent \$27 million between June, 1985, and June, 1986. The group's goal had been to raise an amount equal to the U.S. government's appropriation to the Contra rebels.

### Age in Poetic Action

Charles D. Corwin, 75, of Colonial Beach, Va., enjoyed our May issue's stories on aging and was emboldened to try his hand at putting down his thoughts on age. We enjoyed them and thought we would share them with you.

#### Age

Age makes you smarter, but slower!  
Age brings you maturity, but not always security!  
Age makes time move faster, not slower!  
Age lets humility reign over futility!  
But best of all  
Age increases spirituality, and decreases secularity.

Corwin ends by admitting, "Age does not always bring the above results, but they are the results I hope and pray for."

### Puzzling

To keep your mind busy while your body is enjoying those lazy, hazy summer days, here's another puzzle challenge from the nimble fingers of Margaret Shauers.

#### Add-a-Letter

Place a letter from the list below in each of the empty boxes to form words. The letter you add may be the first, last, or any letter in the word. When all the letters have been used, you will find a Bible verse when you read down the added letters.

LETTERS: A C E E H I K O O P S U

Answer next month.

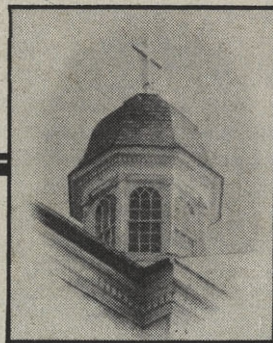
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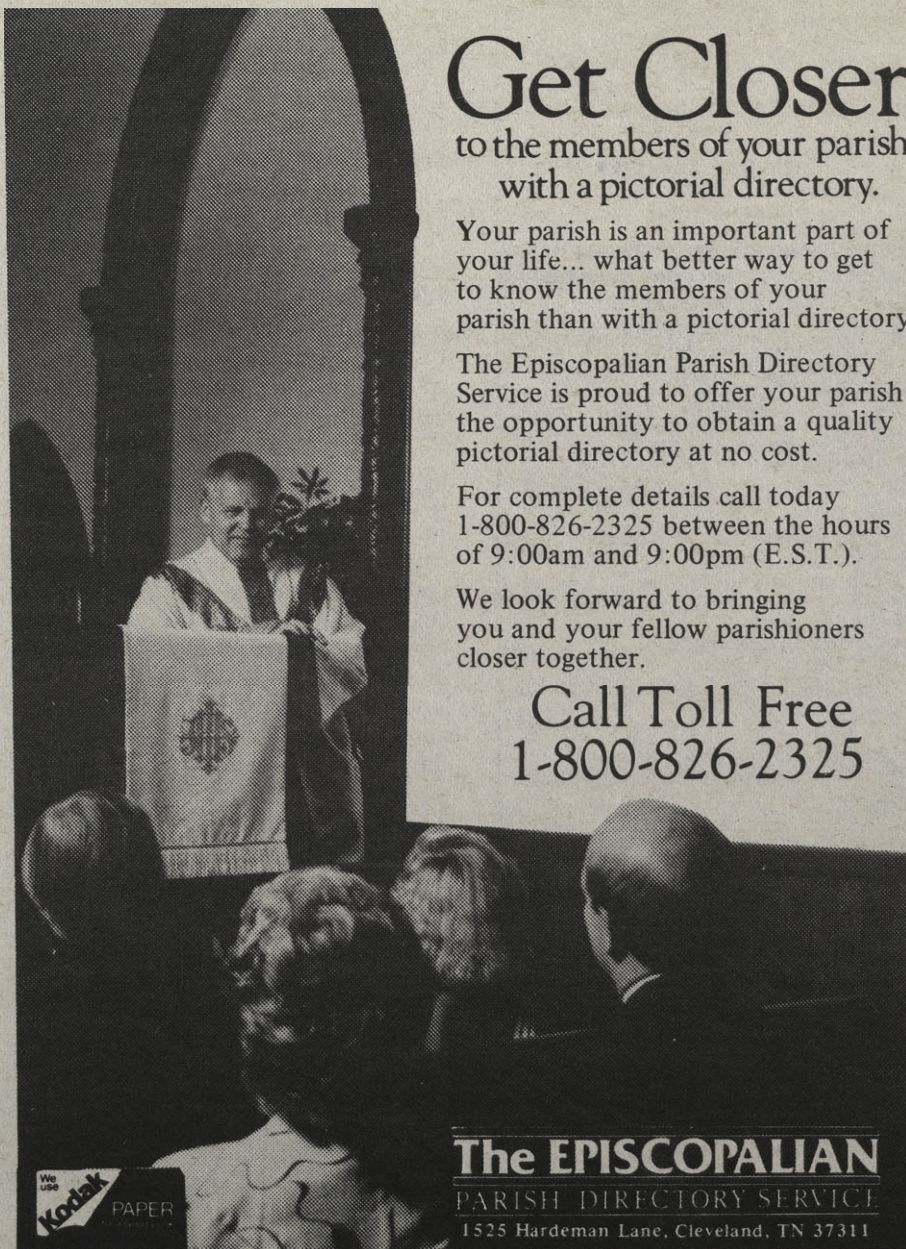
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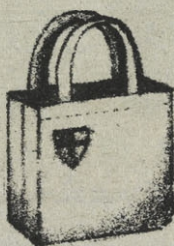
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## PASSING IN REVIEW

