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'Charismatic renewal will hit Church broadside'

by A. Margaret Landis

The largest gathering of Episcopalians outside General Convention—2,200 strong—met in New Orleans, La., as part of and in conjunction with the North American Congress on the Holy Spirit and World Evangelization.

The Episcopalians began their days with Eucharist and music and praise. They listened to Anglican speakers in the mornings, participated in their choice of six of the 110 workshops in the afternoons, and joined with other Congress participants at the Superdome in the evenings.

Bishop Michael Marshall, head of the Anglican Institute in St. Louis, Mo., talked about the imperative of evangelism. "Don't set up a sub-committee to investigate the possibility. Do it—now!"

Christianity is not a religion or an



Episcopalians were the largest non-Roman Catholic group attending the New Orleans evangelism conference which drew 40,000.

ideology or philosophy, Marshall said. "It's a somebody. It is Jesus and the Resurrection. The news is Jesus. Do we care enough about Jesus to

share our love with others?"

At Pentecost, Marshall said, "3,000 people were added to the Church." Today's Church needs to recapture

those Pentecost characteristics of expectation, experience, explosion, explanation, and expansion.

Judy Fulton, a musician from Osprey, Fla., urged her listeners to discover what they are good at and then contribute that ministry. "We need people who lead others by the hand to love the Lord. While God can do everything perfectly himself, He wants us to share our gifts."

Christians need to learn to speak biblical truths in modern language, former *New York Times* editor Bob Slosser told his audience. Slosser, now president of a graduate school connected with Pat Robertson's ministry, said media commitment to objectivity, while begun with the best intentions, has become amorality. He lamented the fact that Christians have become "biblical illiterates" who know enough for salvation but not

Continued on page 8

The EPISCOPALIAN

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



Bishop K. H. Ting

Chinese Church growing and grateful, says Ting

Without church buildings, Chinese Christians learned "the Church can exist in all sorts of places wherever Jesus is with His disciples, particularly where He breaks bread with us," Anglican Bishop K. H. Ting told some 500 people at a Lutheran cathedral in Viborg, Denmark, in mid-July.

The fact that the Christian Church survived the cultural revolution in China "gives us ground to think Christianity is not likely to be displaced by forces hostile to it," said Ting, 70, who heads the China Christian Council, which does not include Roman Catholics who are considered members of a separate religion. Speaking in English, the leader of the Protestant Church in China estimated that his country has about 4 million Protestants and that churches are rebuilt or reopened at the rate of one per day.

Ting attributed Chinese church growth to the three-self movement—self-governing, self-supporting, self-

Continued on page 11

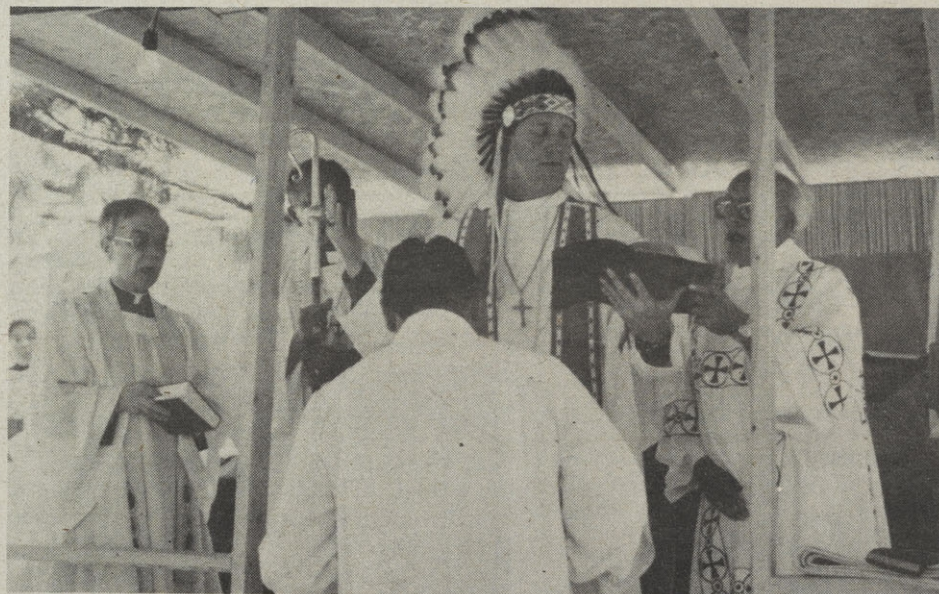
Niobrara gathers for 115th time

by David James

The Presiding Bishop stood on a small hill on the South Dakota prairie wrapped in a handmade Sioux quilt as an aqua, peach, and pink sunset fired the western sky.

Surrounded by many of the 2,100 Episcopalians who came to the Rosebud reservation to celebrate the 115th Niobrara Convocation, Edmond Browning was being presented with a new name in the traditional Sioux name-giving ceremony.

South Dakota, which has the highest percentage of Episcopalians of any state, also has the highest percentage of Native American parishioners of any diocese and all because of one man. In 1873, William Hobart Hare was elected to be the first bishop of a non-geographical diocese in the Episcopal Church. Named for the Niobrara River in Nebraska, Hare's diocese was a people, not a place,



and included American Indians in four plains states.

Perceived as the first white man who didn't come to exploit them,

Hare was so successful in his 36-year episcopacy that 40 percent of the Sioux people became Episcopalians. Contributing to Hare's success was his pastoral care and leadership as thousands of people came to know and love him and the fact that in the

IN THIS ISSUE

Gatherings: Meetings are a fact of Episcopal life, and several just took place: The Union of Black Episcopalians convened in Ohio, **page 3**; young people celebrated, **page 6**; Marriage Encounter groups met, **page 11**; and a gathering in Minnesota included a Great Spirit Service, **page 18**.

Gleanings: Nan Cobbey offers mission thoughts, **page 4**; Dick Crawford wonders how hospitable we are while Edward Sims reflects on a warning for our times from the psalmist, **page 5**. Liturgical manners are a topic of *Have You Heard*, **page 13**, and *Passing in Review* appears on **page 14**.

Gifts: Presiding Bishop Edmond Browning shares his faith at evangelism conference, **page 9**, and Doris Philpott blends love with her cooking at St. Francis Home, **page 10**.

Under a pine branch canopy, Bishop Craig Anderson ordains Charles Montileaux to the priesthood.

tribal society when a single convert was made, entire extended families came to embrace the faith. Even today every aspect of life is infused with religious ceremony and ritual.

The Niobrara diocese was eventually absorbed into other dioceses as statehood and reservations broke up the Indian territories, but most of the descendants of Hare's expansive work are now part of the Niobrara deanery of the Diocese of South Dakota.

Today, South Dakota's boyish-looking Bishop Craig Anderson covers the vast diocese like a circuit rider

Continued on page 15

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Mundri, The Sudan

An Episcopal priest, Marc Nikkel, was one of five people taken hostage here July 7 by the Sudanese Peoples Liberation Army. Nikkel, who teaches at Bishop Gwynne Theological College, was ordained deacon in the Diocese of Southwestern Virginia, which has a companion relationship with the Province of the Sudan, and priest in the Sudan in 1986. The group taken hostage includes two women and two other men who are associated with a program called African Inland Mission centered at Gwynne College, an Episcopal institution.

Racine, Wisconsin

The spring synod of Province V (the Upper Midwest) asked parishes in the 14 member dioceses to take up a special collection for their companion Anglican Province of Nigeria. In recent months more than 100 churches and a seminary have been destroyed or severely damaged and many Christians killed in religious rioting between Christians and Muslims. Archbishop Timothy Olufosoye asked for immediate cash relief for rehabilitation, food, clothing, and hospital bills. The Archbishop also asked his U.S. companions to "pray for us." These are the only two Anglican Provinces to have a companion relationship.

Suva, Fiji

Bishop Jabez Bryce of Polynesia hurriedly left a special synod in Christchurch, New Zealand, after receiving word of the abortive political coup here. Fiji's church leaders condemned the coup and urged the population not to support any takeover. In the aftermath, Bryce said, the Churches are offering a ministry of reconciliation. Anglicans form only a small part of Fiji's 50 percent Christian population which is about one-half Methodist with the remainder either members of the Roman Catholic or Assemblies of God Churches.

Coraopolis, Pennsylvania

The Diocese of Upper South Carolina is the 15th diocese to join APSO (Appalachian People's Service Organization). APSO member dioceses—Atlanta, Bethlehem, Central Pennsylvania, East Tennessee, Lexington, Maryland, North Carolina, Ohio, Pittsburgh, Southern Ohio, Southwestern Virginia, Tennessee, West Virginia, and Western North Carolina—work together regionally on economic and social problems.

Skerries, Ireland

Archbishop John Ward Armstrong, 71, former Archbishop of Armagh and Anglican Primate of Ireland, died at his home here July 21. A leading ecumenist whom the *Irish Times* called a "doughty controversialist," Armstrong was a strong supporter of the ordination of women who could be forthright or tolerant as the occasion—or the geography—demanded.

Indianapolis, Indiana

The organizing committee of the 10th Pan American Games has designated Christ Church Cathedral here a Pan America Partner. Bishop Adrian D. Caceres of Ecuador, whose country was unable to host the games, will be bishop-in-residence at the Cathedral during the final week of the games, and he will preach at two events. With help from the Episcopal Church's Hispanic Ministries office, the Cathedral will add a Spanish-speaking chaplain to the staff to be available for guests. Cathedral members will act as guides and offer a variety of coffees, South American style, on the Cathedral's lawn on weekdays.

New York, New York

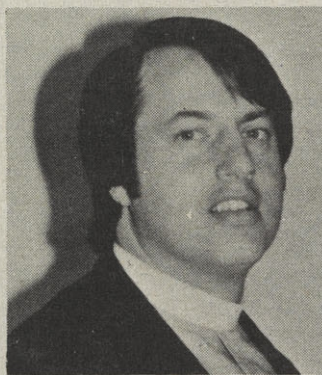
The Rev. William Sloane Coffin, 63, is leaving Riverside Church here after a decade to lead SANE/FREEZE, a Washington-based peace and justice advocacy group. His resignation is effective December 31.

Columbia, South Carolina

Presiding Bishop Edmond Browning is among 27 church leaders invited to meet with Pope John Paul II here on the Pope's visit to the United States. The ecumenical gathering will be held on the campus of the University of South Carolina.

Bulawayo, Zimbabwe

Canon Theophilus Naledi, diocesan administrator in Botswana, has been elected to be Bishop of Matabeleland, Zimbabwe, to succeed Bishop Robert Mercer. Naledi is also secretary for the Church of the Province of Central Africa.



The Rev. Thomas M. Prichard, former assistant to the dean at Trinity Cathedral, Little Rock, Ark., succeeds the Rev. Derek Hawksbee as executive director of the South American Missionary Society (SAMS), whose headquarters are in Union Mills, N.C. Prichard, who has been a SAMS missionary since 1983, was most recently priest at St. Peter's Church, Capellania, Bogota, Colombia.

Coventry, England

A service of thanksgiving here late in May opened the silver jubilee of Coventry Cathedral which rose from the ashes of a city destroyed by German bombs during World War II. The bells of the old Cathedral had their first official ring in 100 years from the ring-

ing tower which was restored with a gift from the estate of the founder of Jaguar Cars. The service was the first of many jubilee events planned from May until September 27 when the Cathedral's Patronal Festival will be observed.

Albany, New York

The Episcopalian Cathedral of All Saints and the Roman Catholic Cathedral of the Immaculate Conception signed a covenant relationship to pray for each other, sponsor joint educational programs, and work together on social justice and cultural events. The covenant comes after a year of preparation and with the blessings of the Episcopal and Roman Catholic Bishops of Albany.

Harrisburg, Pennsylvania

Led by Bishop Charlie F. McNutt, Jr., 10 delegates from the Diocese of Central Pennsylvania visited Japan for the 100th anniversary of the Nippon Sei Ko Kai. There they met with representatives of two dioceses—Kito Kanto, Japan, and Dhaka, Bangladesh—with whom Central Pennsylvania has had a companion relationship for more than a decade.

Rochester, New York

When spirituality becomes an escape from the "sordid reality of politics, . . . the world becomes a neutral context in which you perform your spiritual exercises. That doesn't seem to be biblical Christianity," the Rev. Kenneth Leech, English author, told a week-long spirituality institute at Colgate Rochester/Bexley Hall/Crozier Theological Seminary here.

Newark, New Jersey

Embers from a fire that destroyed Church of the Ascension in Jersey City still glow a year later and have led Bishop John S. Spong to name a committee to investigate charges of violation of ordination vows against the parish's rector, the Rev. George G. Swanson. Ascension paid its own insurance premiums, but under a group policy with the Church Insurance Company the Diocese of New Jersey was named co-insurer. In a diocesan-wide mailing late in June, Spong said that because Swanson and his vestry had "refused repeatedly" to cooperate with diocesan plans for rebuilding, he requested the insurance check be made payable to the diocese and parish jointly. When that check arrived, Swanson, who says Spong's desire for control over "every step of design, location, and construction of the new church building" jeopardizes parish autonomy, refused to co-sign it. Spong then asked the standing committee to investigate charges against Swanson. However, William Hardin, who is directing the investigation, says the group's charge is "to seek to resolve the differences that exist and arrive at a mutually acceptable agreement as to how the church should be rebuilt."

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Union of Black Episcopalians prepares for full-time operation

by Mike Barwell

Members of the Union of Black Episcopalians (UBE), now 20 years old, decided at their annual meeting to spend the next year preparing to call a full-time executive director. "We're ready for someone to help with the initiation of new chapters, development, communications, and coordinating and interfacing with other groups inside and outside the Church," said UBE president Deborah Hines.

Hines said the estimated \$150,000 per year for salaries, benefits, program, and operational expenses will be raised from pledges; \$11,000 was pledged or paid by the 500 delegates who attended the conference in Cincinnati, Ohio.

