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Churches fight proposal to alter accounting rule

by Lee Berton

At the chancery of the Roman Catholic diocese in Brooklyn, N.Y., Monsignor Austin Bennett was going about his spiritual and worldly chores. He was helping minority-group students get room to study at the diocese's 22 schools. He was helping priests take care of their aging parents. And he was helping a local church custodian from Central America obtain documents to apply for U.S. citizenship.

Then he wrote a nasty letter to the Financial Accounting Standards Board (FASB).

Why was the affable, pipe-smoking churchman launching verbal barbs against the chief rule-making body for accountants? "Because the board is on the verge of causing more trouble for American churches than all the sinners in their congregations," says Bennett, who is the accounting-practices chairman of the U.S. Catholic Conference.

An ungodly flap is raging between churches of all denominations and

the FASB because of a proposed rule to force all U.S. Churches to depreciate, or deduct as an expense, the cost of houses of worship, monuments, and historical treasures. The Churches, which have always been exempt from this accounting procedure, would find their income from donations, endowments, and investments reduced by the proposed rule.

Churches, of course, don't pay taxes. But a host of churches, particularly big ones, issue audited financial statements to substantiate their financial health to vendors, bank lenders, and parishioners.

Practically all churchpeople who have heard about the FASB's proposal condemn it. They say it would cause them fund-raising, financial-reporting, and borrowing woes and could impair the financial health of some Churches.

"Our cathedrals last for centuries and often gain in value with age. Just appraising them would cost us millions of wasted dollars," Bennett asserts.

"But they don't last forever," counters Halsey Bullen, project manager at the FASB in Stamford, Conn. "The Parthenon may still be there, but its roof has fallen in. Physical assets that are exhaustible should be depreciated."

The FASB acknowledges that much of the comment received up to the April 3 deadline was negative. A final decision by the FASB is expected by June 30.

Church groups criticizing the proposal include the National Council of Churches and the Southern Baptist Convention, the nation's biggest Protestant denomination with 14.6 million members.

"Depreciating cathedrals and churches is stupid," says Robert Anthony, a professor emeritus of management control at Harvard Business School and an expert on accounting by nonprofit groups. "It would be like trying to compare the cost per soul saved among churches."

T. Jack Gary, a retired Treasury Department official, wrote the FASB

that "depreciating churches would be like depreciating the Pyramids and the Sphinx of Egypt and the Sistine Chapel at the Vatican. While their reproduction value could be estimated, it would undoubtedly be prohibitive." Figuring such depreciation, Gary added, is "the acme of futility."

This unholy contretemps first flared a decade ago when an accounting rule-making body of the American Institute of Certified Public Accountants, the leading membership body for U.S. accountants, began tackling the question of accounting practices for nonprofit groups. It noted that most nonprofit organizations—churches, colleges, and hospitals—don't depreciate buildings as do commercial businesses which use depreciation to keep track of certain costs.

"In an effort to produce uniformity and comparability among nonprofits, we strongly recommended to the FASB that nonprofits should depreciate," recalls Paul Rosenfield,

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The EPISCOPALIAN

JUNE, 1987 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107 • OUR 27TH YEAR • CONTINUING 152 YEARS

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Daunting is the word heart surgeon Michael DeBakey uses to describe the ethical decisions medical technology brings, 6. Wendy and Willie sing their faith, 10. Pam Ilott learned about the Church's diversity in her job with CBS-TV, 14. Just being there is a help, says chaplain Kathryn White, 17. Nate Walker is a free man today with the support of Grace Church, 11; a Florida parish offers sex education courses, 16; and a Connecticut parish tells the good news, 20.

Prayer and Pentecost

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Booklet available

The seven articles in the Sexual Ethics series which has been running in The Episcopalian are now available in booklet form in packets of 10 for \$3 per packet. Order from the Rev. Barbara Taylor, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Fellowship: 'Prayer is a unity force'

by David Sumner

"I was able to see the unity in the Episcopal Church. I now have a hope that there's a body of believers in the Episcopal Church who are praying together," said Charlotte Renaud of Warren, Mich.

"Prayer is important. There are things that are not going to happen unless we pray about it," said Harry Griffith, executive director of the Anglican Fellowship of Prayer.

These observations came on the last day of the annual Anglican Fellowship of Prayer (AFP) conference in Ridgecrest, N.C., late in April. Rather than meet in a "big city hotel," the conference planners chose to meet this year at Ridgecrest, a sprawling, Southern Baptist conference center in the middle of North Carolina's Smoky Mountains.

In one address, Bishop Donald Hultstrand of Springfield told a story about his son who was blinded by chemicals in a high school chemistry lab many years ago.

"We rushed him to the hospital, and the doctor told us he would never see again," said Hultstrand, former AFP executive director. "I stayed up that night praying and prayed late into the night. Finally I decided I would give him one of my eyes so he could see again. . . and I was able to go to bed at peace."

The next morning doctors could find nothing wrong with the boy's eyes, "and today he is a design architect. The point is: If you pray, you have to be willing to give yourself



Anglican Fellowship of Prayer speakers, left to right, Donald Hultstrand, Herbert O'Driscoll, and Verna Dozier pose with executive director Harry Griffith.

and be used by God" as an answer to your prayers, said Hultstrand, who is author of *The Praying Church*.

Other key participants at the conference were Herbert O'Driscoll, rector of Christ Church, Calgary, Canada, and Verna Dozier, Bible teacher and author. Bishop Reginald Hollis of Montreal talked about next year's AFP conference in Montreal.

O'Driscoll, former director of the College of Preachers in Washington, D.C., gave a keynote address touching on some common themes of the age in which the Church finds itself. "In the western world, Christ is seen primarily as personal therapist, and in the undeveloped world, He is often seen as political liberator. We have to discern between the Christs of our time.

"A contemporary spirituality must be deeply baptismal. . . All of us must decide to believe again [and be] deeply evangelical. The story has to be told again and again because the story has been forgotten," O'Driscoll said.

Verna Dozier gave Bible studies on Friday and Saturday mornings of the conference. "Know your God, know your history, and know what's going on around you," she stressed in one session. "To brood on the condition of the world—to think on these things—is one form of prayer."

The AFP is a loose-knit group of some 10,000 Anglicans bound together by a twice-a-year newsletter, an annual conference, and a belief in prayer. In addition to 300 U.S. partic-

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Continuing **Forth** and **The Spirit of Missions** in our 152nd year of publishing. An independently edited, officially sponsored monthly published by the Episcopalian, Inc., upon authority of the General Convention of the Episcopal Church.

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Nagoya, Japan

In the Cathedral Church of St. Matthew here, on March 28, Bishop Christopher Ichiro Kikawada of Osaka, Primate of the Nippon Sei Ko Kai, was one of 10 Japanese bishops who consecrated Samuel Wataru Hoyo to be Bishop of the Diocese of Chubu. On April 7, the new bishop joined the primate and nine other bishops in Christ Church Cathedral in Sapporo to consecrate Augustine Hideaki Amagi to be Bishop of the Diocese of Hokkaido.

New Harmony, Indiana

Retired Archbishop of Canterbury Donald Coggan and Episcopal Bishop Edward Jones of Indianapolis were among those attending the dedication of a Benedictine Conference center here April 1. The center is the gift of Jane Owen, a descendant of Robert Owen, founder of a utopian community here in the early 19th century. Jane Owen began plans for the center, which can accommodate up to 250 persons after attending a conference on Benedictine spirituality in Canterbury, England.

Sewanee, Tennessee

The Society for Promoting Christian Knowledge (SPCK/USA) is overseeing a four-year, \$126,050 translation into Spanish of the Education for Ministry extension course created by the University of the South's School of Theology. The translation of the first-year material is complete and will be field-tested in 1988. Distribution of material for the second and third years will be available in 1989. The translation is in "generic" Spanish and can be used not only in Province IX where the project began, but in other Spanish-speaking parts of the world.

New York, New York

Presiding Bishop Edmond Browning has announced that Canon Samir Habiby, executive director of the Presiding Bishop's Fund for World Relief since 1978, plans to take a sabbatical leave for rest, reflection, and writing. Bobbie Bevil, youth ministries officer, becomes the Fund's interim executive director. In other Episcopal Church Center staff changes, the Rev. Peter Golden is no longer Jubilee Ministry officer while Canon Burgess Carr, a Liberian priest who was general secretary of the All Africa Council of Churches, is the new Partnership Officer for Africa, Frederick H. Osborn, III, is staff officer for planned giving, and the Rev. Robert H. Bonner is staff officer for congregational giving.

London, England

"I cringe at the Church's inability to be parent—or brother or sister—to homosexuals," Bishop William Swing of California told a conference on AIDS here late in April. Swing said the number of homosexuals who live in his see city of San Francisco is "a monument to families all over the U.S.A. who cannot deal with their homosexual children." Swing, who is seen by the

Church of England as a pioneer is dealing with AIDS, offered the English some pointers as Anglicans here begin ministering to those ill with AIDS. "Don't speak about AIDS until you've spent time with people who have it," was his first suggestion.



Garden City, N.Y.—Nancy B. W. Coe and Bishop Robert C. Witcher helped plan the celebration for the corporate name change of 136-year-old Church Charities Foundation of Long Island to Episcopal Health Services. The new name more clearly reflects the Foundation's work through six diocesan health care agencies.

Johannesburg, South Africa

A leading Christian activist will be the new general secretary of the South African Council of Churches. The Rev. Frank Chikane, a pastor for the Apostolic Faith Mission Church in Soweto, is the theologian behind the Kairos Document, a critique of the Church's role in the South African political crisis. An outspoken critic of apartheid and injustice who worked in hiding following the government's declaration of a state of emergency, Chikane succeeds the Rev. Beyers Naude July 3.

Columbus, Ohio

The newly-created Evangelical Lutheran Church in America needed nine ballots to elect Bishop Herbert W. Chilstrom to be its first bishop. The 5.3 million-member Church was constituted during a special convention here, April 30-May 3, which united the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches. The new Church will begin operations Jan. 1, 1988. Episcopal Church ecumenical officer William Norgren brought greetings to the convention.

Buffalo, New York

Episcopal observers saw the invitation to Bishop Harold Robinson of Western New York to preach at a service honoring the recently elected Prime Bishop of the Polish National Catholic Church as a desire to reestablish inter-communion between the Churches. The Polish National Catholic Church terminated the previous inter-communion agreement following the Episcopal Church's approval of women's ordination. Robinson said he and Prime Bishop John Swantec have spent many hours "in dialogue, honestly recognizing our differences and earnestly seeking our common ground of truth."

London, England

The Rev. Suzanne Fageol, an American priest, celebrated an Easter Eucharist for about 80 people at the invitation of a newly-formed English group which supports ordination of women. Formed in mid-March, St. Hilda's Community was founded by people who think England's Movement for the Ordination of Women (MOW) has become "far too staid, insufficiently active, and too fearful of the General Synod," according to a report in London's *Church Times*. Dr. Margaret Hewitt, coordinator of Women Against the Ordination of Women, called the service invalid, irresponsible, provocative, and probably illegal.

Toronto, Canada

Bishop Harold Robinson of Western New York, the Rev. J. Robert Wright of General Theological Seminary, and the Episcopal Church's ecumenical officers, the Rev. William Norgren and the Rev. Elizabeth Turner, will attend the North American Anglican-Old Catholic Theological Dialogue at Trinity College here July 7-11. The ecumenists will focus on the conference theme, "How Much Diversity in Church Unity?"

Cleveland, Ohio

When the 1.7 million-member United Church of Christ holds its General Synod here late in June, the location of the denomination's headquarters is expected to be the most hotly-debated item on the agenda. The committee appointed to recommend a headquarters location had suggested St. Louis, Mo. despite a recommendation from independent consultants that the headquarters stay in New York City.

San Antonio, Texas

A record 151 diocesan executives and spouses gathered here late in April for the 19th annual Conference of Diocesan Executives (CODE). Chaplain was the Rev. John Claypool, rector-elect of St. Luke's, Birmingham, Ala., and Archbishop Edward Scott, former Primate of the Anglican Church of Canada, spoke. CODE members elected Vincent Currie of the Central Gulf Coast to be president; Mary Lou Lavalley of Western Massachusetts, vice-president; the Rev. Charles Johnson of Virginia, secretary; Evelyn Haygood of Dallas, treasurer; and Canon William Geisler of California and Canon Edward Schmitt of Edmonton (Canada) as members of the board. CODE's 1988 meeting will be in Honolulu, Hawaii.

Lagos, Nigeria

Nigerian Christians observed Holy Week this year as a time of mourning following a series of violent attacks by Muslim extremists who have killed an unspecified number of Christians and burned more than 100 churches and Christian institutions in the northern part of this country. A report from the Christian Association of Nigeria (CAN) tells of widespread devastation and calls on the government "to waste no time" in punishing those responsible.

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For Episcopalians in Europe, a time for fellowship

by Marty Cottrill

Episcopalians who live and work in Europe often find themselves far from an Episcopal congregation. The Convocation of American Churches in Europe helps those in major European cities, but outside those nine metropolitan parishes, it's hard to find an Episcopal priest or congregation.

But once a year during the Episcopal conference at Berchtesgaden, Germany, Episcopal clergy and laity and their families come together from all over Europe for a special time of worship and fellowship. The Bavarian Alps provide a picture-perfect setting for four full days of spiritual refreshment, a unique time to "speak Episcopalian." The schedule provides periods of daily worship and study for all ages, afternoon trips, and evening socializing—even a memorable time to "sing along with the bishop" as he pounds out familiar hymns and tunes on whatever keyboard is available.

This spring Suffragan Bishop for the Armed Forces Charles Burgreen presided at the Easter Week event. Burgreen, a veteran of 13 Berchtesgaden conferences, says the worship tries to "cover the gamut of Anglican liturgical expression, using incense, sanctus bells, said services, and both Rite I and Rite II with various choir settings. We want 'all sorts and conditions' of Episcopalians to have an experience of really worshipping together."



Jeff Sprole, of St. Alban's congregation at Germany's Ramstein Air Base, is confirmed by Bishop Burgreen while his presenter, David Cottrill, looks on.

Daily Morning Prayer and Eucharists are celebrated against the background of the majestic Watzmann mountains. Since many conferees live where no regular Episcopal services exist, even the use of the American Prayer Book is a special treat.

Climax of the week's worship was confirmation of 12 people from four congregations who had been prepared by local clergy and who had waited for months to be with the bishop.

Most participants come to the Berchtesgaden conference, sponsored



Vested for the confirmation celebration are, left to right, Henry Wilson, Willi Perquay, Alston Chace, David Cottrill, Donald Davies, Charles Burgreen, and Peter Booke.

by the Office of the Bishop for the Armed Forces, from families stationed at military installations. This year they

came from Germany (including West Berlin), England, Italy, Spain, Continued on page 8

Changes in the Episcopate

A number of changes have occurred in the episcopate in the past few months, and several dioceses have scheduled consecrations or elections in the months ahead.

On January 10, Bishop Coadjutor Frank Campbell Gray, formerly rector of Emmanuel Church, Orlando, Fla., succeeded Bishop William Sheridan as Bishop of Northern Indi-

ana. Also in January, Bishop Daniel Lee Swenson succeeded Bishop Robert S. Kerr as Bishop of Vermont.