with Nancy J. Cassel

Most Christians are, in fact, gentiles who worship Israel's God. Thus we ought to be familiar with the Old Testament, the record of those people whose spiritual descendants we are. For many Episcopalians, our only exposure to the Old Testament is in church on Sunday, and the Old Testament passage for each Sunday is chosen for its relationship to the Gospel reading, resulting in the omission of a large part of Israel's history.

*Help in Ages Past, Hope for Years to Come* by Robert L. Cate (Prentice-Hall, 1983) is helpful in showing how the Old Testament's teachings are applicable to our lives today. Subtitled, "A Book of Devotions from the Old Testament," it aims to help us discover what God has to say to us through Scripture by showing us some aspects of the relationship between God and His people.

Cate teaches Old Testament interpretation and Hebrew, and his knowledge of the language and customs of ancient Israel illuminates much that would otherwise be obscure. Rather than viewing Mosaic law as a series of restrictive regulations, Cate shows it to be a demonstration of the fact that Israel's God cared how His people lived their day-to-day lives. The other peoples of the ancient Near East believed in gods who could be placated and manipulated by ceremonies and sacrifices, but the God of Israel initiated a different kind of relationship, a covenant featuring a law that outlined what it meant for Him to be their God and they His people.

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

**Invitation to Holiness**, James C. Fenhagen, \$12.95, Harper & Row, San Francisco, Calif.

After meeting Desmond Tutu at General Theological Seminary, where the author is dean, a student said, "Today I have met a holy man." When Fenhagen asked the student to explain, he said Tutu had focused his attention, "as if I was drawn into my own center by some magnetic force. . . . But the remarkable thing was that all this seemed to occur in the midst of quite ordinary events. It was not so much that Bishop Tutu was so special, but that he communicated something beyond himself that could be honestly experienced." To such experience of holiness in the midst of ordinary lives is Fenhagen's invitation addressed. Holiness, he says, is a relationship God establishes and develops. "At the heart of Christian ministry stands the call of one person to care for another. . . . Caring, therefore, is not simply a sentiment, but rather a way of actively using our lives in behalf of others."

**The Devil and Dr. Church**, E. Forrester Church, \$12.95, Harper & Row, San Francisco, Calif.

Church has made light reading of a heavy topic—evil that sneaks up on us in our daily lives in the guise of piety, politics, and personal relationships. As the devil is hidden in our lives, so Church, a Unitarian pastor, hides a deeper message than

his off-hand style would have us expect. His manner runs from flip-pant to furious, comical to condescending. We are drawn from a literary reference to a personal anecdote; into Scripture and into Hell, where the devil is given due description. Church contrasts Jesus and the devil: "For Jesus the future dimension is one of eternal fullness; for the devil it is a dimension of eternal emptiness. For Jesus it invests the present with ultimate meaning; for the devil it transfers meaning outside of the present and leaves us in a hollow state of incompleteness, of longing." Church unmasks, exposes, and explains the devil in such a way as to bring us closer to God. "Ye shall be as gods, knowing good and evil." (Gen. 3:22) —J.S.