Workshops on Afro-Anglicanism, stewardship, ministries to the elderly, youth work, and worship and liturgy were part of the meeting at which members discussed continuing efforts to insure that black and other minority interests are preserved as the national Church decides its future mission.

Among the guests, speakers, and workshop leaders were the Rev. Burgess Carr, Episcopal Church partnership officer for Africa; Suffragan



Honoring the Rev. Edward Rodman, center, at the Union of Black Episcopalians' meeting are the Rev. Franklin Turner, assistant to the Bishop of Pennsylvania, left, and Deborah H. Hines, UBE president, right.

Bishop Arthur B. Williams of Ohio; the Rev. Earl Neil, Episcopal Church Center executive for national mission; the Rev. Paul Washington, recently retired rector of Church of the Advocate, Philadelphia, Pa.; the Rev. Lorentho Wooden, associate rector for congregational development at All Saints', Pasadena, Calif.; and Archdeacon Orris G. Walker of the Diocese of Michigan.



Photo by Robert Bohyer

When illness prevented 98-year-old Hattie Marcus, a Sioux, from attending the Niobrara Convocation at Mission, S.D., Presiding Bishop Edmond Browning went to her home and administered Holy Communion and Holy Unction. Tears of joy filled the eyes of both participants.

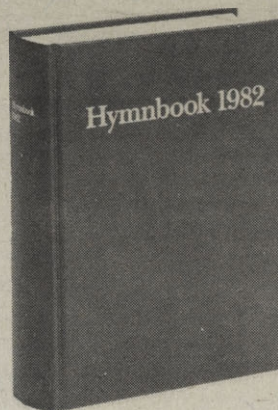
Episcopalians, Lutherans discuss Gospel paper

A position paper on the Gospel prepared for ecumenical talks between Episcopalians and Lutherans was the centerpiece of the recent Nebraska Lutheran Episcopal Convocation. The meeting in Omaha was hosted by the Lutherans at Kountze Memorial Church, the oldest continuing Lutheran congregation west of the Mississippi.

Dean William Petersen of Bexley Hall in Rochester, N.Y., and Dr. Walter Bouman of Trinity Lutheran Seminary, Columbus, Ohio, presented the position paper they had prepared for the third round of the official Lutheran-Episcopal Dialogue (LED III). Genially marking ecumenical differences, Bouman said Angli-

cans focus on Christmas (the Incarnation) and Lutherans focus on Good Friday. The problem, he said, is there is still Easter (the Resurrection); but properly viewed, Easter is what gives the Incarnation and the Atonement their final content. The paper will be presented and discussed by LED III when it meets in June.

The Convocation continued with afternoon workshops and closed with a joint celebration of the Eucharist at which Bishop Richard Grein of Kansas preached. Earlier in the day, Grein had brought the Convocation greetings from Presiding Bishop Edmond Browning who had also expressed his concern with the continuing farm crisis.



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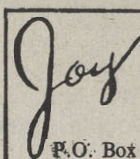
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This year's card is a stunning abstract design by California artist Sharon Commins. It lends a new meaning to the Fund as an instrument of peace in a troubled world.

The card is in seasonal colors of blue and green. The message inside reads "Glory to God in the highest, and peace to his people on earth." Send these to your friends and family—possibly in lieu of a gift.

Send your contribution now and order cards for your use using the coupon below. Your tax-deductible contribution will give hope to those suffering round the world—the hungry and those who thirst; the dispossessed and the homeless; the sick and those in prison—as it supports the Fund in its fourfold ministry of relief, rehabilitation, development, and refugee/migration needs.

Please indicate the number of cards you need and send a sacrificial offering. We regret that no orders can be processed after November 1.

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Corporate guilt for Vietnam

In reply to John Ferguson's article (July): The Churches should be begging forgiveness for their neglect of the Vietnam veterans. [Those] priests who made such cutting remarks to Ferguson should be on their knees begging forgiveness for allowing an elected government to send men into a no-win situation, which exposed them to dangers American servicemen had never faced before, and who limited their posture by political decisions rather than military decisions.

It is not the Vietnam veteran who needs forgiveness. It is the lethargic American voters who allowed [their] government to order troops into a land with such a completely different culture from ours and restricted their actions in such a way as virtually to guarantee their injuries and deaths.

Finally, these uncaring and sanctimonious priests should pray they are never put to such a test as were the troops in Vietnam. Sherman was on target when he said, "War is hell." But it is even more hell when those sent to fight it are deserted, unsupported, and held in contempt by those who, ultimately, were responsible for sending them there.

James A. Hancock, Jr.
Buchanan, Va.

James Johnson and John Ferguson are to be prayerfully commended for their ministries to fellow veterans of the Vietnam war. I was not aware, however, that all Vietnam veterans are by virtue of their service there in need of forgiveness. Your headline stretches the notion of corporate guilt a bit too far.

David Apker
Madison, Wis.

Asia: Somebody beat him to it

While our Presiding Bishop is an estimable gentleman, he did not "take the Episcopal Church to Asia" [as your headline says] (July). That honor belongs to John Liggins and Channing Moore Williams; and a former Presiding Bishop, Henry St. George Tucker, was the Bishop of Kyoto.

Richard M. Flynn
Union City, Tenn.

Freemasonry not witchcraft

A report [on Freemasonry] stated that the Church of England's leaders "overwhelmingly endorsed a report that called Freemason rituals blasphemous but stopped short of advising church

members to resign from Masonic lodges. . . ." How pontifical!

It is easy [to understand why] this recommendation is not being made to Church of England members. At St. Mary's in Stoke-Newington, England, with a parish count of 18,000 members, the greatest number attending services is no more than 300 at one service. Can it be that these missing persons are Freemasons practicing witchcraft in some darkened dungeon?

Average daily charitable giving of all Masonic bodies in the United States is in excess of \$1 million. Shrine groups in the U.S. and Canada operate 13 burn centers. The only "religious" requirement in Freemasonry is the belief in a supreme being—maybe not the Archbishop of Canterbury, but in a supreme being.

Robert T. Williams
Newington, Conn.

Prayer and the guy next door

Rolland Reece (August) is discussing petitionary prayer. He is saying that some Christians may be abusing their privileges of prayer by asking for things that are merely selfish or trivial. (I have heard rumors that a certain devout lady in my own parish prays for a parking place. But didn't the Scriptures say something about every hair on our heads being numbered?)

I make it a rule of my own prayer life never to ask for anything for myself. I think we are correct in asking God for what we need even if He decides not to give it to us. Maybe the answer to Reece's skepticism is that although we don't always understand how, the "right" sort of petitionary prayer may help.

Elliott O. Foster
Wilmington, Del.

I want to thank Rolland R. Reece for having the courage to raise the hard questions about prayer in "Is God like the guy next door?" and *The Episcopalian* for having the courage to print it.

On the page before, theologian Marianne Micks lists "Why?" as a legitimate word in the vocabulary of prayer. I think a God we can completely understand and manipulate is not the God of biblical faith.

Verna J. Dozier
Washington, D.C.

Not really non-partisan

Before you do any more free flacking for People for the American Way (PAW),

I would strongly suggest you thoroughly inspect the values they support in any number of areas. If this particular vessel were a ship, its list to port would be sufficient to capsize it. Private and non-profit it may be, but did they tell you PAW was non-partisan? Tch, tch.

Robert J. Powers
Shreveport, La.

Conservatives, Orthodox should join forces

Many of us have wished for a way whereby we who are called conservatives or traditionalists or orthodox could join forces, but there has been no rallying point, no means of communication. I am convinced we represent so considerable a number that if we spoke and acted together, we would have to be taken seriously and in other than the patronizingly "compassionate" way in which we presently are tolerated by the hierarchal leadership of ECUSA.

I can envision the beginning involving the Evangelical and Catholic Mission and the Prayer Book Society. (Years ago unofficial efforts at cooperation were made but to no avail.) The present position of orthodox Episcopalians, catholic and evangelical alike, is precarious indeed. If ECM and PBS could join forces, there would be a nucleus that would attract a great many other good people—devout, serious, intelligent people, those in the "continuing Anglican" churches, those who have quit in disgust, and the many who continue uneasily in the ECUSA fold.

Paul Reeves
Hendersonville, N.C.

Keep it up, simple, clean, and strong

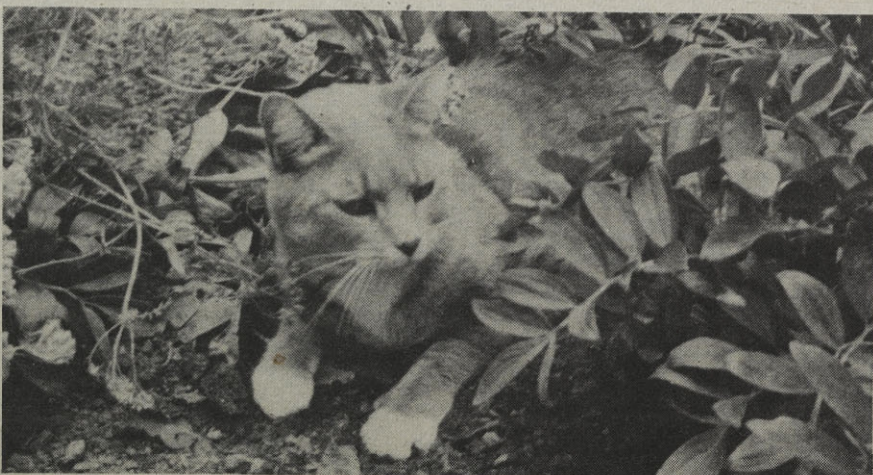
In response to the number of "anti" letters about the sexuality debate and to those condemning [*The Episcopalian*] for accepting the Integrity ad: It seems to me that those who refuse even to allow debate on an issue must feel their position is awfully insecure. Bishop Browning promised that "in this Church there will be no outcasts." We all need to work to make that come true. Please keep up the good work.

John Scherer
Freehold, N.J.

Bravo! The quality of the writing and editing in your August issue was the finest I've ever seen in a religious newspaper. The prose is simple, clean, and strong. . . so easy to read, so easy to understand. Perfect headlines!

James Wooldridge
Hendersonville, N.C.

THE EPISCOCATS



A. Margaret Landis

The Episcopal Church may welcome me, but I wish the directions were more explicit!

EXCHANGE

Help clothe Ugandan clergy

Our brothers and sisters in Uganda need vestments, cassocks, altar clothing, liturgical vessels, and clergy shirts. Please send what you can spare to the Rev. Benjamin Musoke-Lubega, Nashotah House, 2777 Mission Rd., Nashotah, Wis. 53058-9990.

Red vestments needed

A Nevada parish requests red vestments (chasuble, stole, burse, chalice veil) and an alb to fit a 6-foot-tall person. Contact St. Michael's Church, P.O. Box 310, Wadsworth, Nev. 89442.

We need to avoid mission traps

by Nan Cobbey



When I was preparing to become a Volunteer for Mission, my hometown newspaper ran an article quoting me as saying what I hoped to accomplish. I went on and on about how I wanted to build up mission funding and find more volunteers and supply sources. The reporter quoted me accurately, but when I read that story today, I wince with embarrassment.

The attitude is one I don't want to own. And it is all too common among us missionaries. We come from a society that "knows how to get things done," a society that has tremendous resources—technical and material—at its disposal. We are efficient and effective when we tackle problems. We have money and lots of creative energy. All is possible—we know that and have known it all our lives. So when we come to a developing nation, we see everything in those terms.

We see classrooms with no books; we resolve to find books. We see villages with no clinic or health care available, and we start figuring out how to fly in a team of nurses and doctors and supplies to set one up. We see communities, one after another, with no clean drinking water, that use contaminated river water for all household uses, and we decide to raise money through our churches to drill a well. And we give all this out of our bounty. Aren't we good? Aren't we generous and caring?

Well no, we're not. We are setting a trap, and we are falling into it, and we are taking with us all those we seek to help. At best we are creating a dependency, one we may not always be able to live up to. At worst we are striding over a people's self-respect, pride, and need for self-determination. We undermine the confidence and energy that exist. We do our "good deeds" and leave, quite self-satisfied.

We're not there when the fancy pump we installed breaks down and, since it is "theirs" (ours), will never be fixed. We're not there when the kerosene-fueled clinic refrigerator explodes because only one person was trained to maintain it, and he moved away.

The generosity and the desire to help are not wrong, but the attitude and approach are.

The people who live in the places we missionaries go know what their problems are; they know what they lack and want to accomplish. We don't need to tell them and take over.

Development does not mean modern clinics, new school books, electricity, and industry though those may result. It means a community learns to work together to set priorities and plan the projects that will provide education and health care and income.

It means missionaries, and others who help, learn to value the wisdom and experience that is here—and then take a back seat, not assuming as I so arrogantly did that they have the answers and all the remedies.

Nan Cobbey is a newspaper editor from Gloucester, Mass.

Why not invite someone to church?

by Dick Crawford

A recent survey of readers of *The Episcopalian's* nearly 250,000 subscribers, which is a fairly good demographics survey of the national Church, turned up one statistic all of us knew pretty well. However, when it appeared in the printed summary of the survey, it tended to stun us—and still does.

The graying of the Episcopal Church continues year after year as other demographics surveys of the past have shown. *The Episcopalian's* poll shows that only 24 percent of our members are under age 45. A like number are over 65, and the median age is 60.

In recent years, the Church has experienced a slight growth in membership—very slight, but enough to engender some degree of optimism after many years of decline. The decline is not peculiar to the Episcopal Church. Part of the new growth comes from a growing interest in religion in the overall population.

The harvest is, indeed, ripe in this country where more people are unchurched than ever before in our history. The problem seems to be one of recognition of the potential but puzzlement about what to do about it. We have a number of church growth training programs available. Many dioceses have trained people to assist parishes in that area.

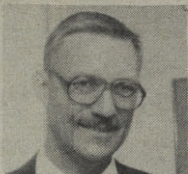
Perhaps one stumbling block is a personal invitation. Records show that one of the most effective means of attracting new people to the Church is by people's invitation to their friends. The objection to that idea is more often than not: "I'm too embarrassed to ask someone to church. They may have their own church, and I don't want to offend."