In February, E. Don Taylor, formerly rector of Church of the Holy Cross, Decatur, Ga., was consecrated Bishop of the Virgin Islands, and Frank Kellogg Allan was consecrated Bishop Coadjutor of Atlanta to assist Bishop Judson Child and succeed when the latter retires.

On March 15, the Rev. German Martinez-Marquez was consecrated Bishop of Northern Mexico, succeeding the late Bishop Leonardo Romero.

On July 11, the Rev. Onell Soto, former mission information officer at the Episcopal Church Center, will be consecrated Bishop of Venezuela.

Suffragan Bishop Stanley Hauser of West Texas will resign August 7 for health reasons, and Bishop John MacNaughton has called a special diocesan meeting June 6 to establish procedures for electing a new suffragan on September 19.

Among the upcoming elections is one May 16 for suffragan bishop in the Diocese of Connecticut. The Diocese of Quincy will elect a bishop coadjutor in June while Oklahoma will meet to elect one on September 9. An election for Bishop of Los Angeles is expected in the fall, and on November 11, the Diocese of Long Island will elect a coadjutor. Elections expected in 1988 are for a suffragan bishop in the Diocese of Michigan, for diocesan bishops in Taiwan and Ecuador, and for a bishop coadjutor in the Diocese of Olympia.



Archbishop Robert Runcie of Canterbury made special mention of his missing envoy, Terry Waite, in his Easter sermon at Canterbury Cathedral: "He took risks to keep open doors of communication, to break down walls of misunderstanding, to seek the release of prisoners. They were religious and humane imperatives." No one has received word from Waite since he left his Beirut hotel on January 20. Runcie thanked "people of all faiths" for their prayers for Waite and his family. The Archbishop asked, "May the light of the Easter hope shine on all prisoners of conscience and on those locked in any human conflict."

Photo: Peter Escott



*Behold,
a young woman
shall conceive
and bear a son*

*and shall
call his name Immanuel.*

Isaiah 7:14

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

The modern mother and child depicted above present a timeless reminder of the Holy Nativity. This is all the more pointed since the picture was taken in the Holy Land.

The baby girl's life had been saved by neurosurgery at The Palestine Hospital, Amman, Jordan, supported in part by the Presiding Bishop's Fund for World Relief. Now healed, she gazes lovingly at her mother.

At this time of the year especially we think of children—children who are sick, children who are orphaned, children who are homeless, children who are displaced. Through the Presiding Bishop's Fund for World Relief you can be a part of reaching out to these children to give them hope in the season of hope.

Giving Hope

Enclosed is my donation for \$ _____

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SWITCHBOARD

Israel's history treated unfairly

I am disturbed by the uneven and unfair treatment of Israel's history [that appeared] in the "Statement on Christians in Israel/Palestine" written by the Rev. Naim Ateek in the Working Paper for the 1988 Lambeth Conference (November, 1986). I am also concerned that our newspaper print a more balanced presentation.

The Zionist movement did not begin simply as some arbitrary form of Jewish nationalism, [but] as an attempt by Jews to influence European powers to consider the possibility of a Jewish nation. This nation was necessitated by the brutal and unrelenting anti-Semitism by most European countries toward Jews [who] were first blamed for the death of Christ, then denied property rights, then denied citizenship rights, then forced to live in ghettos, eventually hunted down and killed in pogroms. Finally genocide against the whole race was attempted in the Holocaust. For Father Ateek casually to jump over 2,000 years of such experience is, to put it mildly, ludicrous.

Palestinians have been systematically persecuted in the Middle East by the Jordanians, by the Saudis, by the Syrians, and by the Turks. It is convenient to blame all trouble in the Middle East on Israel which, of course, must affirm the dignity and integrity of the Palestinian people. Except for Turkey, Egypt, and Iran, all the states in the Middle East are creations of colonial powers—uneasy creations at best.

Father Ateek is correct [in saying] Anglicans should know the facts in the Palestinian question. Such knowledge should lead to an insistence which guarantees a homeland for the Palestinian people and the integrity and security of the Israeli state. Anything less would be a return to an unadulterated policy of anti-Semitism.

George N. Hunt
Providence, R.I.

This section does a grave injustice to the state of Israel and the Jewish people. This article is filled with misrepresentations and distortions. The author is not writing about Christians in Israel,

but about Palestinians, both Muslim and Christian.

The use of the term "Palestine" is anachronistic. Since the establishment of the Jewish state, the country is called Israel. Those people who refuse to use the name are usually the same people who seek to deny Israel's right to exist. Thus "Palestine" has become a term of derogatory political overtones. . . . Zionism is a term of opprobrium and derogation [and promotes] neither justice nor peace.

The security of Israel is a moral imperative for Christians as well as for Jews. A secure Israel means Jews no longer need to depend on the suffering of others.

John and Midge Roof
Indianapolis, Ind.

Millions of Arabs are Christians

Loren Reid's article (April) contained the misnomer, "Arabs, Christians, and Jews." I presume he meant "Muslims, Christians, and Jews." Millions of Muslims are not Arab. In addition, there are 12 million Arab Christians in the Middle East, many of whom are Episcopalians.

Helen K. Zunes
Chapel Hill, N.C.

Church of England: Schism and conscience

I have difficulty with Richard Mansfield's suggestion (April) that American priests should refuse to celebrate the Eucharist in England because women priests cannot. I do not recall, to use his simile, any Episcopal clergy having ever refused to function sacramentally wherever black people were discriminated against. It would not be proper to regard the Lord's service as a means of applying pressure.

Mansfield raises the questions of whether we should have Church of England priests function in the Episcopal Church and whether our bishops should attend the Lambeth Conference. These are clear incitements to formal schism within the Anglican Communion. Clergy opposed to women priests have not excommunicated the proponents of women nor refused any synod-

ical relationships. The American Church allows dissent on the basis of conscience but not to the point of excommunicating all who take an opposite viewpoint.

Roberts E. Ehrgott
Noblesville, Ind.

High and low: Taste, not style

Although I am willing to believe John Harries had no naughty intentions (April), his wording was unfortunate when he wrote, "I imagined Anglicanism in South America to be that terribly dull, low-church kind: evangelism with the fizz gone out, as flat as a bottle of soda water with the top left off two days."

Clever, possibly, but unkind. Some of us had hoped the old, unproductive segregation of Christians as "high" or "low" was gone. Apparently not. These pejorative titles do no good, are inaccurate, and lead only to friction. Usually "low" refers to [a] more simple ceremonial [style] and is a matter of taste, not of theology.

Howard R. Kunkle
Fort Scott, Kan.

Some "men" of prayer are women

A Nashotah House advertisement (April) included an oversight which we would like to correct. In asking support for Nashotah House, the Vision in Action advertisement implied that all students here are men preparing for priesthood. This is not true. In spite of several references to us as "men of prayer," Nashotah House today includes a number of students who are preparing to serve the Church as ordained women of prayer. Therefore, we believe any clear vision of Nashotah House must incorporate women preparing for the ordained ministries, and we hope the wider Church will help us to hold Nashotah House accountable to that vision.

Vicki K. Black, Maureen Duffy, Cynthia Gill, Christianne L. McKee, Marjorie Menaul, Karin E. Perkins, Harriet Shands Rhinesmith, and M. Shirley G. Stockdill
Nashotah, Wis.

EXCHANGE

Needed

A Spanish-speaking mission is in need of various church metalware and sacred vessels. If you can donate such items, write to the Rev. Ramon Montes, Iglesia Episcopal San Francisco, P.O. Box 1796, Kingshill, St. Croix, V.I. 00850.

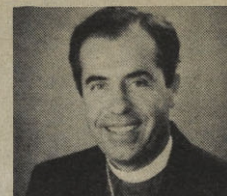
A sewing co-op being established in the Diocese of Honduras requests older model, electric, portable sewing machines. Ship to St. Stephen's Episcopal Church, c/o Carla McDevitt, 115 N. East St., Culpeper, Va. 22701.

Seeks prayers for book

William Hull, a Presbyterian deacon who works with the terminally ill, is collecting prayers for healing for inclusion in a book. Send prayers, with source if not your own prayer, and your name and address to Hull at 6833 Creston Rd., Edina, Minn. 55435.

HERE I STAND

Stewards have joy and power



by William G. Burrill

During a time featuring various forms of renewal—in liturgy, in group experience, and in new understandings of ministry, to name but a few—I believe the most profound expression of renewal occurring in our Church is the recognition of stewardship as the "main work of the Church."

The theological foundation for this revival is the rediscovery of the doctrine of creation as the basic doctrine of the Church. God is the creator of all that is, seen and unseen. We are created in the image of the divine creator and, as such, are "the rulers of creation." The central question for every human being is: "How will I use the gift of life?"

My most recent definition of stewardship is "our response to and our participation in the gift of creation." How we respond to creation will radically affect the way we participate as potential co-creators. If our attitude toward life and creation is one of constant complaining and whining, we will find it most difficult to be co-creators. Christian stewardship must be rooted in an attitude of awe, wonder, joy, and thanksgiving. The deepest possible prayer, according to Matthew Fox, a Roman Catholic theologian, is "thank you."

As thankful stewards, we have an amazing degree of power and influence over the creation of our own lives and the life of the world beyond us. To be fully human is to be Christ-like in love and compassion. The story of our lives as individuals is the pilgrimage, symbolized by our baptism, from total self-centeredness to Christ. It is a matter of "daily dying to self" so we may become new creatures in the image of our Lord.

The details of this holy pilgrimage are the details of our use of the gifts of time, talent, and treasure. Parallel to this stewardship of the self is the need for us to grow in a sense of responsibility for the life of the world. We are to proclaim the good news, serve Christ in all persons, and strive for justice and peace.

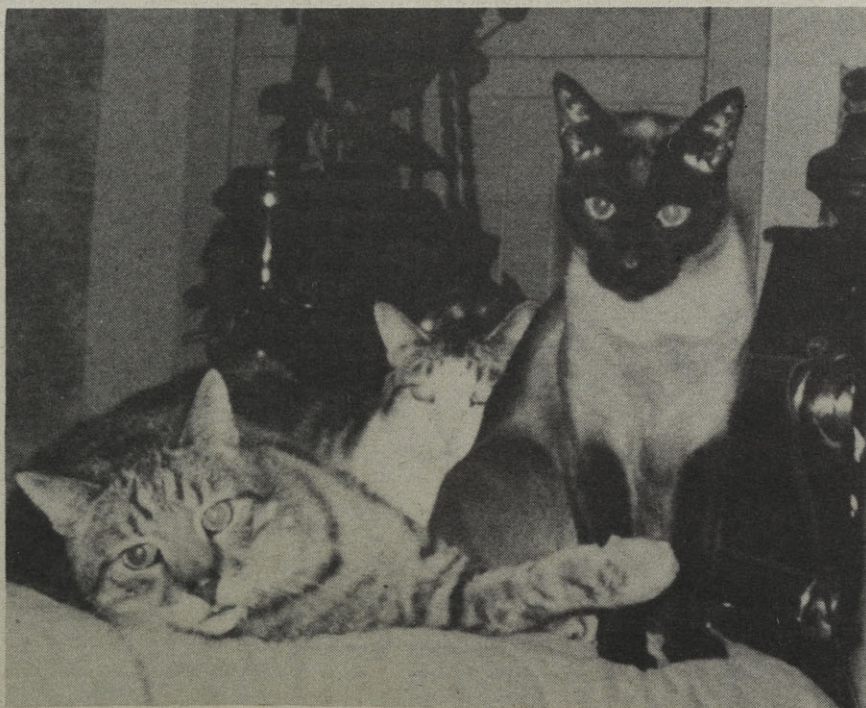
The key to this personal pilgrimage is how we use our money. "Where our treasure is, there will our hearts be also." The accepting of disciplined standards, the tithe for individuals, and 50/50 giving for congregations are crucial parts of this personal and corporate growth. As with any true renewal, the stewardship process unleashes new resources for mission and ministry and changes the lives of individual persons.

William G. Burrill is Bishop of Rochester.

Handbook available

Laughter, inspiration, and down-to-earth instruction from real-life experience are part of *The Unofficial Sunday School Teachers' Handbook* by Joanne Owens which is available for \$7.95 plus shipping from Meriwether Publishing, Ltd., Box 7710, Colorado Springs, Colo. 80933.

THE EPISCOCATS



Why does the rector always call when I'm planning to nap?

Bonnie Saunders

Go in person is a Pentecost promise



by Christine Dubois

Have you noticed how much of our ministry to the poor is by proxy? We send a check, hire an expert, put as much space as possible between us and the people with the "problem." Nothing makes us feel so inadequate as facing those in need.

When I was invited to serve on the board of directors for a local shelter for homeless women and families, I accepted gladly. When I was asked to come to the shelter for dinner, I hesitated.

Not even donning my oldest pair

of jeans can hide the fact that I'm middle-class, professional, and well-educated with just as much culture as my parents could make me sit through. What could I offer people whose lives are so different?

The small dining room echoed with children's shouts and clattering forks. I filled my plate from a kettle of spaghetti and large bowl of tossed salad and sat down next to a middle-aged woman named Ruth. A staff member told me Ruth had just landed a part-time sales job.

"It's pretty boring," she said when I asked her about it. "But it's a job. What do you do?"

"Um, I'm a writer. I work at a hospital," I said, trying not to make it sound too glamorous.

Her tired eyes lit up. "I used to be

a writer!"

"Really? What did you write?"

"Magazine articles." She named several well-known publications. "I was pretty infamous in my day," she added with a trace of that perverse pride writers have in their ability to make waves.

The toddler across the table knocked her milk over, and I got up for a paper towel.

"Have you thought about going back into writing?" I asked when we had cleaned up the flood. "Or are you burned out on that?"

"Oh, no, I'd love to write! . . . But it's been so long. My clips are out-of-date."

"Try some free-lance markets," I said, suggesting a couple I knew.

"Get a few things published so you

have some up-to-date clips, then use them to get a regular position."

"What would I write?"

"Well, write about your life. That's what the experts say." My eyes fell on a newspaper on the table. "Look at this headline: 'The New Poor.' You've lived that story. And you have the skills to tell it."

By the time we'd finished two servings of spaghetti and a double fudge brownie I managed to slip off the plate before the kids vanished with it, she was glowing with excitement. "I'll be looking for your by-line."

"I'm glad I met you," she said.

"You really got me thinking."

"Same here."

I was thinking about the promise of Pentecost. God's already given us everything we need.

IN CONTEXT

New page for Hispanics begins



by Dick Crawford

Beginning with this edition, *The Episcopalian* will contain a Spanish-language page of news and features by and for the growing number of Hispanics in the Church. This new feature will appear every other month, edited by the Rev. Floyd Naters-Gamarra. Writers will be chosen from the various ethnic groups in the Hispanic community from all across the country.

The Episcopal Church's success in its work among Hispanics is checked. In some areas the work has been rewarding—not just in how successful evangelism and programs have turned out for congregations, but equally as important in the leadership qualities, cultural contributions, and varied aspects of spiritual life the new members have offered and demonstrated.