**Christianity in Today's World: An Eerdmans Handbook**, edited by Robin Keeley, \$29.95, Wm. B. Eerdmans, Grand Rapids, Mich.

With text by 63 specialists around the world and 200 photographs—as well as maps, diagrams, and a complete index—this handbook reveals the meaning of being a Christian in many different settings. It reflects the changes in a faith once dominated by westerners as it shows the growth of Christianity in Africa, Asia, and Latin America.

**In Search of the Spirit**, Mary McDermott Shideler, \$11.95, Ballantine/Epiphany Books, New York, N.Y.

"Spirituality is not 'what we do with our solitariness,' but a way of life that involves us wholly whether at the moment we happen to be in solitude or in company, and it involves as well the wholeness—totality—of the world." In describing life in the Spirit, Shideler gives guidelines to help translate spiritual awakening into everyday living. "We can be agnostic in our thinking but not in our actions. We do, or we do not, kneel."

**The Land and People Jesus Knew**, J. Robert Teringo, \$24.95, Bethany House, Minneapolis, Minn.

Men rolled the earth roofs of houses after a rain. Women gathered twigs and branches for fuel to bake the daily bread. Shepherding and fishing were important occupations. Fresh goat's milk and olive oil were dietary staples. Clay lamps provided light. This was first-century Palestine as Jesus knew it, and *National Geographic* artist Teringo presents it in a visual tour of 250 drawings in an attractive coffee-table-size book. —J.M.F.

**Evangelicals on the Canterbury Trail**, Robert E. Webber, \$12.95, Word Books, Waco, Texas.

The author was teaching at Wheaton College, "the citadel of American evangelicalism," when he discovered evangelical rationalism and proof-texting Christianity weren't for him or for his students. Though he "loved the box into which I had placed God," the pat answers he was giving in his lectures were "so cold, so calculated, so rational, so dead." He confessed to his students that his God was "no longer the God you could put on the

blackboard or the God that was contained in a textbook, but a maverick who breaks the boxes we build for Him." In searching for a way to worship this maverick God, Webber came eventually to the Episcopal Church in which he is now a layman.

Like others—such as Southern Baptist John Claypool now studying for the Episcopal priesthood—Webber found soul-winning and rationalism were substitutes for real worship. In Anglicanism's Christ-centered worship and the rhythm of the Church year he discovered he "no longer walk[s] alone as in a Lone Ranger Christianity," but joins with "millions of Christians around the world in a weekly and yearly devotion that defines our existence in the world."

In addition to mystery and worship, Webber found sacramental reality—that "God does not meet us outside of life. . . . Rather, He meets us through life incidents and particularly through the sacraments of the Church."

In the Episcopal Church, too, Webber found spiritual identity—a link with the apostles—as well as unity and diversity, but he warns Anglicans not to become too smug at this praise because the evangelical heritage can enrich Anglicanism. In the combination of evangelical and liturgical traditions, Webber—like six others whose journeys he recounts—finds signs of renewed spiritual health. —J.M.F.

**Much Beloved Daughter**, Ted Harrison, paperback \$6.95, Morehouse-Barlow, Wilton, Conn.

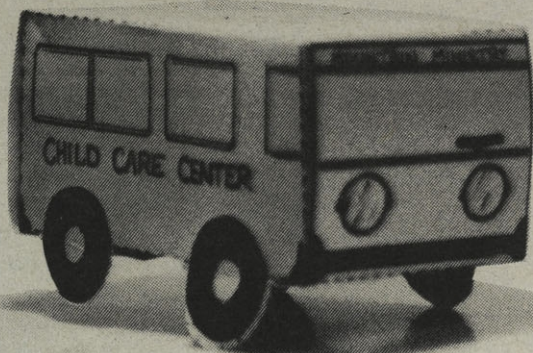
Celebrating 40 years of courage and steadfastness, Ted Harrison's book is a story of a rare and extraordinary woman, Florence Li. As the first woman to be ordained in the Anglican Communion, Li faced many troubles in her spiritual growth. Forty years ago, news of her ordination in war-torn China was an unwanted surprise; through her problems, however, she remained true to the priesthood and, in 1984, was honored at Westminster Abbey.