Episcopalians are hospitable people who don't hesitate to ask others to a party or dinner. Why not to church? Episcopalians seem always to have strong feelings about evangelism. What better, or easier, evangelism tool is available to us than a simple, "How would you like to go to church with me next Sunday?"

Communication handbook offered

Margaret R. Phinn Donaldson, a journalist who was assistant director of communications for the Diocese of Michigan, has compiled *The Complete Parish Communications Handbook, A "How-To" Manual for all Churches*. Written in larger-than-usual, 12.5-point type, the book contains information on how to do news releases, how to identify a feature story, and how to find publicity sources as well as information on computers and cable television.

The handbook is available from Donaldson Publishers, 464 Powder Mill Lane, Columbus, Ohio 43228, for \$15.50 postpaid; for six copies or more, send \$12 each plus \$2 for postage and handling. Allow 6 to 8 weeks for delivery.



Of Horses and Chariots

by Edward Sims



The neighbor across the lane was eager to share her weekend movie with us. On Saturday morning she brought over *The Mouse that Roared*, a Peter Sellers favorite of both households. I had settled in with the Sunday *New York Times* when I remembered the movie had to be returned late Sunday afternoon so I decided to combine the two pleasures. No scriptwriter could have matched the utter irony of that movie and that Sunday paper.

The film is about the wacky adventures of a band of arrow-shooting conscripts from a struggling Euro-

pean mini-state who invade the United States in order to lose a war with us; instead they almost win it. The newspaper featured an equally ludicrous attempt by a National Security Council operative to free an American hostage held by Iran-leaning Lebanese terrorists.

The irony, of course, is the movie is pure fiction and the news account was current history. In an attempt to locate a kidnapped CIA agent, the Drug Enforcement Agency was asked to search its international network of informants for clues to his whereabouts. Those modest beginnings led to a bizarre succession of secret fund-raising, payments to a contact who forged the agent's signature and to an Iranian posing as a Saudi prince, and the use of a private citizen as a

courier for large amounts of cash—all for naught.

The whipped cream on top of that news sundae was the flight of a single-engine Cessna across miles of Soviet territory to a landing in Red Square.

We can't say we haven't been warned. "Some put their trust in chariots and some in horses," intones the psalmist. And again, "I will not trust my bow; it is not my sword that shall help me." The futility of warfare and the fortresses of fear.

If America is to be a beacon of hope to the world, we must offer the world more than things we can buy: weapons, defenses, and the help of the unscrupulous who people the shadowy world of arms traffic and terrorism.

Edward Sims is an author and retired priest.

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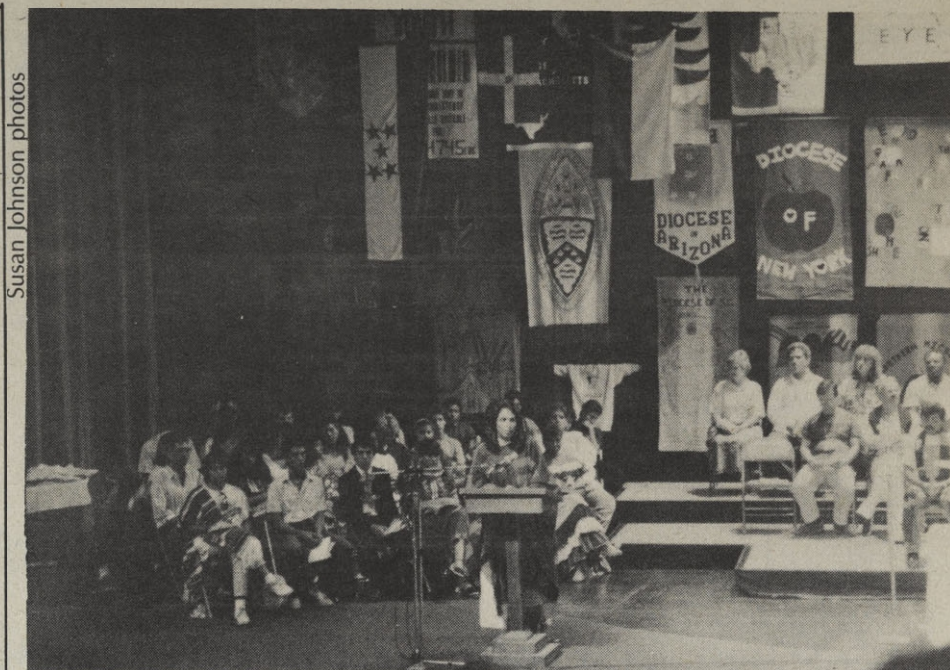
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National youth event draws enthusiastic crowd

by Susan Johnson

More than 1,650 Episcopal youth and their adult sponsors gathered on the campus of Trinity University in San Antonio, Texas, late in July for the third National Episcopal Youth Event (EYE). Province IX (Caribbean) representatives and participants from England and Scotland brought an international flavor to the proceedings, as did a Eucharist in Spanish.

Each of the five days of the conference contained presentations, workshops and symposiums using the theme, "Open My Eyes," and a day each was devoted to World, Other People, Family, and Self in an effort to reflect a willingness, openness, and curiosity to explore the ways different people experience the world.

In his opening remarks, Bishop John H. MacNaughton of West Texas, said his state is known as the energy state, but "that can't compete with the energy and enthusiasm of the young people gathered here." Presiding Bishop Edmond Browning celebrated the Eucharist in a colorful service that participants described variously as "amazing and overwhelming" and "truly awesome."

World Day included a talk by Browning who invited all participants to write to him. He said young people "are called to express the concern of caring and compassion for justice and peace and to make the world aware of that calling."

A skit about Other People, performed by youth and adults, drew a standing ovation. A variety of families was presented during Family day, and EYE musicians Bill Milford, Barb Siftar, Tarah Hilsman, and Lindy Hearne entertained in a concert which drew a packed house. Worship reflected the theme of the day. On World day each Provincial group gathered to celebrate the Holy Eucharist together. On Family day a variety of worship was available—Solemn High, Afro-American, Healing, Clown and Mime, and Rites I and II. The conference ended with an EYE Ball where prizes were given for outrageous hats and ties.

Three bishops led workshops and joined the gathering where a community of 1,650 learned to live together in close quarters, a part of the week's learning experiences. Bishop Roger White of Milwaukee said he was "im-

pressed with the response and the sense of wanting to belong as full members of the Church. . . . These are impressive people with strong leadership potential."

Bishop John Ashby of Kansas was also present for the greater part of the week as he was for the previous EYE in Stillwater, Okla. Bishop C. I. Jones of Montana said, "Bishops need to support the ministry to youth and also the ministry to adults who work with youth." Bishops have a hard time giving a week to attending the event, he said, "but it is a priority. You make it a priority!"

The youth also conducted business. They passed a resolution to support youth ministry and asked for a task force to study the "state of youth ministry in the Church and to make recommendations for action and funding to the 1991 General Convention."

The design team for the event, which took two years to plan, consisted of youth and adults from each Province working with Bobbie Beville, former National Youth Ministries Coordinator who has since become interim executive director of the Presiding Bishop's Fund for World Relief.

Tears and hugs were the order of the day as everyone prepared to leave and head home. All of the beautiful diocesan banners were reclaimed, and buses were loaded for the trip.

Susan Johnson lives in Harlingen, Texas.



Not just a Sunday experience

At the recent Executive Council meeting Presiding Bishop Edmond Browning shared a letter he received from a United States Senator and asked Council members to help him make "this correspondence a living reality in the life of our Church."

"As a lifelong Episcopalian and one who is active in our Church, I hope you and the Holy Spirit will endeavor to put some life in our Church. People need to know that God is not some distant figure, but rather a living God with whom we can walk and talk, on whom we can depend, and from whom we can derive great power and peace and purpose in this life.

"Moreover, people need to know that God is demanding. Spiritual commitment is not just a Sunday experience. It requires that we live differently than those around us—that we must be honest and caring people who seek truth and justice and peace and love wherever God places us. The Episcopal Church continues to lose members in my judgment because it lacks this intensity of faith.

"I wish you well and trust that you will continue to speak out about the brokenness of the world, about nuclear war and apartheid and other issues of our day. But for heaven's sake, breathe some life into our Church at the same time."

New hymns published in Spanish supplement

Albricias, a Spanish word meaning "good news," is the title of a new collection of 38 Spanish hymns published by the Episcopal Church. About 65 percent of the traditional and contemporary hymns in the collection have texts and/or music of Hispanic origin from Spain, Mexico, Argentina, Peru, Ecuador, Puerto Rico, Brazil, England, and the U.S. Hymns with equivalents in *Hymnal 1982* are marked for possible use in bilingual services. To order, send \$2 per copy to *Albricias*, National Hispanic Office, 815 Second Ave., New York, N.Y. 10017.

Moore of New York defends sexuality debate

"The outburst following Bishop [John] Spong's statement on sexuality and the report of his diocesan commission flies against the spirit of Anglicanism [which] encourages continual reassessment of biblical morality," Bishop Paul Moore of New York said in a recent statement.

He said the attack cuts off debate "by making a preemptive strike against any view of sexual morality except its own" and takes a fundamentalist view, i.e., "NO sexual relations outside the marriage bond, period."

Moore said he doubts that all 40 percent of unmarried Americans are called to celibacy; to deal realistically with this situation, the Church needs to examine morality based upon "the underlying principles of holy matrimony, namely, fidelity and mutual support."



Dick Snyder photo

Waite missing more than six months

The Archbishop of Canterbury's envoy, Terry Waite, missing for over six months, was awarded the Kiwanis World Service Medal by Kiwanis International. On display in the Rare Book Library of Washington Cathe-

dral, the medal was given for exemplary witness and courage as a servant of human and spiritual values.

On July 20, the six-month anniversary of Waite's disappearance while trying to free hostages in Lebanon, Archbishop of Canterbury Robert Runcie issued a statement lamenting the lack of solid information and the "false reports which have added to the pain of those who are waiting." He, Waite's wife Frances, and the couple's four children believe Waite is still alive.

Runcie called Waite "a victim of the savagery and confusion brought about by rival warring factions." In praying for Waite, Runcie said, he also prays "for the safe return of all the other hostages of many nationalities and for the people of Lebanon who have suffered so long from these tragic conflicts."

Province VI debates its purpose

Delegates to the Province VI—Dioceses of Colorado, Iowa, Minnesota, Montana, Nebraska, North Dakota, South Dakota, Wyoming—synod meeting looked at their mission and ministry and adopted several "signposts" for later development and implementation. Among them were a focus on evangelization, possible salaried Provincial help, a meeting of network coordinators with President Harold Hopkins, Bishop of North Dakota, and resource development.

In other business, the synod adopted a mission statement, asked development of a 10-year plan, supported Bishop Desmond Tutu, and elected members to a Provincial court of review.

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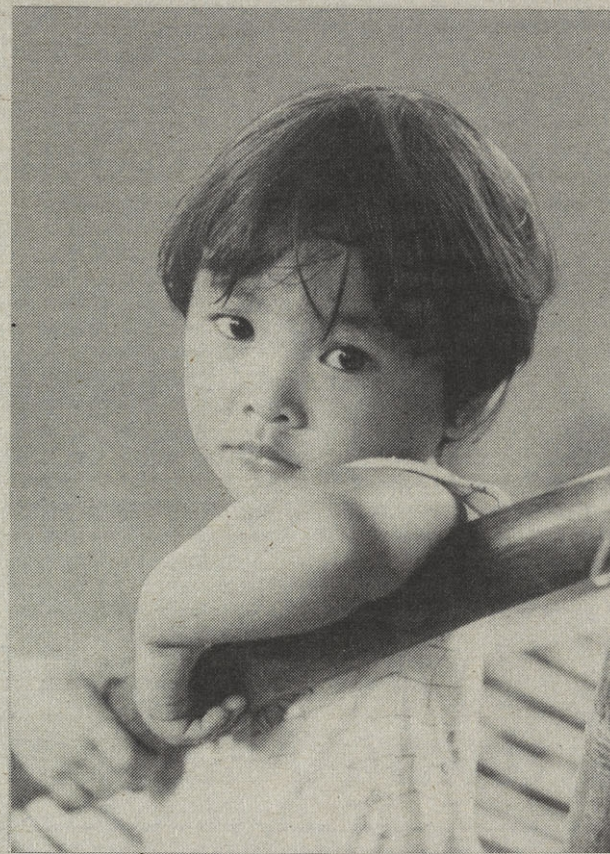
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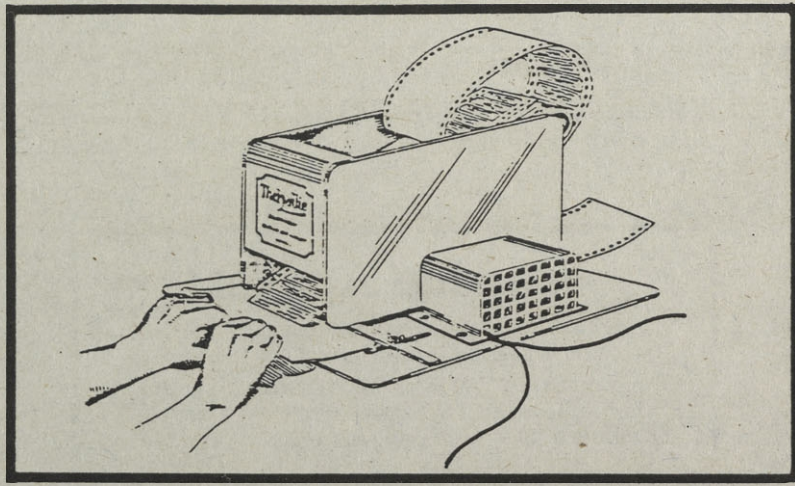
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'Brothers and Sisters, move out for Jesus'

by A. Margaret Landis

When people from Korea, Australia, Kenya, Tanzania, England, France, and the countries of Central and South America joined North Americans in New Orleans, La., for the North American Congress on the Holy Spirit and World Evangelization, they numbered about 40,000. They were equally split between Roman Catholics and every shade and stripe of mainline and pentecostal denomination as well as non-denominational Christians and Messianic Jews. Episcopalians were the largest non-Roman Catholic group.