For too long many of us thought of Hispanics as automatically members of the Roman Catholic Church. The Roman Catholic Church thinks of them that way, too, but the fact of the matter comes clear when Episcopalians and members of other denominations become involved with them. Seventy-five percent are unchurched. They may have been baptized in the Church of Rome, but in many—most—instances, little more involvement has taken place.

Anglicans have been part of the life of the people in Mexico, the Caribbean, Central and South America for generations. The Church is well established in those areas, and it struggles with and for the people faced with all the problems of third-world nations.

One problem in the U.S. has been the shortage of Hispanic and other clergy familiar with the various cultures and fluent in Spanish. Two efforts toward remedying the problem are the Instituto Pastoral Hispano at General Theological Seminary in New York City and the Hispanic ministry training program at the Episcopal Theological Seminary of the Southwest in Austin, Texas. A big step toward a more successful Church-wide ministry among this segment of church life would be an intentional recruiting program for future priests.

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High technology brings 'awesome' ethical questions, heart surgeon says

by Willmar Thorkelson

A world-famed heart surgeon says most religious groups have failed to keep up with scientific advances.

Commenting on the Vatican's recent condemnation of in-vitro fertilization after addressing a church-sponsored forum in Minneapolis, Minn., Dr. Michael DeBakey, an Episcopalian, said, "I don't believe it's sinful to do fertilization by any means science has devised so long as it doesn't harm anyone and it produces a good, healthy baby."

But the 78-year-old doctor, who has participated in 70 heart transplants and trained hundreds of surgeons, said he isn't sure the manipulation of human genes should be done even though it is possible.

Similarly, he said, the only justification in using an animal heart in transplantation in a human infant, assuming a way could be found to avoid rejection, would be to keep the infant alive until a human donor's heart could be found.

DeBakey made his comments at Westminster Presbyterian Church in answer to questions that followed his lecture in the church's Town Hall series in which he spoke on "Ethical

Issues in Cardiovascular Diseases."

In his lecture DeBakey, who is chancellor and chairman of the surgery department at Baylor College of Medicine, said high technology medicine has created disturbing ethical questions, but he observed, "Those are the prices we pay for modern medical miracles."

"The ethical dilemmas raised by new scientific and technological developments seem increasingly daunting," DeBakey said. He called the decisions to be made in the Baby M case "awesome. Surrogate motherhood carries a host of ethical and legal questions about the rights of the participants including the right of the child to know the identity of its biologic parents when the father and mother are paid donors and the woman who carried the child is a surrogate. Will humans begin to create children in surrogate mothers by selecting a biologic father and mother with certain traits but unknown to each other?"

DeBakey said organ transplants and implanting mechanical devices point up the need to define life more precisely. "If the patient cannot tolerate

the life that ensues from heroic life-sustaining measures, should they be terminated? The ultimate question is age-old: What is life? The Greeks, the medievals, and the Enlightenment sa-

Daunting is the word Dr. Michael DeBakey uses to describe the ethical dilemmas medical technology raises.

vants all wrestled with that question. Today bioethicists continue to ponder it.

"What criteria will we use to allow the withholding of life-sustaining measures from a severely deformed and terminally-ill person? Physicians face daily the conflict between the interests of an individual patient and those of society, a conflict that remains insoluble except on an individual basis."

Society needs to bring health care expectations in line with economics, DeBakey said. "Neither ethicists nor economists, and neither physicians nor politicians, have devised satisfactory guidelines for providing every citizen with optimal but economical health care."

DeBakey said the medical profession has been criticized both for excessive use of diagnostic and therapeutic intervention to forestall death in the critically ill and for withholding such measures. The problem, he said, is physicians, "like all mortal beings, are not omniscient. They often cannot know with certainty which patients will live or fully recover as a result of a certain maneuver and which will not, and they cannot always determine precisely when a patient is dying."

A shift from treatment to prevention would engender a significant reduction in the cost of health care, DeBakey said. Such reduction depends not only on adequate diet, rest, exercise, and avoidance of "precipitating factors of disease such as smoking, excessive drinking, drug addiction, obesity, and adverse environmental factors, but on our willingness as a society to support research in the prevention of disease."

Willmar Thorkelson reports from Minneapolis where he was religion editor of the *Minneapolis Star Tribune*.



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People on the Move



Maestro **Lorin Maazel**, music director of the Pittsburgh Symphony, is honorary chairman of the fund drive of the Sewanee Summer Music Center which in June begins its fourth decade at University of the South, Sewanee, Tenn. □ Archbishop **Phillip Russell**, recently retired Metropolitan of the Province of the Church in Southern Africa, will be the first occupant of the **John B. Coburn** Chair of Theology and will be at St. Paul's Cathedral, Boston, Mass., from November 11 through December 22 □ **Hugh Cullman**, vice-chairman of Philip Morris Companies, is the new board chairman of the United Negro College Fund.

Protestant scholars **Harvey Cox** and **Martin Marty** are among those who will examine the relationship between education and religion at spring programs at Roman Catholic George Washington University, Washington, D.C. □ **Fred Fetterolf**, president and chief operating officer of Alcoa and a member of St. Stephen's Church, Sewickley, Pa., is national chairman for the 1987 National Bible Week, November 22-29 □ **Connie Grimsley** of St. Matthew's Church, Newton, Kan., has been active in Girl Scouts for almost 59 of the organization's 75 years □ The diocesan convention of North Carolina honored Dr. **Lawrence London**, a member of Chapel of the Cross, Chapel Hill, for 50 years of service as diocesan historiographer.

Actress **Susan Clark**, who teaches Sunday school at St. Michael's, Studio City, and appears weekly with her husband **Alex Karras** in the TV show *Webster*, addressed the Episcopal Church Women of the Diocese of Los Angeles □ Dr. **Margaret A. Miles**, Harvard Divinity

The Episcopalian elects new board members

The Board of Directors of The Episcopalian, Inc., chose seven new members at its April meeting.

New members elected to three-year terms are Robert P. Atkinson, Bishop of West Virginia; G. P. Mellick Belshaw, Bishop of New Jersey; Anselmo Carral, Assistant Bishop of Texas; J. Curtis Brown of Akron, Ohio, director of public relations for United Rubber Workers International Union AFL-CIO; R. Page Henley of Radnor, Pa., an attorney and former chancellor of the Diocese of West Virginia; and the Rev. W. Robert Mill of Worcester, Mass., vice-president and director of Thomas Smith Company. Joyce Smith, former editor of *The Southern Cross*, newspaper of the Diocese of Southwest Florida, was elected to fill the unexpired one-year term of James Milholland, who resigned for health reasons.

Board members whose terms expired include Robert Hartford, Ralph S. Hovencamp, Inez Kaiser, Robert Kenyon, Elizabeth Mason, and John Reinhardt.

The Rev. Frederick Redpath is president of the 21-member board.

School's first tenured woman, lectured at the fifth annual Educational Institute, May 5-6, at Trinity Church, Lander, Wyo. □ Bishop **Theodore Eastman** and Assistant Bishop **Barry Valentine** of Maryland appear in a monthly video program, *Report to the Diocese*, to which each congregation may subscribe for \$15 annually.

Dr. **Kosuke Koyama**, a United Church of Christ minister and director of the Ecumenical Center at New York's Union Theological Seminary who spoke at last fall's House of Bishops meeting, addressed clergy in the Diocese of Washington during a continuing education day □ The Rev. **Thomas C. Wand**, rector of St. Matthew's, Albuquerque, N.M., has been named a Fellow of the College of Preachers in Washington, D.C., for the fall term □ The Rev. **John Claypool**, a former Baptist minister and now associate rector and theologian-in-

residence at Christ Church, San Antonio, Texas, has been called to be rector of St. Luke's, Birmingham, Ala.

David Pizarro, sometime organist and choirmaster at the Cathedral of St. John the Divine, New York City, will perform in the year-long series of concerts marking the 750th anniversary of the city of Berlin as part of his summer tour of East and West Germany and Austria □ Bread for the World chose Congressman **Vic Fazio**, an Episcopalian from California, to receive a 1986 Distinguished Service Award for outstanding legislative work to combat hunger □ The Rev. **Paul L. Westcott** is the new president of the Pennsylvania Council of Churches □ **Elsie C. Hanson** of St. Matthias' Church, Waukesha, Wis., was selected Key Woman of the Year by the Auxiliary and Associates of St. John's Home where she has acted as a liaison between her home parish and the Aux-

iliary and for the past two years has made monthly tray favors for the Home's 95 residents.

The Rev. **Willoughby Newton** is the new vice-president for external affairs for General Theological Seminary, New York City □ Sisters **Joan Margaret** and **Hope Margaret** celebrated the 50th anniversary of their life professions in the Society of St. Margaret □ Dr. **Virginia Ramey Mollenkott**, author and educator, will be the featured speaker when the Rev. **Cecil Williams**, minister of liberation at Glide Memorial Church, receives the Bishop Parsons Award for Social Justice in San Francisco, Calif. □ On April 30, the Very Rev. **Robert E. Giannini** was installed as 11th dean of the School of Theology of the University of the South, Sewanee, Tenn., where the Rev. **J. Carleton Hayden** is the new associate dean and **Robert M. Hedrick** is new director of admissions.



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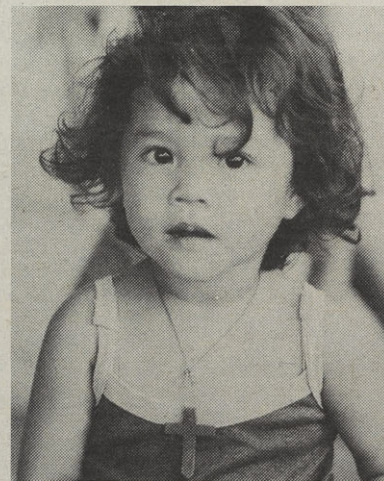
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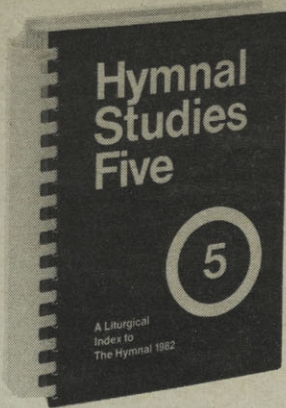
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Prayer

Continued from page 1

ipants, some 50 others came to the North Carolina conference from Canada, England, Bermuda, and the Bahamas. A special guest was Bishop Alpha Muhamed of Mt. Kilimanjaro, Tanzania.

Participants were Anglo-Catholics, charismatics, and evangelicals. The Anglican Fellowship of Prayer is "just as strong in Anglo-Catholic dioceses as in some evangelical dioceses," said Griffith. "We've never had churchmanship problems. Prayer has been a great force for unity."

David E. Sumner is former editor of *Interchange*, publication of the Diocese of Southern Ohio.



Acolytes Jennifer Granger, Jeff Sprole, and Andrew McGraw wait with lay reader Sue Sprole for the confirmation service to begin.

About the Anglican Fellowship of Prayer

The Anglican Fellowship of Prayer encourages and supports prayer in the Episcopal Church through prayer workshops, resource literature, its annual conference, and a network of diocesan representatives.

"We also have a process of prayer support for parishes who are calling new rectors and dioceses which are choosing bishops," says Harry Griffith, executive director of the AFP.

"We've found that dioceses which pray about it get the bishop God wants them to have and dioceses which don't pray about it get the bishop God thinks they deserve," he says laughingly.

For \$15 a year, an AFP member receives two newsletters and three prayer letters. The newsletters contain teaching resources, new books, AFP literature, and information "to help a person see what's going on in a practical way throughout the Church," says Griffith.

For instance, AFP provides a Personal Prayer Notebook, the AFP Prayer Library (10 booklets on prayer), a Speaker's Bureau, and information for organizing a Parish School of Prayer.

"We answer a lot of requests for information and literature and also provide speakers and leaders for prayer events," says Griffith, who with his wife Emily leads prayer workshops throughout the country. A graduate of the University of Mississippi Law School, Griffith was on the staff of the Diocese of Central Florida prior to becoming AFP executive director in 1979.

Diocesan representatives are an important ingredient of the Prayer Fellowship. The AFP has appointed one representative in each diocese to help parishes and individuals. "The DR's are resource and contact people on the subject of prayer in the dioceses. Whatever a parish or individual wants to do, the first person to contact is the diocesan representative," Griffith stresses.

The Anglican Fellowship of Prayer welcomes new members and further inquiries. To join, send \$15 and your name and address to Anglican Fellowship of Prayer, Box M, Winter Park, Fla. 32790, or call (305) 628-4330.

Berchtesgaden

Continued from page 3

Belgium, Yugoslavia, and Turkey. Some were military, some civilian; some from large parishes, some from congregations where "two or three gather together."

Also attending were representatives of the larger Anglican family who came to be with others who share the same language—well, almost the same; English has many varieties. The Rev. Willi Perquay, an Old Catholic priest from Saarbrücken, Germany, who regularly serves as a sacramental presence to the lay-led Episcopal congregation at Zweibrücken Air Base, Germany, attended as did Bishops A. Donald Davies of the Convocation of American Churches in Europe and Bishop Alexander Stewart, who was the conference speaker.

Conference leaders come from throughout Europe. This year's conference coordinators were the Rev. David Cottrill, an Air Force chaplain stationed at Ramstein Air Base, Germany; Todd Becker, consul at the American Embassy in Munich; and the Rev. James Bean, rector of the Anglican parish at Wiesbaden.

One highlight of this year's conference was an opportunity to use *The Hymnal 1982*, still very new to many Episcopalians abroad. At services and casual evening hymn sings, Anne Marcure, conference organist, and an enthusiastic "instant" choir introduced several new hymns.

For 200 Episcopalians far from state-side, Berchtesgaden was, as always, a time for refreshment and renewal.

Marty Cottrill often writes for wives' club magazines on the bases where her Air Force chaplain husband is stationed.



Conferees enjoy a coffee break in the Bavarian Alps.



During a mid-March service in Washington Cathedral, the Diocese of Virginia held its first Day of Commitment. At the service which drew over 1,000 people, Bishop Peter Lee of Virginia baptized three adults and, with the assistance of four retired bishops, confirmed, received, or reaffirmed 275 candidates from 35 Virginia parishes. "It is the Lord's commitment to us that we receive today, and in grateful thanksgiving we renew our commitment to His service," Lee said in his sermon.

Photo by Sarah Bartenstein, Virginia Episcopalian

Videos available

The prize-winning film on lay ministry, *Day by Day*, is available for rental from ECUFILM, 810 12th Ave. S., Nashville, Tenn. 37203. The Office for Ministry Development, 815 Second Ave., New York, N.Y. 10017, offers a study guide which can be used with it.

Video resources from the Episcopal Church Center are generally 29 minutes long, and most cost \$23 postpaid unless another price is listed. Included among the offerings are: *One with the Apostles*, which was produced at the 1986 House of Bishops meeting and includes a good history of U.S. bishops; *From Captivity Made Free*, in which Morehead Kennedy talks about terrorism and fear; *A Time for Understanding* (\$28), an exploration of the Church's role in Central American countries; and *Rays of Hope*, a look at the work of the Church in Haiti. All are available from the Office of Communication, 815 Second Ave., New York, N.Y. 10017. Specify VHS or Beta format.