This is a history book—of the Anglican Communion, revolutionary China, and a brave Christian woman. Now a part-time priest in Canada, Florence Li looks back upon her life and finds many joys among her sorrows: "I would like the story of my life to encourage women to serve God patiently and happily. . . . I have learned that God is a vibrant God, a living God." —S.M.

**Christian Feminism: Visions of a New Humanity**, edited by Judith L. Weidman, paperback, \$7.95, Harper & Row, San Francisco, Calif.

"This is a book by Christian women who are still 'hanging in' with the Church," says the editor of this anthology in which essayists stress how feminist theology is not solely about women. It encompasses the whole of humanity, probing sociology as well as theology. Unifying the work with a common theme of community, these feminist scholars tell and hear each others' stories. This book supplies the nourishment necessary for the mobilization of women who are searching for change and believe the Church is worth their efforts at reform. —S.M.





## Children give busing new meaning

by Barbara P. Seale

On Lookout Mountain in Tennessee a parish decided to take on something rather than give something up for Lent. The result was a new understanding of a church season and a new bus for an ambitious program that needed one.

In 20 years of school teaching, Tilda Kemplen watched as children with little self-esteem and few learning skills entered her classroom in the Appalachian area of Duff, Tenn. In 1973 she founded the Mountain Communities Child Care and Development Center to give children love, an adequate preschool education, food, and clothing. Now 62 children from the ages of 6 months to 5 years enjoy the benefits of this remarkable lady's vision which includes employing the talents of local people.

The Center's staff includes a child care specialist, a social worker, gardeners, and maintenance workers who grow some of the children's food in a greenhouse and garden behind the Center. From the gardens come herbs and flowers which are dried and made into wreaths sold by local churches and women's groups. In addition to child care and development, the Center is just that—the center of community services which include a thrift shop, food bank, book and toy lending library, adult library, job referral service, and, most recently, a prenatal and infant outreach program. All these activities require transporting people, which was being done in a too-small bus.

That's where Good Shepherd on Lookout Mountain came in. When

parishioner David Opfer was searching for a Lenten project, he asked Kemplen what she needed, and she replied without hesitation, "Help buy a new bus."

Katie Taff, Christian education coordinator at Good Shepherd, had the idea of making the Lenten offering boxes in the shape of a bus, which kids could identify with. Local artist and communicant Harriet Chipley designed a bus-box, and churchschool children made 150 of them.

The bright yellow "buses" were parked in the narthex on the first Sunday of Lent to be picked up after the service and filled by every parish family.

Junior choir members decided to eat crackers instead of cookies during



Good Shepherd churchschool children made "buses" and learned to give instead of giving up.

Lent and put the money saved in one bus. The parish bulletin contained weekly reminders for parishioners "not to miss the bus" as well as suggestions for penny-wise Lenten dishes with savings "to fill a bus." At an Easter service the buses were

joyfully offered to celebrate death transformed into life.

The Lenten offering totaled a little over \$4,000, about a sixth of the amount needed to purchase the bus. Then Christ Church, Charlotte, N.C., Good Shepherd's Partner in Mission, offered to help, and on May 15, the Center received a brand new bus.

Barbara P. Seale is a communicant at Good Shepherd.

## Connecticut camp draws all ages

Diversity is the main attraction at Incarnation, an Episcopal camp in Ivoryton, Conn. Serving both young and old, Incarnation Camp celebrates its 100th anniversary this year.

Created in 1886 by Manhattan's Incarnation Church as a retreat for New York City children and young mothers, the camp changed as society's demographics changed. The Episcopal Camp and Conference Center, as it is officially known, now caters to current needs by offering both a youth camp that includes games and nature classes as well as an Elderhostel which provides courses ranging from painting to medieval

history.

Incarnation operates year-round. In the spring and fall Incarnation hosts Elderhostel and nature programs, the summer ushers in youth and adult camps, and conferences and retreats fill the winter months. Although sponsored by 24 Episcopal churches of New York and Connecticut, its programs are open to people of any or no religious faith. Andrew Katsanis, executive director for 29 years, says that each year the camp serves about 10,000 people.

On Incarnation's 650 acres campers find more than just a rural retreat. As Elderhostel camper Joan Munich says, "When you are in a setting like this, you are much more open to get to know each other."