What this gathering shared was a common belief in their redemption through the blood of Jesus, their empowerment through the gifts of the Holy Spirit, and their need to fulfill the Gospel imperative to go out and preach the Good News that all the world might be saved.

Putting differences aside and uniting to "bring Jesus to the world" as well as commitment to youth were oft-sounded themes during the five-day meeting attended by almost 5,000 young people.

Highlights of the many Congress speeches included Baptist pastor Edward V. Hill who delighted his audience when he described his attempt to bring his condition up to his position of being holy. "I'm not what I should be, but thank God I'm not what I used to be." In a challenge his

audience later took up, Hill said, "If this were a Jehovah's Witness convention every bellhop, taxi driver, and maid in the city would be saved!"

The Rev. Reinhard Bonnke, a German missionary who works in southern Africa, prayed, rebuking "every hindering spirit of paralysis, deafness, blindness... in Jesus name," and asked those present to pray in "the language of the Holy Ghost." Two women gave up their crutches and walked, another left her wheelchair. One said she believed herself healed of bone cancer. When Bonnke exhorted them to "Run, run for Jesus," they did.

The Rev. Ernestine Reemis, who goes into the streets of Oakland, Calif., to evangelize told the assembly, "I appreciate your suburbs and palatial finery, but the cities are going to hell. It's all right to drive your Mercedes Benz, but God is requiring us to go into the cities and win the prostitutes and the drunkards."

After the Rev. Thomas Forrest, a Roman Catholic priest, spoke of world evangelization—"If we are not alight with the light of Christ, the light has gone out of the world"—he invited the audience to "move it out for Jesus." The applause was deafening. People began praying in the Spirit, moving out of their seats, joining hands and singing, "You're my brother, you're my sister, so take me by the hand."

Charismatic renewal

Continued from page 1

enough for intelligent discussion. "This sells the Bible short," he said.

Bishop Gresford Chitemo of Morogoro in Tanzania gave a personal testimony of his own conversion and spoke of renewal in his largely-Muslim country where, he said, all denominations are affected, and many congregations are completely transformed. Many Muslims, he said, are being "won by the name of the Lord."

Pollster George Gallup said Episcopalians have the worst record in evangelism among major U.S. denominations. But God, he said, can work with small numbers so he sees hope ahead. If each person in the room would evangelize one person per year, he calculated that in 20 years the world could be evangelized.

Bishop Alden Hathaway of Pittsburgh, who has seen the results of personal evangelism in Chile, spoke of his vision for the Church, particularly his own diocese which he hopes will double in number in 10 years. The Church in the U.S. must shed its maintenance mindset and follow a missionary model: It must travel light, sort out what is essential, focus on conversion, and be a place where people can be free to "gossip" about their experiences with the Lord, he said. "If you love the Lord, you will love the Church and your wife or husband. He gave her or him to you."

Conferees honored the Rev. Dennis Bennett, the "father" of charismatic renewal in the Episcopal Church. A small, quiet man with a twinkle in his

eye, Bennett seems an unlikely sort to set off such an explosion in the Church. But renewal groups now exist in every Province of the Anglican Communion, and some 46 percent of Anglican bishops worldwide are involved.

After an incredibly rousing evening at the Superdome, Episcopalians welcomed a quietly moving three-hour Sunday morning Eucharist. It had the beauty typical of Episcopal worship but the freedom found in charismatic circles.

Participants returning home could face challenges and difficulties, the Rev. Carol Anderson, director of the Institute for Clergy Renewal, warned. She used Nehemiah as an example, saying we must ask God to show us the state of our hearts and the state of the people around us. The sense of mission comes after prayer and fasting, confession and repentance. "It's important when the glow wears off to go back to study the call of God."

Prayer was the subject of the Rev. Everett Fullam's sermon. Many people think if they have enough faith, they'll receive what they ask for, said the rector of St. Paul's, Darien, Conn., but "In the name of Jesus" is not a magic formula. God is not our servant. He doesn't exist to answer our prayers. We exist to accomplish His purpose."

The Rev. Charles Irish of Episcopal Renewal Ministries, which was a conference sponsor, called the meeting historically significant. "Far more people are involved in renewal than we know about," he said, and he predicted that charismatic renewal will "hit the Church broadside." His group's purpose, he said, is to encourage people to come awake, to point, bless, and speak the Word. "It's a scary job."

Browning offers thoughts on renewal, family, community

by A. Margaret Landis

In what he called an offering, Presiding Bishop Edmond Browning, one of three denominational heads to attend the Congress, spoke with humility to some 2,200 Episcopalians, telling stories on himself. He said he had no problems of identity with this audience because he knows he is "a child of God."

Browning said he believes part of his role as Presiding Bishop is to affirm the good in the Church, and in New Orleans he praised the gifts represented there—uplifting of religious experience, the power of the Holy Spirit, and uplifting of the Bible for the Church's life and mission.

"It's easy [for church leaders] to become too heedful and too practical," Browning said. "More than ever before we need to have a direct encounter with our Lord Jesus Christ and to be able to articulate it. I give thanks that Episcopalians are beginning to be able to do so."

In a Church as diverse as ours, Browning said, Episcopalians must look beyond a standard *Book of Common Prayer* and communion with the See of Canterbury for authority. "The authority of our mission is in Jesus Christ."

Browning said he rejoices in the recovery of the place of the Bible in the Church today. "We are again beginning to connect our story with the biblical story."

Renewal—which involves both evangelism and social action—is evident in every diocese, he said. "We have not encountered Jesus Christ if we don't feel Him push us to reach out. Too often we don't talk to others about our walks with God. We don't ask others to tell us about their experience. . . . Jesus' call was to word and deed. In order to proclaim His majesty and make known His saving love, we are to go out and do. We need to be the servants of God in word and deed."

"We can't have the Kingdom without the King. Do we really know Jesus if we don't know the outcast, feed the hungry, make nations more just?"

Recalling his visit to lepers—mostly Episcopalians—in Okinawa, Browning said Jesus healed the lepers, the outcasts of His day. "There are no outcasts. We are all sons and daughters of God and need to be in touch with them so He can make them whole."

Speaking of the current stress on the family, Browning noted the divorce rate, the two-thirds of U.S. children who live with only one natural parent, and the media "which immerses us in sexual availability daily" and said these facts are a "matter of life and death. No wonder that issues of sexuality occupy such a central place in the life of the Church. The Church is, however, beginning to set the agenda and come forward boldly to state what we advocate."

Browning called sexuality a divine gift which must be treated with care. "At the center of God is something like the opposites of male and female working in harmony. When one enters the sexual experience of male

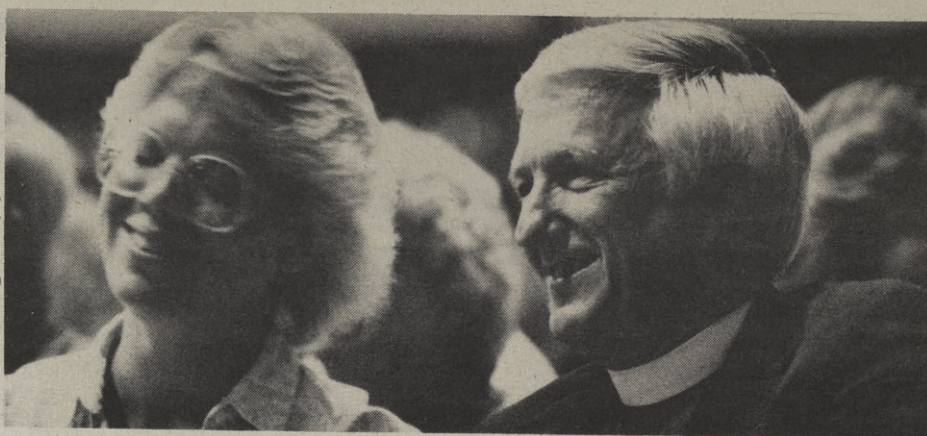
and female, one is getting very close to the nature of God. It touches on the matter of wholeness. That's why the sexual encounter is so powerful. It takes us right to the mystery of God.

"God is a community, and so are we. Our sexuality is the ultimate sign that we're social beings. God longs for community with us just as we long for community with God."

Browning spoke of the pain involved when the decision about whether to have an abortion involves the health of mother and child. Abortion for convenience occurs too often, he said, adding that better counseling and discussion of options are needed.

"There's too much talk of pregnancy as a private matter. It's a community matter. The birth of Jesus was

Ian Montgomery photo



a community event attended by shepherds and angels and wise men." The community should care for the unmarried woman and the father should be called to support the child, he said, citing church communities "which care for unmarried pregnant

women in their homes, help them make decisions, and prepare them to give up their children for adoption.

These church communities practice word and deed, Browning said, and only when the two go together will evangelization occur.

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Filling stomachs is Philpott's job

Thirty pounds of spareribs, 15 pounds of potatoes, five loaves of fresh bread, four dozen eggs, and 20 pounds of green vegetables are a typical daily order for Doris Philpott, the congenial head chef of the St. Francis Home in Salina, Kan. Among the boys' fondest memories of their time at St. Francis are the irresistible aroma and taste of her Famous Firehouse Chocolate Chip Cookies. For over 15 years they have been a unanimous, solid hit.

Philpott has loved cooking for as long as she can remember. She began collecting cookbooks as a young bride in Erie, Pa., and her library now contains over 100 volumes. In 1973, the single parent of three young children, she moved to Salina where her devotion to culinary art was put to an immediate test when she joined St. Francis' staff.

"I felt at home here, right from the first moment. I like the friendliness and the wide-open feeling." She was, obviously in the right place at the right time, and the Home's residents didn't take long to respond.

"These boys really have big appetites. Some of them eat like they've never tasted food before and never will again. But I'm happy to see them eat what I prepare for them. When they ask me questions like, 'What kind of junk are you serving us tonight?' I know they are joking and really appreciate my efforts. If they praised my cooking, then I would be suspicious and begin to worry."

Philpott plans all the meals at the Home, working in tandem with the staff dietitian to guarantee nutritional balance. She also does all the food purchasing, "making sure I'm always



Doris Philpott adds love and concern to the food she cooks.

within my budget." Even after all these years she genuinely loves her job and her extended family of young men. (Her two daughters and son are now grown.)

"No two days are ever the same. Something different is always happening and it's a scene of constant variety. When new boys arrive, some of them are so rude and sarcastic I wish I could just give them a swift kick and send them back where they came from. But before long, a wonderful change takes place and I find myself becoming really fond of them. They begin to think of others instead of themselves and try to help out wherever they can.

"When the time comes for the boys to leave to begin their new lives, I find I experience personal sadness because I know I will miss them. But then a new crew arrives, and we start all over again."

Asked to recall one special dinner that stands out in her mind, she flashes her well-known smile and says, "The Thanksgiving when all the lights went out! We were in the midst of all the preparations when the power failed. Fortunately, the turkey was roasted and the vegetables were cooked. But there hadn't been time to make the gravy, and how can you have turkey and mashed

potatoes and no gravy?"

Such a catastrophe didn't daunt Philpott for more than two minutes. She saved the day—and the dinner—by making the gravy over an open fire. "It was a memorable Thanksgiving with old-fashioned candlelight. One of the boys played his guitar, and we all sang and felt like pioneers."

Over the years, Philpott has become much more than a cook at the Salina Home. Her warm, maternal presence and willingness to listen have provided comfort for many a boy when he needed someone to chat with.

She says she, too, has gained a great deal from her St. Francis experience. "I am deeply touched by the good I see being accomplished here. Whenever I receive a card from one of the boys telling me about his progress in his outside community, I feel pride in his accomplishment. If in some small way I have helped him, just by being here, I am truly grateful."

Doris Philpott's Famous Firehouse Chocolate Chip Cookies (Makes about 90 cookies)

2 ½ cups shortening
2 ½ cups white sugar
2 ½ cups brown sugar
8 eggs
4 tsp. baking soda
1 ½ tsp. baking powder
2 tsp. vanilla
4 ½ cups oatmeal
4 ½ cups flour
3 cups chocolate chips
3 cups chopped walnuts

In a large bowl, cream shortening and sugars until smooth. Blend in eggs, baking soda and powder, vanilla, oatmeal, and flour. Add chips and chopped walnuts and mix until well blended. Drop dough by the spoonful onto greased cookie sheets and bake in 350° oven for about 5 or 6 minutes—until cookies are brown.

Reprinted from St. Francis Homes' *HI-LITES*.



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Editor's Report



by Richard H. Schmidt, Editor

In a recent conversation among parish clergy, several indicated they had felt like an idol at some time in their careers. Ultimacy had been attributed to them; salvation had been expected of them. The emotions these clergy experienced ranged from anger and despondency to shrugging it off with a smile.

Physicians, psychiatrists, parents, teachers, headmasters, mentors, politicians—everyone in authority must deal with persons who would idolize

them. Parish clergy deal with this among their parishioners and bishops among their diocesan clergy.

Many authority figures cultivate this idolatry. What could be better than to be worshiped and adored? And those under authority often foster it themselves, desperately seeking meaning and permanence in a confusing and changing world.

Clergy are—perhaps more than most others—potential idols. We are by nature rescuers. Most of us love to rush to the side of the needy and pour our oil on their wounds. Individual parishioners and sometimes entire parishes are happy to oblige us. "Save us! Solve our problems! Be our hero!" they whisper in our ears. And a seduction often occurs though we sometimes have difficulty identifying who is seducer and who is seduced.

The foundations of this idolatrous relationship are usually laid during the early days of a pastorate. A lengthy search has just concluded. The new rector or bishop is reputed to be a mixture of John Wesley,

Thomas Aquinas, and Mother Teresa and "a good family man," to boot. Whatever problems may have existed under the last rector or bishop will soon become mere memories as the new savior inaugurates a golden age.