Booklet offers stewardship help

The Office of Stewardship Development at the Episcopal Church Center has a 32-page booklet, "Planning Year-Round Stewardship," written by the Rev. Thomas H. Carson, Jr., stewardship executive, and the Rev. Ronald Reed, stewardship staff officer. Designed to help vestries and stewardship committees explore the move "from maintenance toward mission," the booklet is available for \$2 from Episcopal Parish Supplies, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

New Bible has thumb-indexed edition

The New Jerusalem Bible, edited by Henry Wansbrough, is now available in a thumb-indexed edition (\$29.95, Doubleday & Company, New York, N.Y.). First published in 1985, the Bible includes revised, inclusive language, updated archaeological and literary studies, a more historical approach, and eight pages of new maps.

Dioceses consider electing female bishops

When the nominating committee in the Diocese of Connecticut met to consider names for a suffragan bishop to assist Bishop Arthur Walmsley, they had 60 names before them, two of them female. Though the slate of five names the committee is offering the special convention in Hartford on May 16 will be an all-male one, at least five more people will probably be nominated from the floor—including the Rev. Margaret Hutchins, interim rector of St. Paul's, New Haven, and the Rev. Patricia Davidson, assistant missionary for several Middlesex parishes.

Margaret and Patricia are not usual names for bishops in the Episcopal

Church, but increasingly women are among those being considered for election to the episcopate. In the Diocese of Washington last year delegates to a special convention gave the Rev. Mary Chotard Doll enough votes to place second in an election which chose the Rev. Ronald Haines to be suffragan bishop.

Recently Bishop Coleman McGehee of Michigan has said he hopes a woman will be among those being considered for bishop coadjutor in an election to be held sometime in 1988.

In Connecticut, which is electing its suffragan as we go to press, acceptance of the idea of electing a female bishop led to some disappointment when no women were among the nominating committee's choices. The Rev. Byron Stuhlman, rector of St. Mark's, Bridgeport, said, "I think there's enough dissatisfaction with

the slate that people who aren't on it will have at least as good a chance as people who are on it."

The Rev. Molly O. Loudon, assistant at St. Andrew's Church, Meriden, said some people believe the "timing is unfortunate" because bishops of the Anglican Communion will be discussing the subject of female bishops at the worldwide Lambeth Conference in England next year. At the House of Bishops meeting last fall a majority of the bishops agreed to delay the consecration of any woman until that discussion takes place.

Walmsley has said that if a woman is elected bishop, her consecration might be postponed until after Lambeth to protect her chances of receiving the necessary approval from other Episcopal bishops and standing committees.

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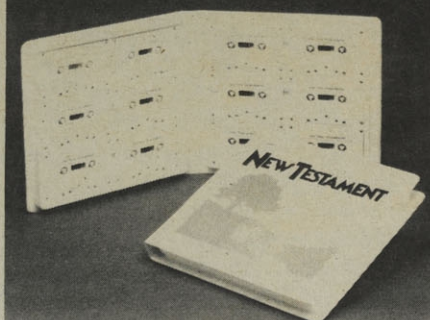
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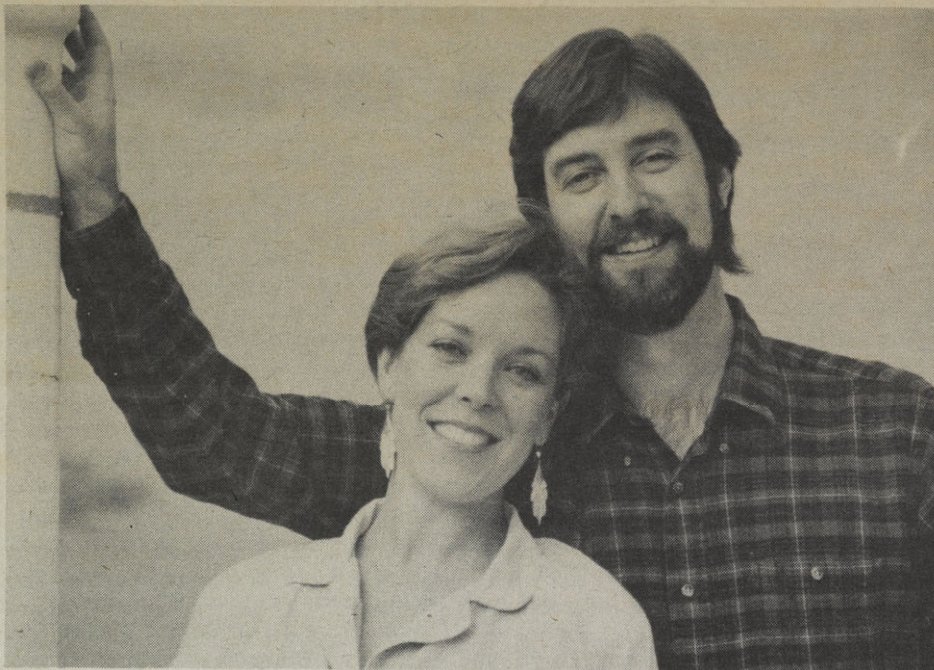
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Wendy and Willy sing a lively faith story

by David James

Cigarette smoke curls into the shafts of blue lights aimed at the stage as the barmaid weaves her way through the crowded room balancing five bottles of Heineken and a Bloody Mary on a tray. The manager of the West Bank Cafe on 42nd Street in New York City welcomes the full house with big-city cynicism and off-color humor and then introduces the evening's entertainment: Willy and Wendy Welch.

Some would say this young Christian couple with a new baby have chosen an unlikely or even inappropriate setting in which to sing about their conversion to the person of Jesus Christ. But Wendy and Willy believe it entirely appropriate for their country-folk-rock music form of evangelism.

"Take it where it finds you/ Love it as it blinds you/ It can only serve to show the way/ Find it where it takes you/ Wonder as it wakes you/ To the raw beginning/ Of His brand new day." These lyrics are from the title song of their first album, *Welcome the Light*, a foot-stomping, hand-clapping explosion of laughter, praise, and tenderness.

Although many in tonight's audience are parishioners with the Welches at New York's Grace Church,

enough non-believers swell the crowd to give the evening a sense of mission. Throughout the performance Wendy weaves her bubbly crystal-clear voice with Willy's laid-back mellowness in a sweet and lively repertoire of self-authored songs.

"Now, sister, don't you worry/ About where you're gonna lay your head/ Just take care of my business/ I'm gonna see that you got a bed," the Welches sing in "Walk on the Water," which defies anyone not to clap and tap along.

Unlike much contemporary "Christian Rock" which is usually mediocre music and even worse theology, the Welches' music combines a unique blend of fresh original tunes with storytelling lyrics influenced by secular artists such as Ray Davies, Steve Goodman, and Arlo Guthrie.

Willy learned to play the guitar in the 1960's when he broke his leg and had nothing to do for a few months. Picking led to playing which evolved into singing and composing, but the desire to be an actor was what brought him to New York.

Wendy, the daughter of professional opera singers, used her classical voice training in a wide range of theater experiences in her native Texas before coming to New York for

the same reason.

They met through mutual friends, began to sing together for fun, fell in love, and married. As their success as

The songs Wendy and Willy sing come from the heart, not from a life lived on the surface.

singers began to eclipse their modest success in the theater, the creative urge to express their Christian faith found greater and greater expression in songwriting and performance.

These creative urges culminated in the album, *Welcome the Light*, which contains songs full of joy, love, and redemption. "Wine of Cana" is rapidly becoming a favorite wedding song in some circles, and "Little Bit of Heaven" is a beautifully melodic tune which captures the divine nature of human birth in a tenderly loving tribute to the Welches' newborn son. "House of the Carpenter" is a fine piece of creation theology which Willy wrote for Habitat for Humanity, and Peter, Paul, and Mary have included Willy's "Playing Right Field" in their 25th anniversary album.

Willy's songs are about the common events of life, home, birth, love, and forgiveness, but lyrics this good do not come from a life lived on the surface. The songs have a depth of feeling and understanding from an encounter with the Holy Spirit that changed Willy's life.

Although "Talkin' Episcopalian Blues" is a humorous account of that conversion and will crack up the most staid Episcopalian, the essence of that story-song is a true account of Willy's wandering into Grace Church in New York, picking up a Prayer Book, and experiencing a religious encounter which gave his life new direction and meaning.

Today Grace continues to play an important role in the Welches' life not only as their spiritual home, but as a place which has supported their music ministry and made this new album possible. Backed by individual parishioners, *Welcome the Light* is an example of a local body of believers nurturing the gifts of its members and offering those gifts to the wider Church.

David James is associate rector of St. Paul's Church, Westfield, N.J.

East Tennessee funds Alzheimer's center

The Bishop and Council of the Diocese of East Tennessee have granted \$25,000 for an Alzheimer's treatment center in Kingsport which is largely the vision of Episcopalian Bea Abernathy, a geriatrics nurse whose husband is a victim of the disease.

What makes Abernathy's center unique is its family accommodations, its provision for patient care by both family members and health professionals, and its offering to the medical community of a working health care laboratory for applied clinical research on the impacts of Alzheimer's disease on victim and family.

Alzheimer's is a fatal disease characterized by gradual mental and physical deterioration for which many in-

surance companies do not provide institutional care. Abernathy has involved the medical community in the center's design, and local hospitals and medical centers offer support of various kinds.

Expected to be the first of its kind in the nation, the center was funded through a diocesan Venture in Mission fund begun in 1976. The more than \$3 million raised has been used for ministries ranging from hospices to food banks.

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For further information and other openings, write: Coordinator, Volunteers for Mission, 815 Second Ave., New York, N.Y. 10017.

Nate Walker is free, thanks to his mom

by Marcy Darin

With a sheepish grin the man with the broad shoulders unfurled the rumpled T-shirt like a flag of freedom. He laughed softly as he read the words, "Nate Is Great." Friends, packed into the tiny parish hall that on weekdays doubles as a soup kitchen, applauded.

Nate Walker is a free man after spending more than a decade behind bars for a crime he did not commit. Those gathered at Grace Episcopal Church, Elizabeth, N.J., had prayed for that freedom.

Since 1974, when Walker was sentenced to life plus 50 years for raping a white woman, he had lost not only his freedom, but his construction job and his wife. In the lengthy court sessions during that time his defense attorney never requested tests of the fluid samples taken from the victim after the crime. Walker was exonerated last October when an FBI analysis of the victim's fluids revealed a blood type that did not match that of Walker or the victim.

Walker's story is more than a horrific example of miscarriage of justice—at one point during his trial the presiding judge referred to Walker as "of that ilk"—it is also a testimony to Walker and his mother Irene. A tall, dignified grandmother of 12, Irene Walker is a member of Grace Church and director of its drop-in crisis center.

Hers is a story of hope told in a neighborhood where hope comes in small doses. In this forgotten corner of this gritty industrial city, single mothers rear their children in tired-looking housing projects without doors. Children are lulled to sleep by the hum of trucks along the New Jersey Turnpike only to be awakened from their dreams by the roar of jets en route to Newark Airport. And mothers and wives and girl friends know all too well the visiting hours of the state's prisons.

Here Irene Walker reared four children, comforted neighbors, and handed out clothes and food in a storefront office. About four years ago Irene, who had just become crisis center director, had lunch with my husband, Grace Church's vicar, and me. She lowered her eyes and talked softly about her son in prison. She seemed grateful for the simple act of listening.

Moved by her faith in God and her son's innocence, she had scoured 10 years of crime reports published in the local newspaper, hoping for a clue on which to build her son's defense. She had organized a flurry of fund raisers—from barbecues to cocktail sips to gospel concerts—to pay the \$14,000 in legal fees. She had pressed Nate's plight before one of the nation's most prominent civil rights advocates, William Kunstler, only to see him drop the case after losing an appeal.

As parish members, we tried to respond. We talked with Irene and with each other. We prayed. We sold tickets to concerts and held flea markets on Saturdays. We visited Nate in Trenton State Prison. All the time I wondered how that woman—a mother who had seen her son's face



Nate Walker, left, speaks with, left to right, vicar Glenn Chalmers, Grace parishioner Francis Kennedy, and author Marcy Darin at the parish.

on the FBI's Most Wanted List in the post office—kept on going with so heavy a sorrow in her heart.

Finally Irene found James McCloskey, a Princeton-based minister whose Centurion Ministries serves as an advocate for prisoners believed to be wrongly accused. Through McCloskey's persistent sleuthing, the evidence that would release Nate was discovered in a police lock-up, a bottle containing evidence that lay untouched for more than a decade.

Irene was boiling water for tea at the crisis center when McCloskey phoned with the news that Nate would be free the following Wednesday. "It was like a dream. So many times I had dreamed of Nate walking into my apartment again," his mother says.

On a chilly night last November about 100 of us celebrated and thanked God for Nate's release and for the ministry of the man who helped free him.

Since then Nate Walker's story has been told in both magazines and on television, but the publicity has failed to fill his pockets with what it takes to start a new life. Now boarding with his new wife Sharon at the home of an elderly widow and with a job as an apprentice roofer, Nate hopes to save enough to move into an apartment soon.

I marvel at Nate Walker's lack of bitterness, of any acrid cynicism that might have consumed someone else. Throughout his 12-year ordeal, Nate Walker was a prisoner of hope.

Marcy Darin is a journalist and an editor in the Department of Communication at the Episcopal Church Center.



Irene Walker's determination led her to James McCloskey, right, who found the evidence necessary to free her son.

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LA VOZ DEL PUEBLO

A manera de introducción

Esta página en español inicia una era histórica en la vida de nuestra revista "The Episcopalian," (El Episcopaliano). Es la primera vez que se intenta la producción de una página en español. Gracias a la visión y la buena voluntad del Director Richard Crawford este proyecto es una realidad.

Nuestro objetivo es servir al pueblo latino a través de la comunicación; la educación y la concientización. Además, abrigamos la esperanza que la Voz del Pueblo sea también un foro para la expresión de los diversos puntos de vista, pensamientos, ideas y opiniones del pueblo latino de los E. U. y de La América

Latina.

De suma importancia para nosotros es la elevación y el apoyo del ministerio hispano entre nosotros aquí en el norte al igual que en el sur. Por lo tanto, extendemos una cordial invitación a nuestros lectores a comunicarse con nosotros:

R.P. F. Naters Gamarra, editor
página en español (The Episcopalian)
Calles 3 y Dauphin
Philadelphia, Pa. 19133

Hoy sembramos una semilla de esperanza, dignidad y auto-expresión que esperamos rinda frutos de unidad, solidaridad, y fraternidad dentro de nuestra diversidad.

Todos sabemos que como ,latinos no pensamos igual no vemos ni miramos a través del mismo cristal, discrepamos en muchas cosas; en lo eclesiástico y en lo político. En lo ideológico y lo teológico. Pero también tenemos mucho en común: Primero Nuestro Señor Jesucristo en y con quien todo es posible; segundo nuestro idioma instrumento de comunicación y rico manantial en su más sublime expresión; y tercero nuestra cultura que a pesar de las diferentes idiosincrasias de nuestros pueblos, aún sigue siendo lo que nos cimienta y nos arraiga en lo nuestro.