## Public TV series on Africa premieres in October

Filmed in 16 African countries as well as in France, England, and the U.S., *The Africans* will air on public television in October. Produced by Charles Hobson of WETA/Washington, D.C., and David Harrison of the BBC, the nine one-hour programs will be hosted by African scholar Ali A. Mazrui, who was born in Kenya and is the author of more than a dozen books on the continent.

Mazrui says *The Africans* will explore Africa's triple heritage: what is indigenous, what was contributed by Islam, and what has been imposed or acquired from the west.



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# Del Rogers has a hello ministry



Del Rogers greets a visitor.

by William H. Shepherd, Jr.

Del Rogers knows people need help joining a new church. "My husband and I first came to St. Paul's 30 years ago. It was Christmas Eve, we were sitting on folding chairs in the back, and I had a Prayer Book my grandfather had given me. We went up for Communion and came back to find someone had stolen my Prayer Book. The next Sunday it was raining, and my husband, who was not an Episcopalian, brought an umbrella. Someone took that, too. He thought Episcopalians were thieves."

Nevertheless, Del stayed with St. Paul's, Indianapolis, Ind., and she has brought many new members with

her. Del is a greeter. She spots new faces and introduces herself after the service. She then may lead them to coffee hour or Sunday school classes or take their names for further contact. She remembers all too well her earlier experiences. "When I first came here, I felt so alone," says Del. "It felt like two years before someone would speak to me."

Del was drawn into this ministry not by charisma, but by committee. In 1981 St. Paul's, with the help of the Alban Institute, examined its ministry to visitors and new members. It found, not surprisingly, that knowing who the visitors were was hard in such a large church. And visitors had to take the initiative to make

their presence known—even the guest register was hidden behind a door. A committee formed to work on the Alban Institute's suggestions. "I was on the committee and was assigned greeting," says Del. "I just developed it. It was so much fun I decided to do some more."

Finding a greeting system that worked wasn't easy. Del tried recruiting pairs of greeters to shake hands at the doors as people came in. But that was hard on both parishioners and greeters since the greeters usually didn't know who was new and who wasn't. They often felt like scared rabbits.

Better and more efficient than the "Scared Rabbit System," Del found, was to look for visitors during the service—the people who fumbled with Prayer Books and bulletins, who had no offering envelopes, who looked unsure about what would happen next. And she looked for faces. "When you come for 30 years, you meet a lot of people," says Del. "I don't remember all the names, but I do better with faces."

Del's efforts were so successful that a small group gathered around her to help. Dubbed "The Del System—Reach Out and Touch Someone," this group is regularly on the lookout for newcomers. And gradually, through patient teaching, St. Paul's has become better aware of the importance of reaching out. Visitors now comment that everyone, not just greeters, is friendly. "Things have really changed," says Del.

Greeting is just one part of Del's ministry to newcomers. She leads the Pastoral Committee, which directs these ministries. Members of the committee look after visitors and new members as they grow to know St. Paul's. Each Sunday afternoon, one committee member calls that morning's visitors: Studies show that the sooner the church responds to a visitor, the more likely that visitor is to join.

The visitors also receive letters, brochures, and newsletters. They are invited to orientation classes, held

periodically on Sunday mornings, and to informal gatherings for newcomers. Those who join will soon find their pictures on a bulletin board, and a staff member sends their names to church organizations for further contact. In about six months, a member of the committee will call them to make sure their entry into St. Paul's is still going smoothly.

Del, a school nurse and mother of three, thinks of all this as another nurturing ministry. "It's fun to know people, and I've lost all my shyness. You find you have something in common with almost everyone you greet. It's fun to find out what. What is most satisfying is that after people have been here a while, they come up and say, 'I never would have stayed if it hadn't been for you.'"

For Del Rogers, the ministry of a greeter has many such rewards. "Who knows," she says. "This new person may become your best friend."

William H. Shepherd, Jr., is associate rector, St. Paul's Church, Indianapolis, Ind.

## Anti-liberal publication begins

David Apker—former newspaper reporter, corporate communications executive, and Episcopal deacon—is the editor of *Anglican Opinion*, a new quarterly publication which bills itself as being for members of the Episcopal Church who disagree with the denomination's liberal positions.