We clergy enter our new cures with similar expectations—or at least hopes—of ourselves. We chose this line of work and went off to seminary precisely because we wanted to be all these things.

The idolatry which results from these expectations has occasionally continued for years. Everyone loves and respects "Dear old Dr. So-and-So" and to him personally the parish is committed. That an idolatrous relationship has developed does not become clear until the beloved rector moves, retires, or dies and is succeeded by someone else. This someone else arrives to find a lofty pedestal designed by and for his predecessor. Trouble is sure to follow.

But most cases of idolatry in a parish or diocese do not last for years. Far more often, the idol is eventually discovered to be a fake; the new rector or bishop is exposed as a false savior. Old problems, divisions, and

power struggles recur. Expectations are unrealized, dreams unfulfilled, clay feet exposed. The resulting sense of disappointment and betrayal leads to a projecting of blame—parish blames rector, rector blames parish.

None of this need happen, and often it doesn't happen. Here are some things we clergy can do to avoid becoming idols:

- Know ourselves well enough to know what we can do and what we can't do and realize within ourselves that we need a savior, too.
- Upon accepting a call, make certain that all parties clearly understand certain expectations. These should be put in writing and should encompass more than a list of duties we are to perform and what will be paid or given us in return.
- Share our vulnerability. Provided we remember that the Christian message is Good News and that we often say so, we would do well to let our parishioners know we, too, experience fears, doubts, anxieties, and negative emotions.
- Keep Christ clearly in view and continually point our parishioners to Him as well. We clergy are not the savior; but we know One who is.

Professional Pages

September, 1987

For Church and television, the props are interesting, the message is important

by David P. Jones

In recent years, we in the Diocese of Pittsburgh have put a great deal of emphasis on growth and health as the Church seeks to become stronger on mission. We have talked about programs, methods, and strategies for expanding the Kingdom in our area. We have even argued about these things, sometimes loudly, continually running into the reality of our very Anglican diversity. In the midst of it all, we have occasionally forgotten to care for one another, and that is when we have gotten ourselves into trouble.

When we confront the real issues of our mission ministry and seek to put it all into action, our diversity can become painful, stressful, and frustrating. This is especially true of the clergy. Sometimes we are not "professional" in dealing with those strains; sometimes, I fear, we are too "professional." Perhaps the term "professional" is the wrong one to use in the first place. I have difficulty identifying with a Jesus who is my professional Lord and Savior.

Rather than share all the details of our missionary growth plans and projects, I would rather discuss how we need to deal with one another as we do the work of missionaries to the world. Most especially in this area of our relationships do we need to be expert and professional.

Not long ago I had the rare opportunity to be introduced to two famous people. As is frequently the case in such situations, I found I was at a loss for words—at least words that made sense. I had seen these individuals on television countless times; I knew the sound of their voices and was familiar with their personalities. Even though I had never

met them, I felt they were acquaintances of mine. However, when I found myself unexpectedly standing in the presence of these two distinguished individuals, all I could do was stutter and sputter and feel like a fool.

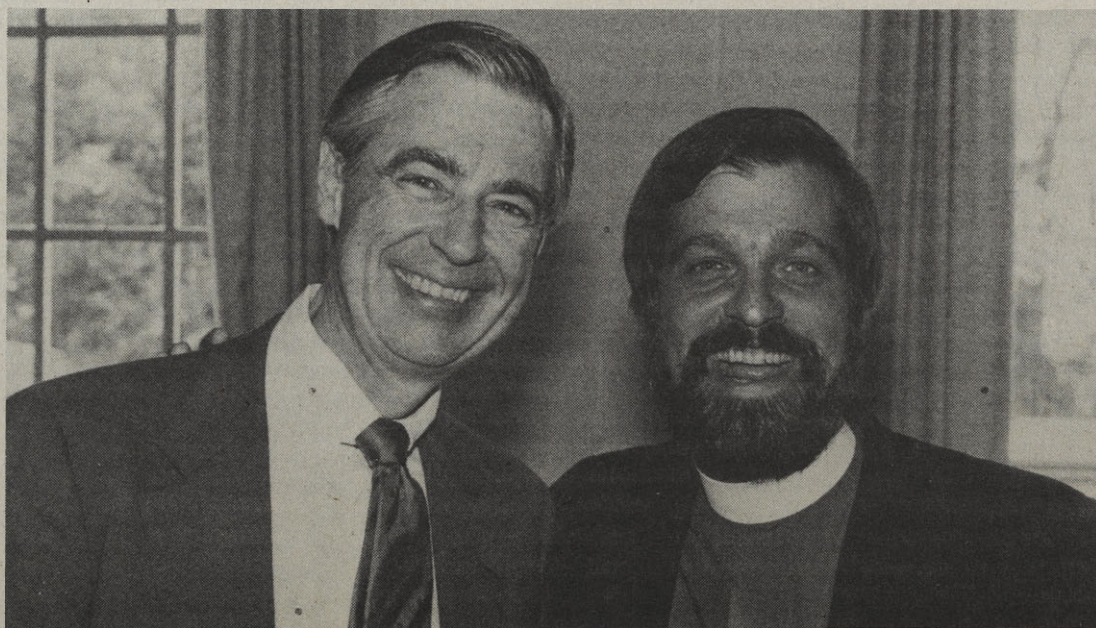
"Archdeacon Jones, I presume," the familiar voice boomed.

"Correct, as usual, King Friday," I automatically responded.

Queen Sarah chimed in with her accustomed sweet and gentle tone, "Why, how nice to see you, dear."

"Thank you," I said, glancing about to see who was watching me carrying on a dialogue with two painted blocks of wood covered with cloth. I was in the presence of King Friday XIII and Queen

Continued on page L



Archdeacon David Jones, right, poses with his good friend, Fred Rogers.

Moral discourse requires reason, not passion

by John M. Gessell

I've noticed that moral discussion in the church papers and letters-to-the-editor columns becomes very heated when the discussion is about sex. Greed and the abuse of power do not generate anything like the heat generated by sex. While these are probably graver moral derelictions, Episcopalians, at least in the current season, seem preoccupied and agitated about moral issues related to human sexuality.

I suspect that a number of things have recently caused this to happen. The Presiding Bishop's thoughtful pastoral statement concerning the role of homosexual persons in the Church has been assailed as wishy-washy, exhibiting a lack of principled discussion. But this, of course, was not Presiding Bishop Edmond Browning's intention in issuing that statement.

Then we have the rapidly rising panic associated with the AIDS epidemic. Some have opportunistically attempted to define it as a "homosexual disease" and may have delayed for years a full-scale program of research and development related to what is now the most critical problem since the black plague in the 14th century. This has the potential to lead to an increasing amount of gay-bashing. But blaming the victim is not conducive to reasoned discussion.

The report of the Task Force on Changing Patterns of Sexuality and Family Life mandated by the Diocese of Newark's convention has raised more than the usual amount of aimless comment in the church press. A little exegesis of editorials, commentary, and letters on the matter persuades me that many respondents have yet to read the report as submitted to Newark's convention in January of this year.

In general, then, the level of moral discourse as exhibited in the church press is dismal. It ranges from foolishness to banality. One writer states, "The Episcopal Church is about to undertake... a public discussion of fornication, promiscuity, homosexuality, adultery, etc., as acceptable Christian behavior in 'modern age.'" Another writer avers, "Adultery, fornication, and homosexual acts are consistently condemned in both the Old and New Testaments." Both of these statements are wildly erroneous as any thoughtful person should know. And the comparison of homosexuality to a metastasizing cancer is inflammatory and destructive of the Church's capacity to become a community of moral discourse. Further, the rather aimless resolutions of the bishops of Provinces IV and VII calling for "traditional values" in human sexuality do not advance the discussion.

While sexual sins may not be as gravely injurious as greed and injustice, human sexuality is rightly of central and primary concern to Christian ethics. In the present ardent atmosphere and the chaos of current dialogue, what are we to do?

Clearly a great deal is at stake. To get at the problems involved in ethical dialogue, I will center on homosexuality, the most controversial issue. On the one hand, Episcopalians play into the hands of biblical literalists and neo-conservatives if they react emotionally, rather than thoughtfully and pastorally, to critical subjects. Even more, however, is at stake. The inability of the Episcopal Church to offer its wisdom and resources to clarify and to move forward in the current discussions related to problems of human sexuality simply appears to contribute to the present climate of opinion that gay-bashing is okay, that homosexuals are willfully perverse and do not deserve to live. Obviously this kind of attitude leads to an atmosphere in any community in which the lives of homosexual persons are at risk.

How can the Church become a responsible community of moral discourse on the critical matters of our day? I would like to make some clarifying statement in relation to homosexuality and

follow with some modest proposals for guiding moral discussion.

The first clarifying statement is that contrary to many ill-advised claims put forward, the Bible, both the Hebrew and Christian Scriptures, is not unambiguously opposed to homosexuality. Homosexuality as such was not an issue for the Scriptures save in connection with idolatrous cult worship and the licentious sexual behavior, both heterosexual and homosexual, which accompanied it. Specifically, it was not an issue for Jesus for He never discussed it. While the exegesis of selected texts is not always clear, the preponderance



"May I present the Task Force on Changing Patterns of Sexuality and Family Life?"

of evidence suggests that Paul's comments are also directed toward idolatrous cultic behavior in which homosexual practice was linked with other forms of cultic licentiousness in a kind of redundant punishment as a judgment of God.

In consulting the history of the Christian tradition, we gain no greater clarity. Modern homosexuality is a phenomenon with which the early and medieval church fathers were unacquainted. But while church councils attempted to deal with the homosexual relations of their day in one way or another, at different times in the Church's history homosexuality was apparently accepted without much comment. At other times, the attempts at repression of homosexual persons and of homosexual behavior was accompanied by constraining sociological conditions in which other minorities were also terrorized and persecuted.

Contemporary homosexuality is a widespread phenomenon, and it is likely that its occurrence will not much change in the future. The preponderance of social scientific data makes clear that both homosexual and heterosexual orientations are for the most part given in nature.

While room for debate exists and while the question has certainly not been closed, much current negative reporting on homosexuality is still being made by heterosexual persons. On the contrary, homosexual persons, unless they are constrained, generally report that they experience

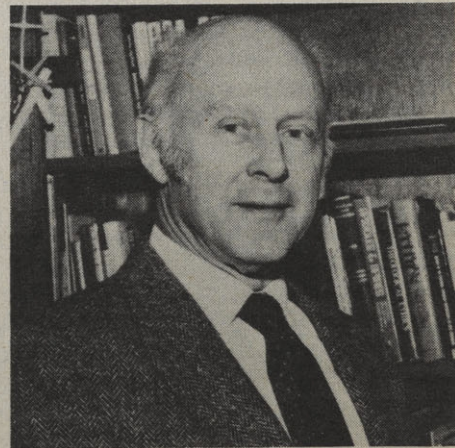
their own sexuality as natural and that they are unable to imagine experiencing their sexuality in any other way. This last point has been too little noted.

Finally, I believe part of what lies behind the contemporary fascination with homosexuality is our society's prurient obsession with the pornographic. No doubt a great many people fantasize about how "they do it" and in turn are frightened by their own fantasies. This anxiety produces an hysterical response which may take the form of projecting the feared fantasy onto people who are least able to defend themselves from such onslaughts. The result is the marginalization and punishment of the homosexual person as victim and, at the worst, gay-bashing, bloody beatings, vandalism, verbal threats and abuse, and even murder. And attitudes that tolerate such violence—if only by ignoring it, and this is done by churchpeople and church policies—actually condone and encourage it.

I believe these considerations must be taken seriously, even when disagreed with, if the Church is to engage in any sort of thoughtful and meaningful moral discourse on this matter. As was the debate on women, so also the subject of the ordination of homosexual persons to the priesthood is a debate based less on considerations of theology and ecclesiology and more on false constructions of morality, of fear, and of anxiety.

For the Church to engage seriously in this discussion is imperative. If it cannot, its ability to continue to shape moral discourse of any sort is unlikely. To turn aside this denouement, I propose some guidelines to help foster constructive moral discourse in the Church:

1. Information is important. It should be as accurate as possible, from credible sources, objective, and subject to responsible and informed interpretation.
2. Each of us should be able to engage in self-criticism, recognizing the limits of his or her own perception and the extent of his or her own moral and ideological biases.
3. The entire enterprise of moral discourse should contain a theological and transcendent reference. Moral judgments are peculiarly time-bound—indeed, culture-specific—and need to be recognized in their context.
4. Above all, we should be open to the responsible views of others, especially those with whom we most disagree. This is not a call for mindless compromise, but a recognition that within the Christian community are many and conflicting views, each of which has a right to our respect when reasons are brought forward to justify it.



John M. Gessell is professor emeritus of Christian ethics at St. Luke's School of Theology, Sewanee, Tenn.

Letters to the Editors

Are efforts to avoid offense valid or absurd?

"Tales from the gender-exclusive woods" by the Rev. Barbara A. Mitchell (July) was thought-provoking, and obviously her grievances are real and deeply felt. Certainly she deserves to be heard.

But carrying her argument on with a *reductio ad absurdum*, what happens to cherished phrases in our theology, such as "Father, Son, and Holy Spirit"? Presumably, the Third Person of the Holy Trinity would remain the same as "Spirit" has no inherent gender implication. But are we to change our Trinity formula to "God the Parent, God the Offspring, God the Holy Spirit"?

And, of course, we would have to speak of "the Parenthood of God and the Siblinghood of Persons" and begin the Lord's Prayer with "Our Forebear, who art in heaven." One of our Lord's parables would be renamed "The Prodigal Progeny." That would not only meet the standards called for in the Mitchell article, but would also afford the added appeal of alliteration.

As clergypersons, we must be aware of the feelings of our flocks, but some of the efforts to avoid the use of words that might offend some of our congregations seem to repudiate much of what was accepted (and loved) for centuries by our foreparents.