Seamos orgullosos de ser latinos porque sobre todo así nos creó Dios y como

tales somos un pueblo de rica herencia y múltiples talentos y habilidades. Tenemos mucho que ofrecer al enriquecimiento de nuestra iglesia y a la sociedad en que vivimos. Etnica y racialmente cubrimos la gama de las razas: somos negros, somos blancos, somos indígenas, somos asiáticos. Muchos somos bilingües o políglotas, somos algunos biculturales. Somos judíos y musulmanes, somos cristianos y budistas. Pero sobretodo nunca olvidemos que SOMOS PUEBLO DE DIOS.

R.P. F. Naters Gamarra

Noticias del pueblo

Latinos en el panorama estadounidense.

El Rdo.P. Ricardo Potter natural de La República Dominicana es el nuevo Secretario para la América Latina y el Caribe. Este puesto es parte de la oficina de Misión Mundial de nuestra Iglesia. El Padre Potter esta ubicado en el Centro Nacional en N.Y. # 815 en la Segunda Avenida.

Ambos han sido nombrados por nuestro primado el Obispo Edmond Browning.

El Rdo.P. Roberto Morales de Puerto Rico es el nuevo rector de la Iglesia de Santa Ana en el Sur del Bronx, N.Y. desde el mes de setiembre de 1986.

El Rdo.P. Daniel Robles nativo de La República Dominicana es el nuevo Vicario de La Misión de San Juan en la diócesis de Washington D.C.

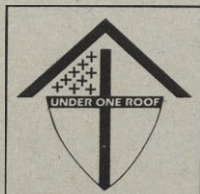
El Rdo. Dr. José Enrique Irizarry ha sido puesto a cargo de la congregación de La Santa Cruz en la diócesis de N.Y. El Padre Irizarry también es catedrático en "el City College de Nueva York."

La Srta. Sonia Francis oriunda de La Lima, Honduras fue nombrada Ejecutiva para Comunicaciones para la Iglesia Episcopal co oficinas el # 815 de La Segunda Avenida en Nueva York.

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Letting go of anger is always good advice

Returning to New York after visiting a diocesan convention, I arrived at the airport early and enthusiastic for my flight home because I had been away for a number of days. I checked in at the desk, received my seat assignment, and settled down to await the scheduled departure. The airline representative announced that weather conditions in a hub city had delayed the flight. The normal round of grunts and groans went up from those in the lounge. Several travelers ran to telephones to call ahead and forestall lengthy waits by prearranged greeters.

The predicted short wait began to lengthen, and questioners began to form a line at the desk. The time for the scheduled flight came and went with no plane in sight and no information. The frustration in the waiting area began to rise, and I could sense a growing anger. When the airline representative announced the flight had been canceled and every attempt would be made to place passengers on the next scheduled flight, pandemonium broke out as a mob descended upon the airline staff. Anger began to rule.

As I joined the line to hear my fate, a person broke in waving his boarding pass, loudly berating the staff, giving a picturesque description of the airline, and vowing never to give it business again. Then pounding on the desk, demanding assurance of a seat on the next flight, he rallied other passengers around him, and everything dissolved into a chaotic scene of shouting and pushing—an ugly scene.

Later that evening as I sat on the flight to New York consoling myself with the "complimentary" peanuts and beverage, I thought about the incident. An unpleasant event in and of itself, it recalled so many other times I had seen frustration dissolve into anger.

I know of few parents who have escaped scenes of raw, often violent, anger displayed over trivial sibling matters. What pastor or counselor cannot testify to the anger that arises in family or lovers' quarrels? How often have we written, or mentally composed, a letter to "the government in Washington," a church leader, or the narrow-minded, partisan newspaper columnist? Perhaps you have been on the receiving end of one of these missives.

In my experience, these episodes of anger have three characteristics. First, the anger is self-consuming. It seems to take over and drive the person. Second, it indiscriminately seeks out victims, striving to punish either physically or verbally. Third, it seeks out compatriots—misery loves company. It is a pattern I have experienced many times. And I must confess I have on occasion found myself caught up in the dynamics.

On certain times and occasions evil must be confronted. Evil individuals, systems, and structures that oppress God's people must be called into ac-

count. However, the compassionate response on behalf of the oppressed and the actions on behalf of corrective social change must not be interpreted as being motivated by anger. Anger at the Idi Amins of this world is not what calls Christians to action; it is love and solidarity with the victims.

Anger must never be dissembled or cloaked in the guise of humanitarianism. Anger is destructive. Anger oft-times grows out of unbridled aggression, out of ignorance or prejudice. It often strikes out blindly, indiscriminately. It attracts to itself pride, greed, and envy. It dehumanizes both the aggressor and the victim. It leads to self-destruction and degradation as well as misery and oppression. The demagogues of this world draw from the well of anger to nourish their empires. They are never happier than when good people are rallied to the blinding flag of anger and hatred.

The bared-tooth expression of anger and hatred appears often: across the borders of hostile nations, on our nation's highways, in racial epithets written on walls, in poison pen letters, in intimate relationships, and in airport waiting rooms.

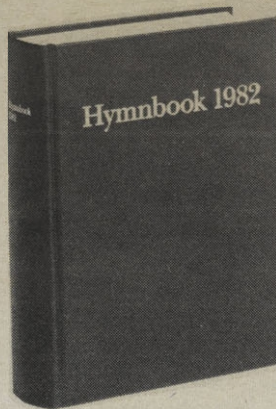
We have so accepted anger as an inherent part of our human nature that we seem to sanction—even embrace—it as natural behavior in our relationships. We have cultivated and enabled a high tolerance of violence in our society. The early Church was perceptive in recognizing anger as one of the deadly sins—deadly because it takes hold, takes possession of persons and relationships and kills them.

The advice of the early Christian mystics was to let go of the anger and rage that sweep through and flood a person's sensibility and civility. Let go of anger is good advice. Let go—not repress or deny or transfer it, just let go of it. Break the stranglehold of anger. Break the cycle of violence. I wish I had given that advice to the man at the airline counter. His anger did not get him, or anyone, to New York one minute earlier. And he made us all angry and later guilty.

Monica Furlong in her wonderful book, *Christian Uncertainties*, concludes her chapter on anger with these words: "One thing more about anger—we can learn about our devils from the things that make us angry. When we feel our hearts beating, our blood pulsing, and our voices beginning to tremble in our argument over some issue not immediately connected with our lives—the third world, say, or drugs, pornography, adultery, Marxism, capitalism, women priests, or whatever it may be—we can know that something is not well within. If there is one area in which I know my emotions are suspect, it is when I feel moral indignation."

Those words are worth rereading, worth meditating on.

Faithfully yours, Edmond Browning



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Religious broadcasting taught Pamela Ilott how much we have in common

She was baptized an Anglican, but after 33 years of producing religious programming for CBS-TV, Welsh-born Pamela Ilott no longer feels she is a member of "one particular denomination." During the time she's held this job, Ilott has visited the houses of worship of many different faiths and says, "I continually discover how much we all have in common."

Ilott has gained praise from church groups for the network programs, *Lamp Unto My Feet* and *Look Up And Live*, as well as the current *For Our Times*. But in three decades she has seen religious broadcasting squeezed by cuts in program time and budget. She also says the TV evangelists have changed the opinions of TV executives and the public of what constitutes religious programming.

"With only a modest budget for religious programming, you either do something inadequately or you don't do it all," Ilott says and quotes G.K. Chesterton: "If a thing is worth doing, it's worth doing badly." I did it not necessarily well, but did it with, my whole heart."

Ilott came to the U.S. in 1952 in the

cast of a play that flopped, but she was determined not to go home until she'd seen the Grand Canyon. She started writing radio scripts, then moved into television scripts and "almost imperceptibly" into more responsibility for religious programming. She commissioned scripts from such writers as Rod Serling and Horton Foote and "took a chance" on then unknown actors such as Steve McQueen and Warren Beatty.

The religion department was a natural for her since she had studied church history and comparative religion in Durham, England. In the past three decades, she has produced talk shows with such speakers as Reinhold Niebuhr, Paul Tillich, and Eugene Carson Blake; hour-long specials of the religious content of Michelangelo and a Dave Brubeck concert in Washington Cathedral; and, more recently, documentaries on a wide range of religious subjects such as the Church in Latin America, compulsive gambling, and the Dead Sea Scrolls.

Ilott worries that people's ideas of what is religious have been "clouded by the hard sell" of the electronic evangelists who have also made it

hard for non-commercial religious programming to receive air time. At the same time she is encouraged because themes that once were dealt with only in the Sunday morning ghetto of religious broadcasts are now being tackled in prime time.

When Ilott retires to the hill country near San Antonio, Texas, that she has grown to love, John P. Blessington, a former Roman Catholic seminarian and school headmaster, will take her job. Blessington will combine his duties as producer of religious programming with his other duties as CBS-TV vice-president of broadcast relations.

Prepared from stories by Jean Caffey Lyles in Religious News Service.



WINNING WAYS

HOW • TO • DO • IT

It's not hard to prevent suicide

by George Nichols

My son Bill killed himself last summer. A year later we still miss him and the sorrow is slow to disappear. We hear a lot about suicide but not nearly enough about prevention. As a doctor and a father I think we need to know certain facts.

Depression is an illness, and it is common. It affects 10 to 15 percent of all men and 20 to 30 percent of all women.

Depression is curable, but many who suffer don't go to a doctor for diagnosis. They usually meet no one

who understands what the signs mean.

Recognizing depression means relying on symptoms. We all have "the blues" now and then, but when these symptoms occur in combinations and when they persist, real depression may be indicated.

Twelve signs of depressive illness are: recurrent thoughts of death and suicide; sad and unhappy moods, sometimes irritable and anxious moods; feelings of hopelessness, worthlessness, and self-reproach; crying or inability to cry; withdrawal; loss of interest and pleasure in things; neglect of personal appearance and of self-care; trouble thinking and concentrating; difficulty with sleep; change in appetite or weight; physical slowness and tiredness or agitation and restlessness; and complaints of physical ill health such as fast heartbeat, headache, constipation, chronic pain.

Depression rubs off. Your first suspicion someone is seriously depressed

may occur when you feel a little gloomy yourself after talking to him or her.

Even more serious signs of depression that may signal suicide include: increased withdrawal from family and friends; absence of hope; hearing voices and other disordered thinking; talk of suicide; giving away prized possessions; putting affairs in order; and sudden improvement—the latter because the person is no longer painfully undecided.

If you suspect depression or if you are concerned that someone may be suicidal, don't leave the treatment to the one who is depressed. Step in and take the person to a doctor or a psychiatrist who can verify your amateur diagnosis and can prescribe the antidepressant medicines which are so often needed along with psychotherapy. The outlook then improves.

For a more complete discussion of suicide prevention send a stamped, self-addressed envelope to Dr. George Nichols, 424 E. Longview Dr., Appleton, Wis. 54911.

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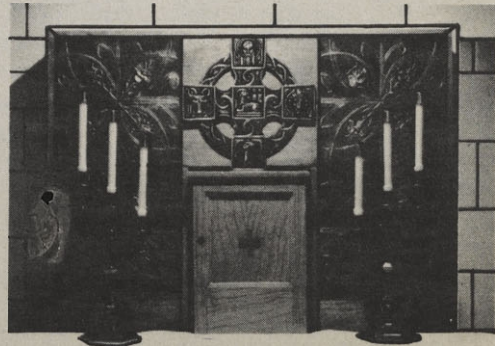
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Photographs by Bruno Staffen

Address sexuality questions, Church of Christ members say in survey

Eighty percent of United Church of Christ members responding to a recent survey said they would like their Church to address the question of whether and when to have a sexual relationship.

The United Church Board for Homeland Ministries surveyed 14,000 members in 75 congregations and received 2,800 responses to a questionnaire which covered topics from children's questions about sex to extramarital affairs and sexual abuse. The response rate was about 20 percent.

Besides when and whether to have sex, seven other topics were most prominent in the minds of survey respondents, with 60 percent of them reporting concern or questions about loneliness and desire for physical closeness, physical maturation, children's questions about sex, negative feelings about one's body, contraception, marital expectations, and conflicts about sex roles becoming more equal.

More than half the respondents reported experiencing conflicts or concerns about masturbation, premarital sex, sexual relations after childbirth, children's sexual behavior, and sex discrimination.

"Perhaps members are coping quite well either on their own or with help," the report's summary says. "Results suggest, however, that many want more help. More than a quarter of the respondents report unmet needs related to loneliness and whether to have a sexual relationship. A quarter of the women report unmet needs related to premarital sex, physical or psychological sex problems, and marital expectations. The reason for most of these needs is people wanted, but didn't seek, help."

On questions of whether the Church should be involved in sex-

related subjects, 93 percent said the Church should refer members to outside resources for help; 90 percent supported the pastor's involvement in providing help; 85 percent said the Church should provide opportunities for conversations about faith and sexuality; 83 percent said sexuality should be part of the Church's educational program; 80 percent said the Church should speak out on injustice in sexuality-related issues; and 79 percent said church members should help one another with concerns about sexuality-related subjects.

In a narrative section of the survey, 60 respondents reported feelings and experiences related to homosexuality; just under 100 told of either their own or their spouses' extramarital sexual affairs; just under 40 reported problems of sexual dysfunction; more than 30 men and women told of facing a "problem pregnancy" and most said they had no access to good counsel and advice; and about 60 respondents, almost all of them women, said they had been sexually molested or abused or had been victims of "date rape," marital rape, or incest.

In post-survey discussions the Homeland Board staff members and local coordinators of the survey found that members and pastors of many of the participating congregations thought the Church should: create a positive climate to deal with issues of faith and sexuality; train pastors to deal with such issues both in seminary and with continuing education; train laypeople to help and support one another; make programs on faith and sexuality available to people of all ages, particularly teenagers and their parents; create support groups for people; make resources available; and disseminate the findings of the survey widely in the Church.

Vesper Society offers summer tours

The Vesper Society, in cooperation with the German Evangelical Academies and the European Laity Centers, offers three summer tours which include learning about the work of these organizations as well as travel in Europe. The Transatlantic Encounter Tours (T.E.T.) are held in both June and August.

The Baltic Tour, June 9-22, includes visits to Bad Segeberg Protestant and Jarvenpaa Protestant Academies as well as tours of Lubeck, Hamburg, Helsinki, Stockholm. Each stop includes sightseeing and meetings with residents of the areas.

The June 5-17 tour explores North-South Tensions in Europe with a visit to Portugal's Centro Ecumenico Reconciliacao and Germany's Evangelische Akademie Arnoldshain and an opportunity to meet members of the European Parliament in Strasbourg, France. Participants may add the German Protestant Kirchentag June 17-21.

The German Tour, August 15-30, will combine sightseeing and insights into life in both East and West Germany with a visit to Lubeck, West

and East Berlin, Dresden, then to Tutzing and its Academy near Munich, and time for sightseeing in Bavaria before a train trip to Cologne and a bus ride to the Mulheim Protestant Academy.