The publication "will be controversial and sometimes contentious but will not indulge in personalities," Apker says. Quoting statistics that show that 60 percent of Episcopalians voted for Ronald Reagan, Apker says *Anglican Opinion* will appeal to those who believe in a militarily strong America and who are alienated from the current church leadership. A free issue is available from 6320 Monona Dr., Madison, Wis. 53716.

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Produced for ages 12 to adult, The Other Side challenged and engrossed the adults in our office; a borrowed 13-year-old who is a Zork and D&D enthusiast found the action a little slow.

The Other Side, which costs \$69.95, is not a game in the light-hearted fun sense of the word; its appeal is educational, and it's probably most appropriate for high schoolers or adults interested in games of diplomacy and global politics. Churches might use it with youth groups or as part of a summer camping program—in a setting where several days are available. For direct orders, call (617) 876-4433. For a free brochure, write: Tom Snyder Productions, Inc., Educational Software, 123 Mt. Auburn St., Cambridge, Mass. 02138.

**Churches go "online":** To link its agencies and members, the Presbyterian Church (USA) began PresbyNet in April and now has 400 users. The Lutheran Church in America uses a commercial network, The Source, to transmit a weekly roundup of religious news while CompuServe has a Special Interest Group for religion. NewsNet, another commercial system, carries religious news. A Presbyterian, the Rev. Kenneth S. Blair, has begun a bulletin board called Electronic Angel which includes sermon aids and church software information. Information exchange on these networks ranges from reports, sermons, newsletters to ecumenical dialogue. The costs of telecommunications can range from \$4 to \$40 an hour, but they drop as more and more people "tune in."

For information: The Source, Box 1305, McLean, Va. 22102; PresbyNet, Sandra Grear, 475 Riverside Dr., New York, N.Y. 10027; CompuServe, 5000 Arlington Centre Blvd., Columbus, Ohio 43220; NewsNet, 945 Haverford Rd., Bryn Mawr, Pa. 19010; and Electronic Angel, 5 Ross Ct., Manorville, N.Y. 11949.



Before his installation as Prime Bishop of the Episcopal Church in the Philippines, Bishop Manuel Lumpias, left, chats with Supreme Bishop Abdias de la Cruz, right, of the Philippine Independent Church. Behind Lumpias Episcopal Chancellor William Quasha (hidden) talks with Bishop Furman Stough of Alabama, who represented Presiding Bishop Edmond Browning both at the service and at the biennial National Convention of the Philippine Episcopal Church, which is moving toward autonomy.

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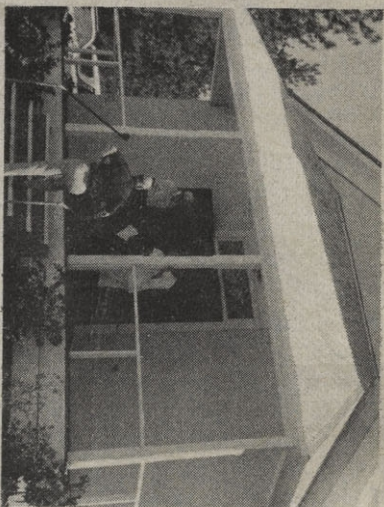
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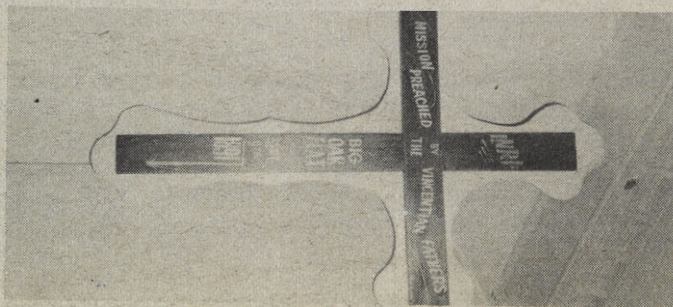
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—Ruth Cole

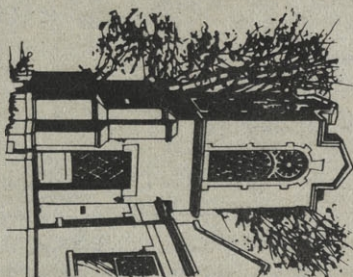


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