Ben A. Meginniss
Mobile, Ala.

Another viewpoint is needed

Barbara Mitchell's [article] presents one viewpoint on the current spate over language. The newspaper funded by General Convention to represent the voice of the entire Church has the responsibility of presenting both sides of the issue. The other viewpoint is certainly that of at least half of the Church.

The *Episcopalian* is supposedly the newspaper of the entire Church. Many of us clergymen sense, however, that its editorial coverage is

rather limited: The sizable proportion of the Church, both clerical and lay, which lies in the "conservative" camp is sorely under-represented both in content and coverage.

I would hope [an] article representing a position other than Barbara Mitchell's will be printed in the pages of the newspaper as well.

Winston F. Jensen
Superior, Wis.

Ed. Note: The Episcopalian is the officially sponsored, independently edited national monthly of the Episcopal Church. The publication is self-supporting and receives no subsidy from the national church budget.

Professional Pages made my day!

Today started out as one of "those" days. A colonel, a GM-15, a GM-14, and a GM-13 in my organization all took the opportunity to help me see how I could improve my performance (well, this is the polite version). Then it all turned around when I returned home, got the mail, and found the copy of the July issue with my article in *Professional Pages*. Talk about excited! I have managed to blow my long distance budget for the next three months calling family and friends to share the news.

An additional detail to my story was triggered by the articles on Vietnam veterans (*The Episcopalian*, July). I had a "conversion experience" in

Vietnam in 1972. For me it involved telling God that I would now follow the confirmation vows I had so lightly made at age 12. Part of what helped me return to the Church was the "liberal" priest in my article. He told me he did not agree with my decision to go to Vietnam, but he wanted me to have a serviceman's cross he had blessed for me. I wore that cross on my dog tags chain. It helped me remember to write home for a Prayer Book when I started coping with the pain I was experiencing there.

God works in many mysterious ways. We should thank Him that we have priests who follow in the footsteps of our Lord as they reach out to their sheep, even stray ones.

David E. Berenguer, Jr.
Montgomery, Ala.

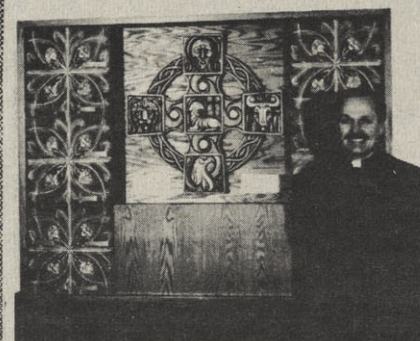
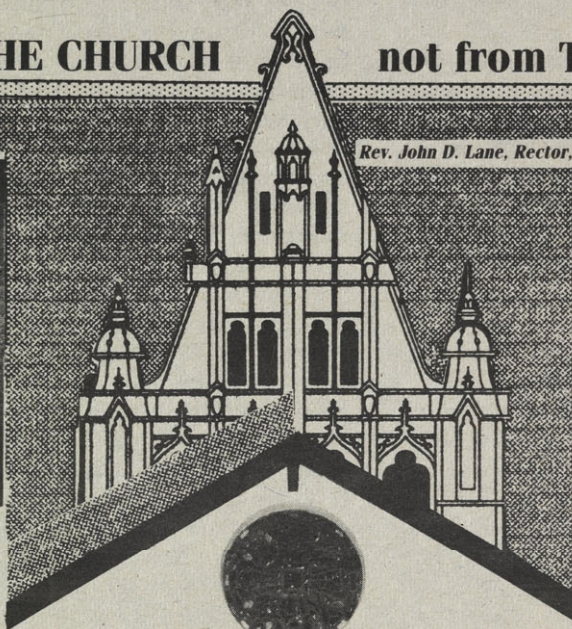
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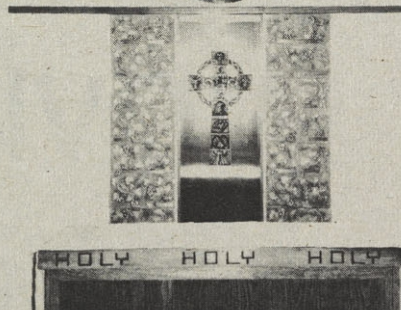
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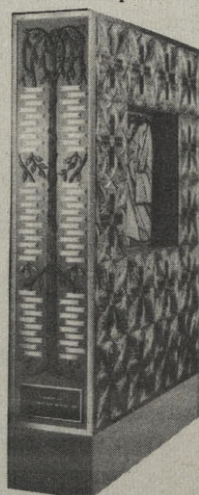
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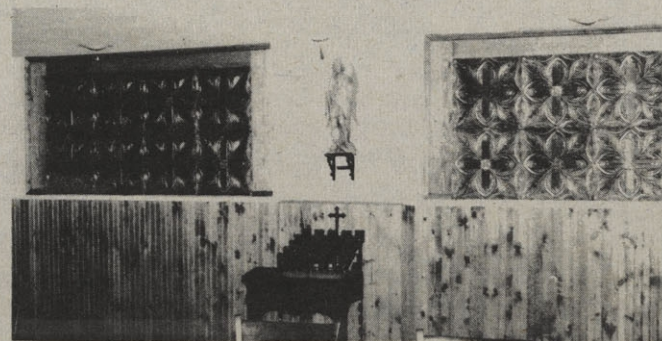
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Knowing the people of God

by J. C. Michael Allen

In the seminary of the 1950's, we were taught that good preachers know their people. We were taught to study the sociology of the congregation—count the doctors, the lawyers, the businessmen, the housewives—and address our sermons to who was actually present. And above all, we had to call on the people, one by one, and know them.

I never doubted that, and I do not now. A priest must know the people, know them well, and as Phillips Brooks once said, "mediate truth [to them] through personality." But now I wonder if the knowledge we were taught to have and the way we were taught to obtain it were deep enough because certainly there is a mystery here of the relation between priest and congregation.

I like to think of the priest as "container," or the one who receives the gifts of the congregation, takes them within, contains them, and then by God's grace, only by God's grace, gives them back transformed to the people from whom he received them. And in this process, this mystery, the priest comes to know the people.

This can be understood on two levels, the one liturgical and the other psychological. Liturgically, the priest is the one who receives the gifts of the people at the altar. The procession comes down the aisle bearing first the money. We all say, and rightly I believe, that somehow that money represents the people's lives, their work, their commitments, the very substance of who they are. Almost literally in placing their money on the altar, they place themselves as Paul in Romans 12 demands: "I appeal to you. . . to present your very selves as a living sacrifice. . . ."

Then come bread and wine, about which most of us have said much over the years. Bread without which we have no life at all. People do not live by bread alone, but certainly people do not live at all without bread. And wine, the joy of our lives, the gift of a taste of the kingdom of heaven. The little buzz at the end of the day that tells the laborer that life holds more than work, more than



heaviness and fatigue.

All this the people place on the altar before God, give to God as that living sacrifice. But you and I are the ones who receive it. You and I are the ones who in fear and trembling lift up the alms and oblations to the Lord and cry out, "Transform all this, my God, my God! Make it all new so your people may be fed, uplifted, their lives made new." And in Eucharist after Eucharist it happens. Somehow the prayer is answered and the people come forward, hands held out empty to receive back what they first gave to God, to receive back their own lives made new and glorified. And you and I stand at the center of this holy event, agents, stewards, servants of transformation. For a moment we contain the lives of the people before we give them back all new.

Psychologically the very same event can be described in a different but complimentary way. Psychologically what we receive are the projections of the people. As the ushers come down the aisle, so do the hopes, the dreams, and the fears of the people. All that has happened in the past week, all the burdens, the wounds, the joys, the beauties of the days past come down the aisle like a great cloud and descend upon the priest. No wonder we are so tired after Sunday services!

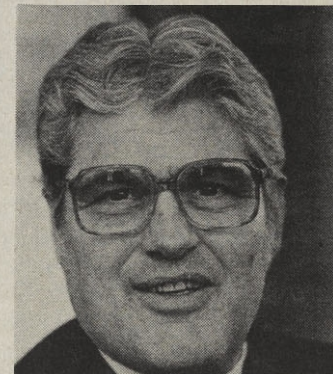
The projections come upon the priest, and if the priest takes them in, truly absorbs and inter-

nalizes all that has been offered, then the priest in that moment truly knows the people. In that moment the priest knows all that can be known about the world out there. In fact, I can imagine a priest never leaving the church, never reading a paper, never listening to TV or radio, yet knowing all there is to know.

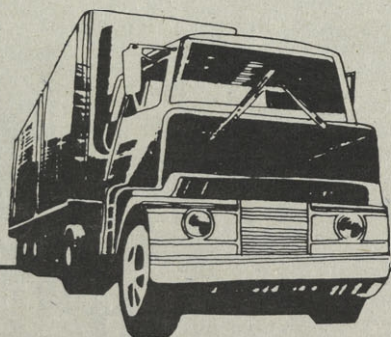
But only if the priest then is willing to offer up to God this deep, this almost hidden, knowledge and beg God to transform it within by love and grace so the priest may give it all back not as initially received, not in raw form, but as knowledge given up to God and in the hands of God transformed.

You see, this deep process of receiving the gifts, containing them, holding them, lifting them up to God for understanding is the knowledge we were urged to have of our people. I believe this is indeed how truth is mediated through personality, the truth of what concerns the people of God, mediated back to them by God's grace and through the personality of the priest.

Prayer, of course, is at the center of it all. We have no true knowing of the people except by prayer since the knowledge we are about to have is God's knowledge and the truth we are to mediate back is God's truth. We have no Eucharist unless we are all joined in prayer, giving up ourselves to God so God may use us because in the final analysis the world itself is what we offer up every Sunday and the people of God receive it, know it, love it, and give it back made new.



J. C. Michael Allen is dean of Christ Church Cathedral, St. Louis, Mo.



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What kind of leader are you?

by James R. McLean, Jr.

The whole area of leadership has never been a burning issue in the Episcopal Church. It has been raised far more frequently in the evangelical spectrum of America's Protestant denominations. The widely read magazine, *Leadership*, is a testimony to that.

I believe this is changing, and we can be grateful for that. My working assumptions about leadership within the Christian community in general and the Episcopal Church specifically are the following:

(1) We are not inundated with effective leaders.

(2) We are not quite sure what being a leader means.

(3) We don't know the difference between leading and managing.

(4) Most of us would fumble in attempting to verbalize what kind of leader we are.

One person reflecting the growing interest in leadership within the Episcopal Church is Robert A. Gallagher. To his position as congregational development officer of the Diocese of Connecticut, he brings a master's degree in Organizational Development. He has discovered what many others have—the most serious work being done regarding leadership is to be found in this country's leading business schools. Business executives have discovered that capable leadership marks the difference between a solvent enterprise and one facing bankruptcy. In the world of corporate America, leadership is not taken as lightly as it is in churches.

Gallagher, along with his wife Alice B. Mann, steers the Parish Development Institute. Participants in the Institute have as assigned reading *Management of Organizational Behavior* by Paul Hersey and Ken Blanchard. This book reveals the intensity of the interest American business has in effective leadership as well as the vast amount of research being done in this area.

Gallagher emphasizes one of the book's most

salient points—a leader must have a well-developed ability to diagnose. Clergy need to diagnose and to do it with adeptness and skill. Diagnose what? Clergy must be able to diagnose the maturity level



"...and while we're on the subject, am I your leader or your manager?"

of the groups they seek to lead.

The group with a low level of maturity will respond to a leadership approach that takes that degree of maturity into account. A group with a high degree of maturity won't be led by the approach used for one of low maturity.

Gallagher is critical of clergy who use a single-style approach to all leadership situations. "Clergy," he says, "need to learn to shift into different leadership styles for different situations." He advocates the theory of leadership developed

by Hersey and Blanchard. The label for it is simply situational leadership.

Most of us have a kind of natural inclination toward some particular leadership style. We then impose that style on every situation, be it planning a youth program or firing the sexton. Situational leadership calls that into serious question.

I was highly influenced by the osmosis of conventional wisdom which said, "The very best leaders are those who know how to delegate. That's the sign of the blue-ribbon leader." My suspicion is more people got that via cultural osmosis than just me. Experience has taught me that this commonly accepted truth is not entirely true. But I had some difficulty thinking my way through that. The Parish Development Institute, Gallagher, and Hersey and Blanchard's book helped enormously.

Delegating, I've since learned, is indeed a proper and effective strategy for leading. One can't exercise leadership without that in one's arsenal. However, according to the viewpoint of situational leadership, delegating is most effective among groups and individuals with a high level of maturity. The senior clergyperson delegating high-level responsibilities to the 25-year-old deacon-in-training whose bags aren't unpacked is an illustration of the triumph of hope over experience. An unwillingness to adopt a more directive and closely supportive leadership stance in that situation would be at best unwise and at worst uncaring.

Hersey and Blanchard's book is a work of substance, detailing various ways of diagnosing the maturity level of groups and individuals. It is helpful in pointing out what leadership to use when.

What kind of leader are you? If you've never asked that question, now is the best time.

James R. McLean, Jr., is canon missionary of the Diocese of Arkansas and vicar of St. Peter's Church, Conway, Ark.

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Do our parishes engage in a conspiracy to fail?

by Thomas L. Ehrich

As I look around our churches, I think of a hope expressed in Hebrews 6:11-12:

We long for every one of you to show the same eager concern until your hope is finally realized. We want you not to become lazy, but to imitate those who, through faith and patience, are inheriting the promises. (NEB)

In our churches I see a troubling contrast between God's call to eagerness and our reality. We seem far distant from the eager Church described in Acts 2:42-27:

They met constantly to hear the apostles teach and to share the common life, to break bread, and to pray. A sense of awe was everywhere, and many marvels and signs were brought about through the apostles. All whose faith had drawn them together held everything in common: They would sell their property and possessions and make a general distribution as the need of each required. With one mind they kept up their daily attendance at the temple and, breaking bread in private houses, shared their meals with unaffected joy as they praised God and enjoyed the favor of the whole people. And day by day the Lord added to their number those whom he was saving. (NEB)

Instead of eagerness in our churches, I see laziness, self-indulgence, and fear. For example:

1. Stewardship

The subject that dominated the ministry of Jesus is barely visible in our churches except as a month-to-month budget worry and an annual budget-raising campaign.