All participants receive a packet of background information on the geographical area, important sites, and subjects each tour emphasizes. Travelers frequently will stay at one or another of Europe's more than 100 Protestant academies or ecumenical centers. Prices for the tours vary: The German Tour is \$2,550; the Baltic Tour, \$2,750; and the North-South Tensions, \$2,450, with the optional visit to the Kirchentag an additional \$400.

For information, call the Vesper Society Public Affairs Department at (415) 633-0666, or write the Society at 311 MacArthur Blvd., San Leandro, Calif. 94577.

Cursillo gathers in October

Workshops, talks, panel discussions, and regional meetings will be part of the National Episcopal Cursillo meeting in Phoenix, Ariz., October 15-17. For information, write to Ginny Schoneberg, Box 213, Cedar Falls, Iowa 50613-0213.

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Florida parish helps young people make responsible decisions about sexuality

by Mallene Stowe

In a society seemingly preoccupied with sex, young people today face difficult decisions about faith and sexuality. "Christian Faith in Human Sexuality," a seminar sponsored by Grace Episcopal Church, Ocala, and the Diocese of Central Florida, provides kids with a sound spiritual base and factual information to face those decisions.

The seminar affirms three precepts: "Sexuality is a good gift of God; people may be more fully human when that gift is acknowledged and accepted by themselves, the Church, and society; and God has given us both the freedom and responsibility of making moral decisions." The purpose is to open communications between parents and youth and to help young people make Christian decisions about human sexuality.

Nancy Storch, a divorced parent with a teenaged son and now coordinator of the annual seminar, says, "I didn't know what to tell Chris about being male and growing up." Other parents, too, were afraid to talk to their kids about sex or didn't feel they had enough information.

Anatomy and biology are well covered elsewhere, says the Rev. John Palerine, diocesan canon for youth and education, "but I see the Church making an impact in the areas of feelings, attitudes, and beliefs." Palerine participated in the National Episcopal Conference on Sexuality held several years ago in Seattle, Wash., and brought weekend models back to Florida.

The parents and the Rev. Richard G. Copeland, then rector of Grace Church, were trained to teach at a conference sponsored by the Florida Conference of the United Methodist Church. Amy Gill, Methodist district youth coordinator, provided assistance in organizing the program at Grace.

The seminar is for youth and their parents or guardians. "It is important for the kids to have someone to turn to and talk with later," Storch says, "and the parents need the program as much as the kids."

The curriculum is set up in two-year steps for grades seven and eight, nine and 10, 11 and 12. The participants are placed in groups of eight to 12 members, both male and female. Two adult leaders, a man and a woman if at all possible, instruct each group. Except for brief joint sessions, parents are taught separately from the youth. Confidentiality is important, Storch says, because the kids are encouraged, but not forced, to participate in discussions.

Teachers, who attend two-day training sessions and work with an experienced teacher before becoming qualified, are encouraged to read *The Christian Response to the Sexual Revolution* by David R. Mace, who says young people are "bombarded all the time with sexual stimuli which would have shocked and horrified any earlier generation. . . . If Christian standards are different from the general standards, and are therefore hard to live up to, the effort is going to be

made not as a result of coercion, but as a result of the inward conviction of the person concerned.

"This being so, the Church has really no alternative but to reexamine its whole position regarding sexual behavior and define the standards that are consistent with its fundamental ethical values and then to teach these standards, clearly and convincingly, to its members and to its youth."

The program at Grace consists of five sessions with the same material covered in all grades but at different levels. Films, charts, pictures, worksheets, and the Bible are some of the instructional materials used. At least 30 different Scripture references are included.

The five sessions cover:

- Sex and Sexuality, in which young people discuss church, family, and media influences on sexuality;
- Anatomy, Physiology, Terminology,

"The point is that kids don't have to make a decision in the back seat of a Chevy with the windows steamed up."

which includes scientific, childhood, street, and common language; various forms of birth control, including saying "no"; and the consequences of unwed teenage pregnancies;

- Sexual Health and Sexual Responsibility, which covers sexually transmitted diseases, symptoms, treatment, and the relationship between sexual health and sexual responsibility;

- Love, the Christian Perspective and Responsible Decision-Making, which deals with affection and relationships. Appropriate, responsible, and mutual (ARM) are key words used throughout the entire seminar to guide the kids in sexual decision-making. This session helps participants explore alternative ways of act-

ing in a specific situation; and

- Using Scripture, Tradition, Experience, and Reason, which includes exercises that allow consideration of possible outcomes and God's love and forgiveness.

A priest is always available for counseling. "In the conference we expect that someone there may have been sexually abused, had a homosexual experience, had a friend that got pregnant, or some bad memories," says Storch, who is working toward a master's degree in pastoral counseling. "We can't judge. We teach that God loves you where you are." The past can't be changed, she says, but the young people can "start today" to make things different.

"The program is spreading," Storch says. "It's like waves. We get concerned parents bringing kids and youth directors from churches where people are saying 'get something.'"

Roger and Wendy Staley of Ocala attended the seminar with their children Scott, 15, and Amy, 12. "Any question they've had, we've answered," Wendy Staley says, "but when kids are about 12 to 14, they begin withdrawing. There are distinctly different thinking patterns at different levels. For example, seventh and eighth graders think it's gross, the ninth and tenth graders think they know it all, and the eleventh and twelfth graders are facing decisions."

Amy says attending the seminar was a "family project." She "had fun writing but didn't learn that much" because they had talked about most of it at home. She did, however, say she isn't nervous about her sexuality now and has made some good friends.

Scott, less talkative than his sister, says he "learned a lot about contraceptives."

Roger Staley says the kids "now feel like other people don't know any more than they do." Among the adults, however, he noticed a double standard—parents' expectations for their sons are different from those for

Continued on next page



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'Just be,' without tripping over good intentions, chaplain advises

by Mary V. Olson

What words can possibly ease the pain of a parent whose child has just died? None, says Kathryn White, an Episcopal laywoman and staff chaplain at Children's Hospital, Buffalo, N.Y. No magical formula exists except perhaps to give a hug. "The challenge is just to be, without tripping over our good intentions." To be present to a family in silence is sometimes the most difficult, yet the most healing, thing "to do." The temptation to fill such a silence is strong. Resisting it takes courage—and practice.

White came to Children's last spring, bringing with her a background in ministry and experience as a wife and mother. This life experience is what equipped her with an insider's understanding of what parents face when their child is ill, of what the dynamics may be between parent and child or husband and wife. Speaking with her, one senses quiet faith and genuine caring, a warm and unassuming presence. One can easily imagine she is well-suited for this ministry of comfort.

As a chaplain in this setting, White explains her work is primarily with parents and families rather than with the children themselves. When she does meet the children, the parents are often the ones who introduce her. This way she becomes a safe presence for the child, who eventually learns that a chaplain will not poke or probe, but will play or listen instead.

Whether she is playing with a 3-year-old, comforting a distraught parent, or visiting the intensive care nursery, prayer is at the heart of her ministry. She is intensely aware that "I'm not doing it alone, but in the name of Someone else." In prayer is



Kathryn White

empowerment to minister and to heal. She sees it as a holy process, "getting to know someone and their pain and raising that up before God." She prays with families and for them, raising up their fears, hopes, struggles.

In a chapel small enough for a whisper to carry from one end to the other, hospital visitors can pause to pray for miracles or strength or faith enough for the journey. Chaplain White is a willing companion.

White says her co-workers—Frank Tuchols, director of Pastoral Care at Children's; the Rev. Bruce Gillies, its Episcopal chaplain; and the rest of the hospital staff—help her deal with the pain she encounters.

Previous careers as a director of Christian education and parish administrator were steps along the way to White's present hospital ministry. Wanting to serve in a different way, she investigated clinical pastoral education at Our Lady of Victory Hospital. From there she moved to Children's, which she calls "the most exciting thing I've ever done."

Reprinted with permission from *Church Facts*, Diocese of Western New York

Scripture most often sermon topic, survey says

Nearly 80 percent of all Episcopal preachers base their sermons primarily on scriptural studies, according to a recent opinion survey conducted by the College of Preachers in Washington, D.C.

Episcopal clergy like preaching—96 percent said it's challenging and enjoyable—but they would prefer more time to prepare, says Canon Charles J. Minifie, president of the College of Preachers. "Although 77 percent indicate they would like to

spend more time on preparation, other demands interfere." While 46 percent of the clergy who responded to the survey begin their sermon preparation the Monday preceding Sunday's sermon, only 37 percent spend more than five hours in actual preparation time.

The results of the eight-page, 45-question survey are available for \$1 from the College of Preachers, 3510 Woodley Rd. NW, Washington, D.C. 20016.

Florida

Continued

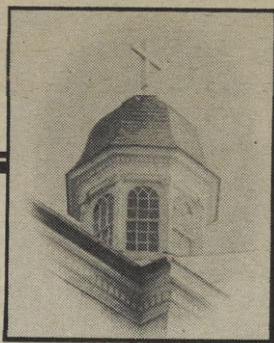
their daughters.

The Staleys say that since the seminars stress responsibility, they don't think their children received the impression that becoming sexually active is okay so long as they are careful. "The point is for the kids to be prepared so they don't have to make a decision in the back seat of a Chevy with the windows steamed up," Wendy Staley says. "They will have thought about it on a conscious level so when emotions get too high, they can make sound decisions."

"The kids are taught that the body is the temple of God and that they have to be responsible for their bodies because God expects them to be," Storch says. "Knowledge takes away some of the mystery and excitement about sex."

The following statement, part of the closing session, reaffirms this idea: "God made us, loves us, knows the way we are. He understands the temptations we have to face, the impulses that are within us, the pressures from without. God cares for us. Nothing can separate us from the love of God."

Mallene Stowe, a member of Grace Church, is a free-lance writer from McIntosh, Fla.



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At Pentecost, can we release the power of the Spirit?

by Catherine Roskam

Pentecost is an inclusive feast. We celebrate the gift of God's Holy Spirit who empowered the apostles to fulfill their commission to preach to all nations—in part by bestowing upon them the ability to speak in many languages.

In Genesis 1 in Hebrew Scripture, we read, "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep and God's *ruach* was moving over the face of the waters."

That feminine noun, *ruach*, represents God's breath, spirit, wind, life principle, vivifying energy—that reality in which God is present with and for creation. In Hebrew, we become aware of a noun's gender from

the form of its ending, and that gender identification is reinforced by the form of the verb ending as well.

In the transition from Hebrew to Greek, *ruach's* feminine gender is almost entirely lost. But this Genesis reference is not an isolated incident of *ruach's* being used in feminine form to mean God's Spirit. Many Old Testament authors speak with the feminine noun and verb forms. Other feminine nouns in Hebrew Scripture include *torah*, the law, and *hokmah*, wisdom.

In the Wisdom of Solomon, a book of the Apocrypha written in Greek, wisdom (*sophia*) reaches its full personification and is equated with both "spirit" (Wis. 1:4-7) and at least functionally with "word of God" in terms

of Her fashioning and ordering creation (Wis. 7:22, 8:1, 9:1-2).

If *ruach* is feminine and the Spirit is feminine, does that mean God is a woman? The answer is "no." God is no more a woman than God is a man. *Ruach's* grammatical gender has no real counterpart in English. In Hebrew everyone's spirit was in the feminine gender. By contrast, our gender sense—with rare exceptions such as "she" for a ship—depends upon biological actuality. Our literal use of the grammatical gender prevalent in so many other languages, both ancient and modern, creates problems not only in translation, but in imagery as well.

From Old Testament times we can trace two trends of thought. The first, and by far the most orthodox in both Judaism and Christianity, is God transcends all sexuality. The second is the trend toward patriarchy reinforced by the Graeco-Roman culture of the early centuries B.C. and exacerbated by linguistic changes in moving from Hebrew and Aramaic to Greek, as in the case of *ruach*.

In turn, we have further complicated the subject by taking the grammatical masculine so literally that God becomes a kind of supernatural man. Perhaps we feel uncomfortable referring to the Holy Spirit as "she" because we have allowed ourselves to become more literal-minded than we intended.

Questions about linguistics and the image of God have no easy answers, but certainly the first step might be to find ways to reintroduce the inclusiveness which already exists in Scripture. Such fidelity might serve to loosen the literalness of our thinking so we might be more open to God's mystery. Pentecost is an appropriate time to release the Spirit from its linguistic shackles so we can more completely know and make known the fullness of God's reality.

Catherine Roskam directs a food kitchen at Church of the Holy Apostles, New York City. Her thoughts are adapted from the Diocese of New York's Liturgical Commission publication, *Amen!*.



Fulfilling the second half of a dream, Sister Mary Grace, SHN, rides with one of the sled teams that placed high in the Iditarod Sled Dog Race from Anchorage to Nome, Alaska. When she arrived in Anchorage 20 months ago to work at St. Christopher's, she was the first member of her order in 20 years to be "out-stationed" to a parish for an extended ministry. Sister Mary Grace, in her 70's, had already accomplished the other part of her dream—to walk on a glacier.

Washington Cathedral extends summer hours

To accommodate summer visitors, Washington Cathedral has extended its hours—10 a.m. to 7:30 p.m., Monday through Friday. From now until September 7, visitors may enjoy the Cathedral's architecture, sculpture, stained glass, and gardens by the light of early summer evenings. The Museum Gift Shop and the Pilgrim Observation Gallery will also remain open until 7:30 p.m. on weekday evenings.

Each Tuesday evening, beginning June 23 and continuing through July and much of August, the Cathedral offers a free summer festival of classical music. For further information, call (202) 537-6200.

Hunger Committee has Food Day materials

When the national Hunger Committee met in mid-March, it approved materials for World Food Day, October 16; set its 1987 priorities; and welcomed a new staff member.

The Food Day resource packet will be mailed in May to diocesan hunger committees and to representatives of the Presiding Bishop's Fund for World Relief. It will also be available from Episcopal Parish Supplies, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

The packet contains an invitation from Presiding Bishop Edmond Browning to all Episcopalians to observe World Food Day with an ingathering the following Sunday, October 18. He asks that offerings not designated for local use be channeled through the Presiding Bishop's Fund, marked for "World Hunger."

Other materials are a sermon, a bulletin cover, a poster, and a booklet of "Prayer and Praise" to help people plan a World Food Day celebration.

In response to concerns expressed in a 1986 survey of diocesan hunger chairmen, the Committee decided to create and produce a document on world food production/distribution and the inadequacies of public assistance "for study, reflection, and action."

The Committee, chaired by Margot Miller of Province VIII, also welcomed Diane Porter, a consultant who will be staff to the Committee.

Sacred Dance fete set

Sarah Lawrence College, Bronxville, N.Y., is the site for the June 23-28 Sacred Dance Guild Festival 87 at which faculty will provide educational, spiritual, and artistic opportunities for dancers and non-dancers. Dance for Social Change is the theme. For information, contact Colley Ballou, 40 Enclosure, Nutley, N.J. 07110, or call (201) 661-4923.