Our people give less than 3 percent of their income back to God through the church. Even "healthy" parishes that I know estimate their giving at 2.8 percent whereas "unhealthy" parishes figure giving at less than 2 percent of gross income.

As a result, our parishes are significantly under-funded. In fact, I think they are starving. I find myself wondering if this self-inflicted starvation isn't intentional. Why? Because many people don't want their parishes to work.

We don't want our clergy and lay staff to have the professional self-esteem and self-confidence that come from adequate compensation. We don't want facilities that are efficient, attractive, and widely used. We don't want programs that truly nourish. Why? Because if our churches worked, then they could intrude on space and life that have become highly privatized.

2. Time

The Book of Acts says the early Christians "met together constantly." In the church of today, people are together hardly at all. Fewer than 40 percent of a parish's members spend even one hour a week with fellow Christians. Those who do participate in parish life generally allocate their least productive or least valuable time to it: evenings and weekends. For the church to function with any lay involvement at all, we force people to choose between family and church, rarely between work and church.

Yes, people are busy, often frenziedly so. The best part of their lives goes to their jobs. The church—like the PTO, the soccer league, and the kids—fights for the scraps.

3. Power

Jesus said "power" would come upon the disciples. He meant the power of God. Armed with that power, the people would become God's witnesses throughout the world.

Instead of looking for the power of God, we expend much of our best energy in power conflicts



with each other—over privileges like ordination and church leadership, over change, over whose self-interest will determine parish norms.

Why so much fighting? I think its purpose is to keep the power of God from breaking in. We fight over budgets, for example, so we won't have time, energy, or community for godly power which seems threatening and intrusive.

Like an insecure and frustrated parent who stifles the creativity of a child, we turn against the creative and energetic in our midst. We encumber them with systems; we deny them money; we deny them the freedom to act.

Like petulant adolescents, we trivialize our bishops and diminish our clergy; and they, in response, turn against the people. I'm reminded of an incident in a lunch line at a community board I serve on. As we headed to the buffet, two men motioned the women to go first. One woman did accept the invitation. When she reached for her plate, one of the two men hooted, "I wish I wore a skirt! Then I could go to the front of the line!" In other words, they set her up, then shot her down, which is what we do to our clergy and church leaders.

4. Program

The early Christians set out to learn, to worship, and to build community.

People today treat our churches as if they were supermarkets—consumer religion centers—where they can buy religious goods and services at their individual discretion. The customer is always in control, the vendor is always running scared, and the larger external purposes are frozen out. Again, I think, by design.

Whether it's TV religion fitted neatly between cartoons and the baseball telecast or parish religion fitted neatly between brunch and the soccer game, the consumer is in charge. We time sermons. We evaluate clergy performance by how promptly they answer the pastoral bell. We treat program as an expendable in parish budgeting. We show little interest in the sacrifices required for learning. We want worship that soothes. We have little tolerance for challenges.

Church leaders not only put up with this

behavior, but we encourage it. Look at what we have chosen to treat as ultimate concerns: ordination, sexuality, liturgical style. These are minor-league issues—snares and delusions—which have occupied our energies and intentions to the exclusion of Gospel concerns like peace and justice, conversion of life, sin.

With the church's attention focused inward, people look to the *Bill Cosby Show* for clues on parenting, to Phil Donahue for clues on personal and spiritual health, to the self-help industry for clues on ethics. From church leaders, meanwhile, come arguments about whom to ordain and whose relationships to sanction. Those are issues, and they aren't easily addressed, but do they justify so much of our attention?

What can we do?

First, we must stop what seems to be a conspiracy to fail. I see too many parish systems actively working to stifle the eager because success seems too frightening and intrusive. I think we should believe in ourselves and our purposes with at least as much conviction as the average entrepreneur.

Second, we must work with the receptive and eager. We spend too much time chasing after the people who are saying "No." We shouldn't reject or bash them, but neither should their "No" determine the church's agenda.

What do we do with the receptive and eager? For one thing, teach them. Our parishes won't go anywhere until more people are grounded in Scripture. The Gospel life is jarring; it can only become an acceptable option if one is steeped in the Gospel.

We should pray for our people and with them.

We should seek the signs and wonders and hold them high for all to see. People are hungry for proofs that God is God.

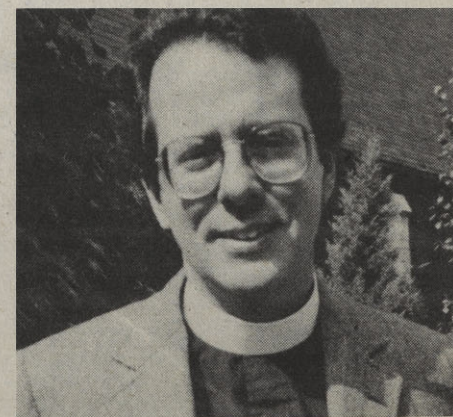
We should challenge the receptive and eager. A critical challenge is stewardship. A smaller challenge, but showing the spirit of the new life, could be daytime meetings in which we invite people to take time off from work in order to serve or learn about God.

Third, we should, as clergy and church leaders, behave more professionally. We should take our work more seriously. I hear too many clergy giving up, shrugging their shoulders, accepting intolerable living conditions or working conditions, accepting destructive behavior among parishioners.

The seriousness with which we take our life's work will have a direct bearing on how seriously our people take God. If we don't attend to our education, for example, why should they value learning? If we make small compromises with the Gospel in order to keep the flock calm, why shouldn't they treat God as a parent to be manipulated?

Finally, I have a specific suggestion for us. It is a five-year covenant in which:

- we pray for each other by name every day;
- we send sermons and newsletters to each other;
- we care for each other;
- we look out for each other professionally; and
- we gather regularly.



Thomas L. Ehrich is rector of St. Stephen's Church, Ferguson, Mo. His article was originally addressed to a symposium of the Class of 1977 of Episcopal Divinity School, held June 14-17, in Cambridge, Mass.

Breaking down the wall between "us" and "them"

by Stephen J. Leonetti

Three years ago I was called to a small mission. The average attendance on Sundays was just over 50 people. The mission is in a residential neighborhood of a medium-sized city, population 106,500. The mission was 20 years old. It had started as a parochial mission of a large, old, downtown parish. During its 20-year existence, membership and funding had experienced dramatic fluctuations. Some of the fluctuation was caused by internal disagreements over policy and direction and some by external forces, such as the economy, the city's declining population, the health of the other congregations in the city, and changing diocesan policy.

The mission believed it had no control over the external forces. As a result, almost every problem was blamed on "them." "Them" was normally defined as the bishop and diocese, the large downtown parish, and to a lesser extent all the other churches in the area. Even the internal problems were denied or blamed on "them." The congregation had a survival mentality. It had turned in on itself. Everyone outside the congregation was the enemy.

I was called from the diocesan staff of another diocese. I knew the value of looking beyond the boundaries of a congregation. Too often I had found myself identified with "them." I was one of the agents or causes of all a congregation's problems.

From the diocesan staff side, I couldn't do much to break down this barrier. My sole strategy had been to be open and honest with the congregations with which I worked. In some cases this helped, in others the barrier remained. Some congregations had cut themselves off so completely that even the bishop's visitation was an onerous duty and not a joyful celebration of renewal of the bonds with the broader Church.

As soon as I arrived in my new congregation,

I offered myself for diocesan committees and commissions. I let the congregation know to what committees I had been appointed or elected. I had made clear in the interview process leading to the call that this kind of service was a part of my ordination vows: "to take your share in the councils of the Church." (BCP p. 531) For a minister in charge of a congregation, it is also a part of the membership in the Church itself as manifested in the diocese.

Once I had become a member of a couple of diocesan committees, I invited them to meet at our church. We have a wonderful plant with plenty of parking space and are centrally located in the diocese. This is ideal for small diocesan meetings.



I asked the women of the congregation to help by providing lunch, and I made sure they were visible and thanked for their efforts.

I also began to ask some of the lay leaders in the congregation to offer themselves for diocesan committees and commissions. No one in the congregation had ever been to a diocesan meeting other than convention, and at convention the delegates from this congregation had felt power-

less and confused by what was happening. Finding delegates to convention was becoming an increasingly difficult task.

At first only a couple of lay leaders responded to the offer to serve on diocesan commissions and committees. But as they gained experience and reported how interesting some of these were, more members began to present themselves for diocesan service.

Shortly after I arrived, the other Episcopal churches in this city and ours banded together to advertise our Sunday services in the local newspaper in a single advertisement. It was the first time we had ever done anything together as members of the same denomination in the same city.

The results of these few simple steps have been spectacular. The congregation now takes an active part in the decisions of the diocese. The congregation knows it is not powerless to affect policy and decision making. It no longer sees the broader Church as "them." The Church is now all "us." As a result, the congregation has taken responsibility for and done something about its own internal life and direction. Because of this the attendance on Sundays is up to an average of 80, the giving has increased by over a third, and interest in and energy for outreach ministries in our own community have grown. Even the other congregations of the Episcopal Church in our city have benefited from our health. We have less church shopping and a sense of succeeding or failing together.

We in the Church do a lot of talking about being enablers of ministry without ever really saying what this means. But by being involved in the ministry of the diocese, clergy can in fact be enablers. The benefits are tremendous not only for our own congregations, but for the Church as a whole.

Stephen J. Leonetti is vicar of Church of the Resurrection, Eugene, Ore.

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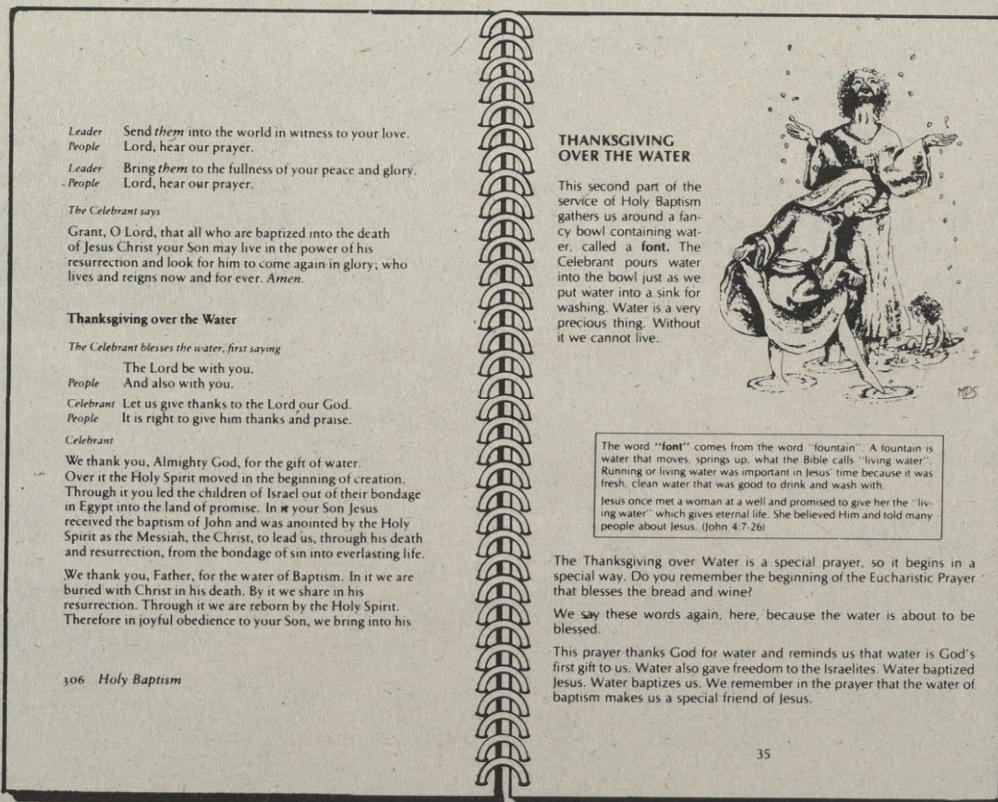
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In Praise of Sabbaticals

by Carlson Gerdau

When Dick Schmidt called in May and asked if I would write an article for *Professional Pages*, I knew immediately what I would write about—sabbaticals. The choice was easy and instantaneous because I was just coming off a year-long sabbatical. And of necessity it's a bit of personal testimony, a form of witness, and a sharing of the "Gospel of Sabbaticals."

When my work as Archdeacon of Missouri began to draw to a close and as I began to think about what might be next in life, I realized that rather than dive immediately into another church position, I wanted to correct the damages of the best education money could buy. In recent years I had become increasingly annoyed

that when I graduated from college, having passed the language requirements for graduation before I entered, I was unable to speak any foreign language. I had also become increasingly frustrated with my seminary theological education which had not managed to go much past the 13th century or across the English Channel. I decided to take a sabbatical to try to repair these damages.

At first I toyed with the idea of learning Italian because of my tremendous love of Italy. But I was reminded that Spanish is the second language of this country and a language in which significant theology is being written. Despite the fact I was advised by a graduate of the

institution not to go there and despite the lack of a formal program for clergy on sabbatical, I applied for admission to the Divinity School at the University of Chicago, attracted perhaps by its arrogance. In my application I said I would not take Graduate Record Exams and I thought a college transcript was ridiculous at my age, but I enclosed a copy of a speech and a letter I had recently composed which I thought contained all anyone needed to know about me. Two days later I was told that if I would produce a college transcript, presumably to prove I was a real person, I would be admitted to the University of Chicago for one year as a student-at-large.