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SMALL BYTES

EUGENE LIVES: The Episcopal Computer Users Group is over a year old and serves over 350 members around the country. Formed in 1985, it helps members share experiences, take advantage of computer expertise in the Church, and gain access to public domain software. Membership is open to those in non-profit, church-related groups who use computers or word processors. Dues are \$35 a year and include newsletters and access to E.U.G.E.N.E. (Episcopal Users Group Electronic Notice Exchange) for electronic communications including bulletin board and public domain software listings.

For information contact Kenneth Miller, Diocese of Long Island, 36 Cathedral Ave., Garden City, N.Y. 11530, or call (516) 248-4800.

BARGAIN BITS: Consumers who use 5¼-inch diskettes will be pleased with a low-cost alternative to buying them one-at-a-time or in packages of 10. If you purchase a minimum of 50 floppy disks (single or double-sided) from MEI, Inc., diskettes can be had for as little as 29¢ each. They are sold with protective paper sleeves and come with a money-back guarantee.

For information call (800) 634-3481, or write to Micro Electronics, Inc., 1555 W. Lane Ave., Columbus, Ohio 43221.

PRICE REDUCTION: Scrollkeeper church management software is available for \$495. The program consists of four modules—Contribution Accounting, Financial Accounting, Membership, and Attendance—and runs on the IBM PC, XT, AT, and compatible computers. It comes highly recommended by several reviewers of church software and re-

quires little assistance in use.

An evaluation kit for Scrollkeeper is available for \$5 from Applied Computer Systems, 2175 Germantown Rd. S., Suite 308, Germantown, Tenn. 38138.

BOOT UP THE BIBLE: Christian academicians and biblical organizations are using Multi-Lingual Scribe for biblical language studies. A sophisticated program which handles biblical Greek and Hebrew as well as English and European languages simultaneously, it provides for easy viewing of complex language characters on screen without affecting print format.

Contact Gamma Productions, Inc., 710 Wilshire Blvd., Suite 609, Santa Monica, Calif. 90401.

BIBLE BYTES is a Bible software program for the Commodore computer with such features as a 50-verse range of pre-programmed scriptures for study, animation and musical feedback, and three different activity formats. Designed for ages 8 to adult, it is offered in both New Testament and Psalms and Proverbs versions, suitable for Christian education or individual use.

For information write Scriptural Software Unlimited, 2613 Via Vera, Carlsbad, Calif. 92008.

CHURCH SOFTWARE EXPO: A two-day seminar entitled "Industry Update: A Church Computer Software Expo" will be held in Dallas, Texas, May 29-30. Co-sponsored by the Episcopal Computer Users Group and the Church Pension Fund, it offers workshops and programs for both novice and sophisticated computer users. Registration fee is \$210 for ECUG members, \$250 for non-members. First-class accommodations are included in the fee; transportation to and from Dallas is not included.

For information contact George Pascucci, The Church Pension Fund, 800 Second Ave., New York, N.Y. 10017.

Help for parishes to celebrate Orthodoxy

To help interested parishes prepare for the 1988 celebration of the 1,000th anniversary of the Russian Orthodox Church, a 70-page booklet, *Christ Is Risen: A study guide about Russian Orthodox Christianity*, is available to individuals and parish groups.

The first half is an introductory essay, "The History and Spiritual Wealth of the Russian Orthodox Church," by James McReynolds of Trinity Church, New York City. It may be reproduced for individual members of a study group. The second half is arranged as a study guide for four sessions.

Also available are tapes of the four speakers at last December's consultation in Washington, D.C., on the 1988 celebration. The tapes include the speech by the Rev. Bruce Rigdon of Chicago's McCormick Seminary giving background on contacts with Russian churchpeople and Alan Geyer's review of the recent course of U.S.S.R.-U.S. relations. Suzanne Massie of the Harvard Russian Center speaks on the rising spirituality in the Soviet Union, and Presiding

Bishop Edmond Browning speaks of the potential consequences of the U.S.S.R.-U.S. conflict from a Christian viewpoint.

The study booklet and information about the tapes are available free from Dr. John Vogelsang, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

Marriage and retreat resources available

A Christian Celebration of Marriage, available for \$3.25 from Fortress Press, Philadelphia, Pa., is a liturgy intended as a contribution to the pastoral ministry to people entering ecumenical marriages. The booklet, prepared by the Consultation on Common Texts, draws upon the considerable unity among the Churches for use in an increasingly common pastoral situation. The ecumenical liturgy may be photocopied for use in parishes.

The Retreat Handbook by Sandy and Larry Reimer (paperback \$9.95, Morehouse-Barlow, Wilton, Conn.) is an informative guide to planning retreats of different kinds and includes organization, design strategies, and sample retreat structures.

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Darien's St. Luke's tells Good News

by Felicity Hoffercker

One summer day five years ago as I was leaving St. Luke's in Darien, Conn., our rector, the Rev. Walter Taylor, asked if I would come to see him to discuss a project. As I learned later, he wanted me to use my journalism skills to resurrect, in a more news-style format, a then-defunct St. Luke's literary quarterly.

David Nash, a longtime member of St. Luke's who not only had experience in business and advertising, but was also a very good amateur photographer, and I were to be co-editors of *The Good News*. We rounded up other parishioners to help. David held meetings at his house where his wife Nancy served food as we talked.

With help from artist DeeDee Cook who designed our banner, the first issue of *The Good News* came out on time even though David had to shepherd it alone while I had eye surgery. Since then much has happened. David retired and moved south, but he is still a faithful reader. Staff members, with two exceptions, are still with us (or me), and each has taken on a special role. I call each one with story suggestions; we discuss them; I set a deadline and then days later call to harass the writers. Then, collecting all the material and checking it with Walter, I set to work to lay out the paper.

One of our young assistant ministers, the Rev. Douglass Ray, first helped with this, but I felt guilty because we were constantly interrupting him. So one day I visited the printer, came home with sheets of print sizes and instructions on how to gauge type sizes, and spent a day at my dining-room table working things out. It was such fun that now it has become almost my favorite part of the whole process!

It's really just about all the work I do! Each staff member brings her own particular quality to *The Good News*. Louise Macdonald has been at St. Luke's longer than the rest of us and is a good advisor and consultant who also writes an interesting book column enlivened with her own delightful dry wit. Parishioner Kent Haydock designed a bookplate which we use with this column.

Once when I asked staff artist DeeDee to do a story on art objects in the parish house parlor, she became so interested in them that she spent hours at the local historical society checking facts before creating delicate life drawings of them. This led, of course, to more of the same and she has since done similar stories and drawings of church plaques, a cross above the chancel, and the old parish house itself. Each time people marvel at learning more about objects long taken for granted. And I, appreciating her ideas as well as her art, her enthusiasm as well as her help with layout, have taken her on as my editorial assistant.

Another staff member, Gigi Lodge (honestly, I sometimes think of calling myself FiFi to keep up with them!),



Award-winning staff celebrating include, back row, left to right, Dick Morrill, Maggie Niles, Louise Macdonald. Front row, Gigi Lodge, DeeDee Cook, Heidi Beckwith, Felicity Hoffercker.

Photo by Gigi Lodge

not only writes with a charming delicacy reminiscent of E. B. White, but is also a talented photographer, thus solving a long-standing problem which occurred when David Nash departed.

Heidi Beckwith wrote profiles of people she didn't know, bringing each person to life in fresh ways so even their friends learned much they hadn't known before. She has now moved on to other subjects, and our new profile writer is Sandy Ray, wife of Douglass, who knows many older church members better than any of us except Louise. Maggie Niles, our intellectual, can write on anything suggested. Then we have poet-in-residence Dick Morrill, our "token male" and creator of witty verse on state and any other occasions that tickle his particular observant fancy.

Ideas continue to pour out and possible subjects pile up for forthcoming issues. In one spring issue, after a guided tour of the parish gardens with Walter, I wrote about the trees, shrubs, small statues, and bulb beds planted in memory of some person or event. This story with photographs enlightened many who had long passed by without seeing the plantings.

Another spring issue DeeDee and I decided to ask young people what they were doing and to write about themselves. With a great deal of prodding and sitting on their heads, we finally produced a full edition of their efforts, illustrated with their own lively drawings. The freshness and exuberance of their writing was glorious. It also made them more aware of *The Good News* itself and gave them a feeling of being part of the whole endeavor.

Morrison book teaches Gospel

Approaching the Gospels Together (\$12.45, Pendle Hill, Wallingford, Pa. 19086) gathers the questions Bible teacher Mary Morrison has used in her 30-plus years of teaching Episcopalians, Quakers, Roman Catholics, Presbyterians, and others in her Pendle Hill Bible classes. Insisting on absolute equality between teacher and student, Morrison has a special gift for taking her listeners back to 1st-century Palestine to search for Jesus the Man and Master.

"What we are working at... is the business of turning what is for most of us dead and empty doctrine into liv-

Since the purpose of *The Good News* is to inform parishioners about church workings, I decided to give full coverage to the vestry, the parish's governing body. So Gigi, armed with camera, and I, armed with notebook, went off one winter night to attend a vestry meeting. The result was a large, front-page photo with two stories—one factual, one informal and complete with side remarks—and a page of Gigi's informal photos.

When our parking lot was torn up for repairs, Gigi dropped by every few days and produced a photo essay and story which we entitled "Summer's Rocky Road to Religion." Maggie wrote a story about church activity during the summer months.

We also carry stories about church staff members. Gigi wrote a gem about our taciturn maintenance man. After we ran a story about our volunteer administrator who knows not only engineering, but etymology, a Darien group invited him to a luncheon to speak about words.

Last fall when we heard we had won first prize for excellence for newsletters in large churches in the Diocese of Connecticut's first Church Communications Contest, we were thrilled. In addition to the cake and champagne we had at the celebration party, Dick wrote a poem which included the stanza: "Notwithstanding mixed up 'graphs/ And typos, too, and other gaffes/ And some rewritings by the rector/ And frantic fill-ins for defectors/ The Good News made its mark this year/ Which gives us all good cause to cheer."

Felicity Hoffercker finds time from her editing duties to report for *The Episcopalian*, too.

ing meaning that will grow in our hearts and give direction to our lives. We are encouraging the word/Word to speak to us," says Morrison, whom many readers of *The Episcopalian* know through her meditations which have appeared in our pages.

Morrison says if we approach the Gospels as we would "a meeting with our most interesting, challenging, and sometimes exasperating friend, we'll be on the right path for a real meeting with their central character."

Approaching the Gospels Together contains instructions on how to form a group and on opening the first session, lessons on the four Gospels, a listing of procedures, and a bibliography of books.

HAVE YOU HEARD ...

Why they're called faith-ful

A handbill on New York's Upper West Side could provide plenteous sermon fodder. Robin B. Hall spotted it and reported its message to *The New York Times*:

MISSING DOG: \$50 REWARD
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The Church in the world has rarely been so graphically demonstrated as in the sign which appeared in *The Southern Cross*, newspaper of the Diocese of Southwest Florida. All Souls' in North Fort Myers is less than two years old, but a recent Sunday attendance was 65 and one seeing-eye dog. "We always count Arrow," priest-in-charge Clifford A. Comfort explains. The congregation looks forward to being named an organized mission by the diocese this summer and is already working on plans for a two-acre site.

Somebody must wear the gorilla suit

"Mom, why don't you do it? You'd make a better gorilla anyway." With that remark Beth Wallach's children set her romping around Tarrytown, N.Y., dressed in a gorilla suit to publicize Christ Church's Annual Fall Fair. Reporting her experiences on the op-ed pages of *The New York Times*, Wallach said she found two kinds of people—"those who think gorillas are great fun and those who think gorillas are politicians and therefore to be avoided." Wallach had fun in her adventure and reports, "It's well and good to be on the vestry and sing in the choir and bake occasional cakes, but once in a while you just have to be a gorilla."

Meet a Spartathelete

Graduate student Timothy Masakazu Nishimura, son of the chancellor of Rikkyo University, founded by the Episcopal Church in Japan, was the first runner from Asia to complete successfully the 250-kilometer race from Athens, Greece, to Sparta within the allotted 36 hours. Out of the 54 runners registered, 19 finished in the time allowed. Nishimura, the youngest runner in the race's four-year history, finished with a time of 34 hours and 37 minutes. He said later some of the runners in the Spartathlon talked of the possibility of running an ultra-marathon in Japan—from Nagasaki to Hiroshima, a distance of 400 kilometers.

Accountants versus the Churches

Continued from page 1

the institute's director of accounting practices.

But Rosenfield recalls that about a dozen church leaders, headed by Monsignor Bennett, made a case for excluding churches, monuments, and historical treasures from depreciation. "Basically they told us the structures have been here long before us and would be here long after we're gone. It made sense."

For the past 10 years the FASB let the matter lie. Then last year the board, seeking to make nonprofit accounting uniform, changed its mind.

"In looking at all nonprofit assets we had to be evenhanded," says Ronald Bossio, an FASB project manager. "Church property can wear out, therefore they should be depreciated. I can see quibbling about the Pyramids because their useful life is so long the costs per year would be immaterial. But not most churches. Even St. Patrick's Cathedral in Manhattan has parts that must be replaced and other parts that can be salvaged."

But financial officials of major denominations are fuming. "Every time the officials making rules for profit-making businesses get their sticky fingers into nonprofit operations, we wind up in big trouble," says John Hoskins, administrator of Village United Presbyterian Church in Prairie Village, Kan., a suburb of Kansas City, Mo.

Hoskins says new government rules make it difficult for Churches to lobby for their ideas without jeopardizing their nonprofit status.

"As for depreciation," he adds, "it would increase the price of our annual audit by Peat Marwick, a Big Eight firm, which now costs us over \$5,000 and might cost us up to \$2,000 for appraising the church."

The church, which cost \$4.8 million to build in the early 1950's, is the biggest U.S. Presbyterian church with 7,000 members. Its colonial-style brick buildings cover two city blocks. "Most big churches are on a cash basis with contributions covering costs," Hoskins says. "Depreciation just doesn't fit in."

Myles Walburn, treasurer for the Board for World Ministries of the United Church of Christ, says the Church would have to ignore depreciation rules for its overseas churches. "While we technically own many of our missions in southern Africa, land-tenure acts have really shifted ownership to local congregations. Depreciation simply wouldn't apply."

In Nashville, Tenn., Harold C. Bennett, president and treasurer of the Southern Baptist Convention, says valuing at today's prices the 37,000 Baptist churches that cost a total of \$18 billion to build would be a monumental and confusing task for the congregations. "As some southern communities change in character, so does the value of the churches," he says. "Our depreciation values would have to change every year."

Some religious organizations already depreciate schools, hospitals, housing, and administrative offices, but they oppose depreciation for houses of worship. Paul Larsen, president of the Evangelical Covenant Church, agrees his denomination should depreciate the two big hospi-

tals it owns in Chicago, Ill., and Turlock, Calif. "This would help us better assess our costs for Medicare claims," he says.

But Larsen opposes depreciating the 600 Evangelical Covenant churches in the U.S. "Our bookkeepers keep track of expenses. When a roof needs to be fixed, we draw on a reserve we've set up for building repairs," he says. "Some of our churches are more than 100 years old. Who could care about their junk-salvage value or that of Notre Dame Cathedral or St. Peter's Church in Rome? It's irrelevant."

Some churchmen who agree with the FASB aren't being given much respect by their superiors. The Rev. Richard T. Laurence, pastor of St. Vincent de Paul Roman Catholic Church in Baltimore, Md., holds that "depreciation helps show what it costs to maintain and repair a church." A former consultant to the FASB, he strongly supports its proposal.

But Laurence says he is a maverick who has been prevented by higher officials in the Church from being appointed to the U.S. Catholic Conference's accounting-principles committee which Monsignor Bennett heads. "I guess I accept depreciation for churches because I like challenges like Rubik's cube," Laurence says.

Maintains Monsignor Bennett: "Father Laurence is entitled to his opinion, but he speaks only for himself. He has no official accounting status in the Roman Catholic Church."

Lee Berton is a staff reporter for *The Wall Street Journal*.

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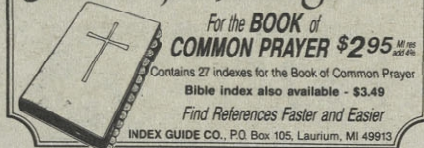
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PASSING IN REVIEW

with Nancy J. Cassel

In *Making Friends with your Shadow* (Augsburg, 1981), William A. Miller maintains that only by recognizing and accepting feelings like anger, jealousy, and resentment can we deal with them. Refusing to acknowledge these feelings gives them power. If we are willing to acknowledge that we have these feelings, we can learn to find appropriate ways to express them; but if we bottle them up, they may suddenly erupt in dangerous and destructive ways.

Miller tells us that self-acceptance is related to our awareness that we are unconditionally accepted by God. Wholeness comes as we begin to recognize and accept all aspects of our personalities. Miller suggests that those things that irritate us most in other people are probably things about ourselves which we are most reluctant to acknowledge. So in working toward acceptance of ourselves, "warts and all," we're also working toward a more realistic acceptance of others, learning to understand we're all made in God's image and that we are all valuable in His eyes.

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

Our World, God's World, Barbara Wood, paperback \$4.35 postpaid, Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202.

"Give me neither poverty nor riches, grant me only my share of bread to eat." That prayer from Prov. 30:8 is the theme of this book of reflections written for Advent and Christmas but applicable to any part of the church year when environmental themes are needed. Wood is the daughter of E. F. Schumacher, author of *Small Is Beautiful*. Each section contains a Scripture reading, an essay, a prayer, and sometimes a statistic such as "Road traffic contributes 84 percent of carbon monoxide, 50 percent of reactive hydrocarbons, and 39 percent of nitrogen oxides released into the atmosphere by man."

On the Threshold of God's Future, John H. Westerhoff, III, and Caroline A. Hughes, paperback \$7.95, Harper & Row, San Francisco, Calif. Through statements of people's ideas of what the world will be like in 10 years, the authors construct a model for Christians in the present and the future. "This age in which we now live is threshold time as we never have known it before. . . . We do not have to be paralyzed by hopeless terror. Our God has gone before; our God has shown us the way; our God will cross with us; our God is waiting on the other side. Amen."

The Complete Book of Bible Quotations, edited by Mark L. Levine and Eugene Rachlis, paperback \$14.95, Pocket Books, New York, N.Y. Over 5,000 quotations from the Old and New Testaments of the King James Bible are selected here and listed by subject matter in over 800 categories. A key word index and an appendix make this a usable and valuable resource.

The Liberation of the Laity, Anne Rowthorn, paperback \$9.95, Morehouse-Barlow, Wilton, Conn.

Recognize the Church's "prime ministers," the laity, says the author, a layperson, who covers "Clerical captivity of the Church" and "Keeping stable the fabric of the world."

Three from Galilee: The young man from Nazareth, Marjorie Holmes, paperback \$3.50, Bantam Books, New York, N.Y.

Holmes explores Jesus' life between 12 and 30 when He began His ministry, bringing her characters to life in this fiction which the author says is not "the way things actually happened," but the "way they could have happened."

Night Places, Martin Bell, paperback \$6.50, Abingdon Press, Nashville, Tenn.

Author/priest Bell has created a credible teenage mystery story that revolves around the kidnapping of a favorite teacher and his rescue by two of his students. Though a stylistic quirk of turning sentences on end—"New and sudden was the idea that came to her." "Toward the outside door she walked."—is disconcerting, Bell's story is fast-moving and involves the teens in some real-life decision-making about their futures. —J.M.F.

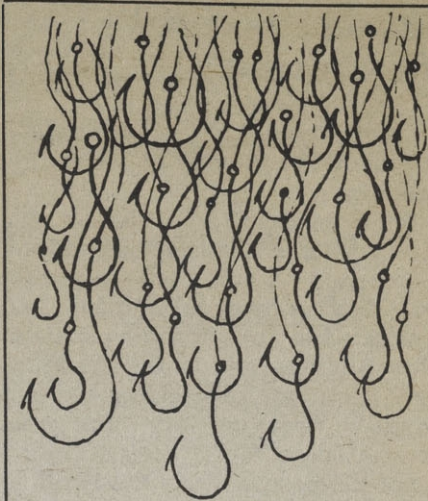
Give Us a Child: Coping with the personal crisis of infertility, Lynda Rutledge Stephenson, \$14.95, Harper & Row, San Francisco, Calif.

Stephenson probes the emotional, social, and ethical traumas childless couples experience and describes the medical testing and treatments for infertility.

Swords into Plowshares, edited by Arthur J. Laffin and Anne Montgomery, paperback \$8.95, Harper & Row, San Francisco, Calif.

You've read about the actions of the authors of the 23 essays collected in this book: They broke into the General Electric plant in King of Prussia, Pa.; into the Martin Marietta plant in Orlando, Fla.; into a missile silo in Missouri, to name just a few of the "actions" the Plowshares movement has conducted against nuclear weaponry and war. Here the participants, a number of them Roman Catholic, tell their side of the story. They call their civil disobedience "divine obedience," a "genuine response of faith and conscience to the nuclear threat." Included is a chronology of Plowshares' events from September, 1980, until Good Friday, 1987, and appendices of related legal documents, articles on weaponry and defense initiatives, lists of organizations involved in civil disobedience, print and audio-visual resources, and a bibliography. —J.S.P.

How to Save Your Child from Drugs, Harold M. Voth and Gabriel G. Nahas, paperback \$10.95, Paul S. Eriksson, Publisher, Middlebury, Vt. This information-packed book is dedicated "To concerned parents everywhere who, through love and alarm, are fighting fiercely, together and



alone, to bring up drug-free children." The authors, both medical doctors, stress parental responsibility for helping the drug user and outline methods of action. The book includes detailed descriptions of various dependency-producing drugs and the symptoms and treatments of drug addiction. —J.S.

The Hymns of Abelard in English Verse, translated by Sister Jane Patricia, paperback \$10.75, University Press of America, 4720 Boston Way, Lanham, Md. 20706.

With a history and summary of Abelard's life, this book's 133 hymns for the seasons and special days of the church year reveal the 11th-century monk's poetry and theology.

Youth Ministry Drama and Comedy, Chuck Bolte and Paul McCusker, paperback \$12.95, Group Books, Loveland, Colo.

This handy manual for introducing skits, plays, and acting to a youth or adult church group is properly subtitled "Better than bathrobes but not quite Broadway." It provides simple, practical advice from choosing your play and actors, budgeting, scenery, and lights to directing and publicizing your production. Included in the price of the book are 20 short scripts of varying degrees of interest which you can use without further royalties. Even if you have no background in the performing arts, this book will guide you safely through producing a play. —J.S.P.

AIDS: The spiritual dilemma, John Fortunato, paperback \$7.95, Harper & Row, San Francisco, Calif.

This book about the meaning of AIDS is a journey which plumbs the impact the disease is having. Looking beyond the medical, psychological, sociological, and even pastoral facts, the author sets AIDS in a spiritual context.

SEXUAL ETHICS FORUM

In an effort to give as many people as possible an opportunity to respond, we have considerably shortened these responses. We are unable to print manuscripts on the subject. Complete copies of all letters have been forwarded to the Commission on Human Affairs and Health. —The Editors

Flawed logic and sad cases

Mr. Fortunato's argument that the Church should bless and affirm committed gay relationships is logically flawed. He fails to inform his readers that [when] trustees of the American Psychiatric Association voted to remove homosexuality "per se" from its listing [of mental disorders, they were] appreciably influenced by a powerful gay lobby. Such listings are subjective and unscientific so whether homosexuality is or is not a mental disorder is an unanswered question, not a myth.

My critical analysis of [Aldred Kinsey's statistics] demonstrated that in addition to a grossly faulty sampling, the extent of homosexuality was so exaggerated by Kinsey that even his associates rejected it. The correct figure would be 2 or 3 million, not 28.

A. H. Hobbs
Lansdowne, Pa.

[Fortunato's article is an] example of why the Episcopal Church will cease to be recognized as a serious Christian organization. Although I in no way advocate persecution of homosexuals or excluding them from worship in our churches, I find it ludicrous that a national publication would lend credence to such an outlandish proposal [as blessing homosexual relations].

Ron Bledsoe
Moore, Okla.

Because psychiatry has bowed to the secular by taking a vote on the issue does not mean the Church needs to. Psychiatrists of the depth-analytic variety (Freud, Jung, Sullivan) agree homosexuality is a sad case of arrested psycho-sexual development, not an alternative and definitely not an optimum sexual identity. Depth psychology reinforces biblical understanding after all!

What's biblical cannot be psychologically erroneous or harmful.

Donald R. Hands
Beaver, Pa.

Commitment, thanks, and tragedy

I have gay friends who know God more deeply because of their committed relationships to one another. These unions, I believe, deserve the blessing of the Church. It is commitment that is at issue, not sex.

Mary S. Webber
St. Louis, Mo.

I want to thank John Fortunato for his succinct and beautifully expressed article on homosexuality. As a lifelong Episcopalian and parent of a gay son I would feel wholly alienated from my church home and family were the Church to adopt Ms. Barnhouse's prejudiced views. My son is a sensitive, responsible, kind, and wonderful person. It might be helpful to Ms. Barnhouse's spiritual growth if she had a gay or lesbian child. Then she might join the many parents of lesbians and gays who understand that our children struggle against unnecessary shame, guilt, discrimination, and violence. For Jesus' sake may we open our hearts and minds.

I cannot sign my name

For Christians to hate or reject homosexuals is nothing short of tragic and certainly not in the spirit of Christ. As we approach the next century the Church must turn from outmoded ways of thinking and be guided by the Holy Spirit, accepting and loving all of us, whether gay or straight.

William P. Richardson, Jr.
New Orleans, La.

Grieved at reaction

I am grieved but not surprised at the attitudes of the responders to the articles as well as some of the opinions expressed in the articles themselves. Why? Because so many of the views expressed seem to leave Jesus out of the picture entirely. [He said], "Judge not that ye be not judged." His treatment of the Samaritan woman at the well and His "neither do I condemn thee" should be in the minds and hearts of those considering the problem of sexual ethics.

Mrs. W. E. Curtis
Saegertown, Pa.

EDUCATION GUIDE

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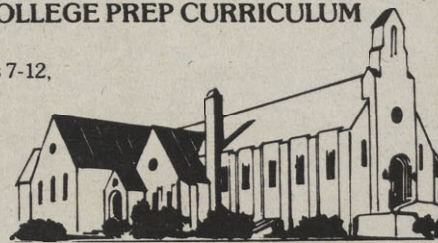


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Bible Society begins program for youth

In April the American Bible Society launched the largest project in its history aimed at, and largely created by, young people, 13-19 years of age. "Act Now—Go With the Word" consists of six items ranging from a 48-page booklet to a leaflet, each with Bible passages that speak to young people's concerns—relationships, loneliness, fear and rejection, peace, homelessness, hunger, and suicide—

as well as celebration for happy times. The Society is sending information on the "Act Now" program to some 300,000 congregations around the country. Participants will receive a booklet of program helps for adult leaders, the national edition of the youth-oriented tabloid, *Teens in Action*, plus Scripture samples and other back-up resources.

For further information, contact Maria Martinez, National Distribution Department, American Bible Society, 1865 Broadway, New York, N.Y. 10023.

Women invited to England to discuss ordination

The Committee on the Ministry of Women of the Diocese of New York is publicizing a program that will allow U.S. women to meet and talk with English churchmembers to help them understand more about the Episcopal Church's experience with female priests.

Movement for the Ordination of

Resources to help fight addiction

With the Hazelden Foundation, Harper & Row Publishers of San Francisco, Calif., publishes a line of books to help people combat and recover from the disease of addiction. Among the titles that might be useful for clergy, hospital chaplains, parents, and counselors are *A Family Like Yours*, on breaking the pattern of drug abuse, by James L. Sorensen and Guillermo Bernal; *A Parent's Survival Guide* by Harriet Hodgson; *Keeping Promises*, the challenge of a sober parent, by Kay Marie Porterfield; *A Woman Like You*, stories of women recovering from alcoholism and addiction; *One Step over the Line*, a guide

Women (MOW) in England matches female priests from the U.S. and other countries with English parishes that request such linkage. Each priest will be encouraged to work out a direct, ongoing relationship with the people of her assigned parish. Priests interested in participating in the program should write Mrs. Angela Bird, 4 Drevery Lane, Wigmore, Gillingham, Kent ME8 0NX, England.

Integrity sets meeting

Integrity, the national organization of homosexual Episcopalians, will hold its annual national convention June 4-7 in St. Louis, Mo., in conjunction with the Under One Roof conference there. For information, write Integrity, Box 19561, Washington, D.C. 20036-0561.

English Bishops' statement now available in U. S.

When Bishop David Jenkins raised questions about the historic truth of the virgin birth and empty tomb, the Church of England's General Synod debated the nature of Christian belief, and its House of Bishops eventually published a statement. Now *The Nature of Christian Belief, A statement and exposition by the House of Bishops with a summary of debate and response in the General Synod* is available for \$3.25 postpaid from Forward Movement Publications, 412 Syracuse St., Cincinnati, Ohio 45202.

Episcopal Church history book coming

The first book of Episcopal Church history to contain events which occurred since 1955 was scheduled for publication by Morehouse-Barlow this March. Written by David E. Sumner, former editor of *Interchange*, the Diocese of Southern Ohio's newspaper, Inc., Box 18345, Denver, Colo. 80218.

Take-Home part added to curriculum

Living the Good News, a church school curriculum based on the Episcopal Eucharistic Lectionary, has added a "take-home" component which offers students Scripture-based activities, stories, and illustrations to "bridge the gap between the Sunday classroom and family life." The curriculum was begun 10 years ago when a few volunteers in the Diocese of Colorado wrote a five-week Christian education pilot project. Today one-third of the Episcopal churches in the U.S. and one-quarter of the Anglican churches in Canada—as well as many other denominations—use the materials. A catalogue and sampler of fall materials, including take-home papers and two complete lessons for each age level, are available by calling (800) 824-1813 or (303) 832-4427 or by writing to Living the Good News, Inc., Box 18345, Denver, Colo. 80218.