On Memorial Day weekend in 1986 I left for Guatemala and its ancient colonial capital of Antigua where for five days a week, seven hours a day, for 12 weeks I began from scratch to study Spanish. Someone recently asked me, "But what resulted because of your study of Spanish?" In some practical ways, not much. By the end of my study I could carry on a conversation in Spanish if people were sitting down and I dominated the conversation. I was reading the Guatemalan papers and was realizing that local attitudes about the current events in Central America were not communicated in our press. When I returned to the U.S.A., I found I could read the ads in the New York subway. I also discovered what I had always suspected—I was no linguist.

In many ways, unplanned though it was, the most important part of this portion of my sabbatical may have been what else took place while I was in Central America. For the first time since I had been ordained, I lived in a community where I did not have a defined leadership role; and for the first time since I left the U.S. Army, I spent most of my time with people who were not Episcopalians. For the first time in my life I experienced another denomination because for three months I was a daily communicant in the Roman Catholic Church. For the first time in my life I became, even if briefly and without much depth, part of a culture other than my own. I discovered an indescribably beautiful part of the world and rode a bus for a day and a half from Guatemala City to the Atlantic coast of Honduras through one of the most incredibly beautiful mountain ranges I have ever seen.

In the fall of 1986 I went to Chicago. Shortly after I started school, I received a post card from a niece which contained the following lines: "Dear Uncle. What are you doing in Chicago? How extraordinary! Isn't playing student 60 times more fun than the real world? Reading books, going to the movies because you think you must study contemporary culture. . . ."

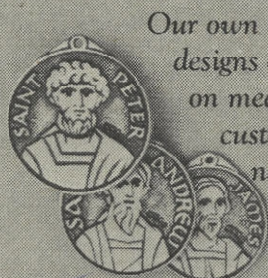
And read books I did and be a student I was though I didn't often go to the movies. I discovered that theology has gone beyond the 13th century and does exist across the English Channel, and, what is more, a whole new generation of theologians has come to the front since last I was formally in the educational enterprise. I became fascinated with Roman Catholic encyclicals and rediscovered the excitement of Vatican II. I wrote a 50-page paper on the life and thought of a now-forgotten member of the House of Bishops and his influence on the young Reinhold Niebuhr and also wrote a 70-page outline for a study of liberation theology. I attended for the first time in my life Protestant services where the sermon is the focal point. I was fascinated by theological ideas I had never imagined before and began to wonder if God can exist and not exist at the same time and if the first sentence of the 39 Articles is really true about God's passivity. I associated with some awesomely bright persons who were both believers and non-believers and lived in a racially

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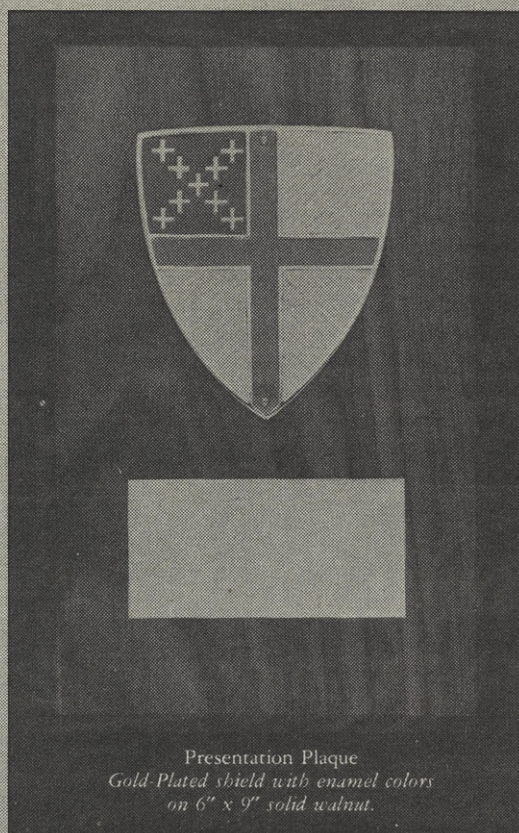
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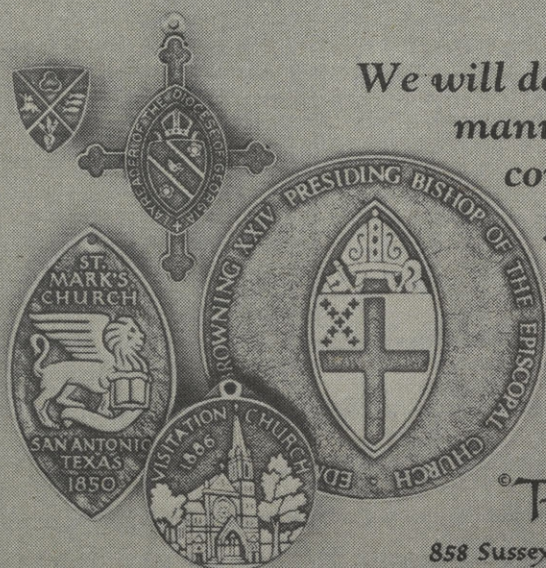
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AARONS, Anthony B., from St. Michael and All Angels, Kingston, Jamaica, to Transfiguration, Kingston, Jamaica
 AHLENIUS, Robert O., from Grace, Chanute, KS, to area minister, Purchase Area Regional Council, Mayfield, KY
 AMY, Anne G., from St. Mark's, Washington, DC, to Episcopal congregation of Emery Chapel, Wuerzburg, Germany
 ARMSTRONG, Donald, III, from St. Michael and St. George's, Clayton, MO, to Grace, Colorado Springs, CO
 BACKLUND, Michael A., from St. Philip's, San Jose, CA, to California Counseling Institute at Grace Cathedral, San Francisco, CA
 BEASON, Chap. Kenneth G., from Chaplains School, Maxwell AFB, AL, to PSC 1 Box 5836, APO San Francisco, CA 96286
 BENNETT, Richard, from St. Matthew's, Bloomington, IL, to St. Alban's, Olney, and St. Mary's, Robinson, IL
 BERRY, Graham G., Jr., from Christ, Waukegan, IL, to Holy Name, Dolton, IL
 BLAKE, Marvin H., from St. Christopher's, Cheyenne, WY, to Christ, Anacortes, WA

BUGLER, Derek L., from Grace, Bath, ME, to St. Paul's, Fairfield, ME
 CHEWNING, John T., Jr., from graduate studies to All Saints, McAlester, OK
 CHRISTIAN, William K., III, to St. Michael and St. George's, Clayton, MO
 CHRISTOPHER, Charles H., Jr., from Calvary, Golden, CO, to St. Barnabas, Glenwood Springs, CO
 DINWIDDIE, Donald H., from St. Martin of Tours, Pryor, OK, to Christ the King, Fort Worth, TX
 GERDAU, Carlson, from graduate studies to St. Gregory's, Deerfield, IL
 GILCRIST, J. Richard, from St. Dunstan of Canterbury, Auburn, AL, to deputy for community ministry, Diocese of Missouri, St. Louis, MO
 GIOVANGELO, Steven M. A., from St. Patrick's, Thousand Oaks, CA, to St. Luke's of the Mountain, La Crescenta, CA
 GIRARDEAU, Charles M., from St. James, Cedartown, GA, to Holy Trinity, Decatur, GA
 GRAY, Bruce W., from Christ, Coronado, CA,

to St. John's, Washington, IN
 GROFF, John W., Jr., from St. Mary's, Childersburg, AL, to director, Mystic Journey Meditation Retreats, Guntersville, AL
 HANLEY, Michael J., from St. Luke's, Bartlesville, OK, to St. Timothy's, Creve Coeur, MO
 HARRIS, Stephen D., from Christ, Binghamton, NY, to St. Mary's, Waynesboro, PA
 HENISER, Gary D., from non-parochial to St. Anne's, Oceanside, CA
 JAMES, Paulding, from Trinity, Grangeville, ID, to Bishop Tucker College, Mukono, Uganda
 LAIRD-KUHN, Michael C., from Redeemer, Pelham, NY, to Diocese of New York, New York, NY
 LANE, John D., from Holy Comforter, New Orleans, LA, to Trinity, Staunton, VA
 LAWRENCE, John E., from non-parochial to St. Christopher's, Fairborn, OH
 LINNENS, Paula C., from Breck School, Minneapolis, MN, to Christ, Plymouth, MA
 LUTTRELL, John S., from Christ, El Reno, OK, to St. Luke's, Sea Cliff, NY
 MATTHEWS, Daniel P., from St. Luke's, Atlanta, GA, to Trinity, New York, NY
 MERCER, Thomas R., from Atonement,

Morton, PA, to All Saints, Skowhegan, ME
 MORRIS, Frank M., Jr., from St. Michael and All Angels, Tumon Bay, Guam, to Holy Trinity, Makati Center, Philippines
 NELSON, Calvin C., Jr., from Christ, Bloomfield Hills, MI, to Christ, Glen Ridge, NJ
 PATNAUDE, R. Jeffrey, from Trinity, Menlo Park, CA, to Christ, Shaker Heights, OH
 ROCKABRAND, Walter R., from St. Augustine's, Elkhorn, NE, to St. Paul's, Sikeston, MO
 SIMPSON, Sister Mary Michael, OSH, to St. John's, New Rochelle, NY
 SKILLICORN, Gerald A., from St. Paul's, St. Joseph, MI, to Epiphany, Kirkwood, MO
 SLOCUM, Robert B., from Trinity, New Orleans, LA, to St. Patrick's, Zachary, and St. Andrew's, Clinton, LA
 SQUIRE, Willard S., Jr., from St. Luke's, Cleveland, TN, to St. Timothy's, Kingsport, TN
 STEWART, Chap. Daniel R., from Chaplains Office, Kaneohe Bay, HI, to Naval Chaplains School, Newport, RI
 TAPLEY, William C., from chaplain, Cedar Vale ATU, Sedan, KS, to St. James, Monahans, TX

Continued on page K

Sabbaticals

Continued

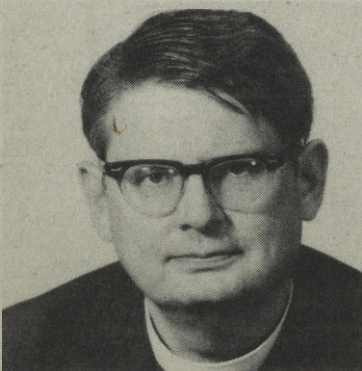
mixed building for the first time in my life.

And on April 1, raring to go, I returned to full-time service in what I sometimes refer to as my always fascinating and often bawdy mistress, the Episcopal Church. The first point of this witnessing, this testimony, this personal storytelling is of course praise of sabbaticals. Take them. Those who are decision makers, make sure your sisters and brothers in the ordained ministry have the opportunity for real and productive sabbaticals. The world and theology are in constant ferment. To be servants of the Church and its Lord, we need to stay as well trained as possible.

But the second point of this testimony may be less obvious: The benefits of sabbaticals may not be just practical. In the end, I don't speak a foreign language, but I will be a far more effective servant of the Church because of what I experienced as I tried to learn Spanish and what that effort brought me.

Finally, part of my witness is to suggest that people thinking of sabbaticals should not plan with care just what they will study, but also where and how. For those who have spent years in a defined leadership role, as have most in the ordained ministry, a sabbatical can be an opportunity to leave that role for a while and to experience life once again outside the Episcopal Church. That shedding of role and experience outside the Episcopal Church can make us far more effective servants of the Episcopal Church when we return.

As we used to say in the 1928 Prayer Book Office, "Here endeth the lesson."



Carlson Gerda is interim rector of St. Gregory's Church, Deerfield, Ill.

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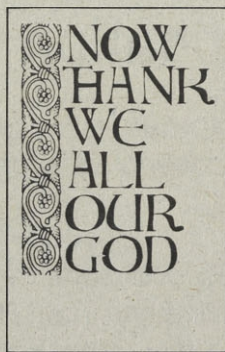
6028 Advent



6007 Christmas



6030 Christmas



6002 Thanksgiving



6010 Baptism



6016 Burial

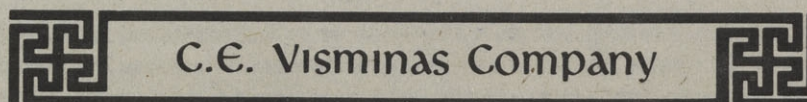


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Questionnaire to Questionnairer!

by Robert Atkinson

Like a battery of electric eels, the Episcopal Church has gone on a spree of information glut with long and complicated questionnaires from, apparently, every Joint Commission, Joint Committee, board, and agency. I can imagine what the 1988 Blue Book will contain—the results of what the people of the Church have said or not said. And all of us will have to read the questionnaires all over again to recollect what we all really did say or not say. Before that happens, I would like to ask the architects and designers of the questionnaires to fill out what they ask us in the Church to do so they will have a deeper appreciation of being on their receiving end.

Robert P. Atkinson is Bishop of West Virginia.



Questionnaire to Questionnairer Urgent!

- (1) Please fill out this questionnaire yesterday since we must have it back tomorrow.
- (2) Please crumple it into the self-addressed envelope. We operate under budget constraints and apologize for the smallness of the envelope.
- (3) You should be able to complete this questionnaire in seven or eight hours with no interruptions.
- (4) This questionnaire is being sent to your peers. Please confer with them so your response can be a collaborative effort.
- (5) If you would like some training on how to refine your questionnaire, we invite you to attend such an event in Detroit, Mich., July 2-11, 1988. Please attend.
- (6) We are grateful to you for taking time to make a thoughtful response. We will be glad to share with you the results of our survey on Ash Wednesday, 1988, at the Imposition of Ashes.
- (7) We shall respect the confidentiality of your response by assigning a number to your form: 007. Thank you.

Questionnaire

(Check the Appropriate Space)

- (1) In the construction of your questions, do you really care
 - ☐ a hell of a lot
 - ☐ not so much
 - ☐ don't give a tinker's damon how well the question is answered?
- (2) In the composition of your questions, do you spend, on an average,
 - ☐ 15 minutes
 - ☐ 1 hour
 - ☐ 2 hours
 - ☐ 3 weeksin making the questions ambiguous?
- (3) In the formation of questions, do you find essay answers:
 - ☐ collatable
 - ☐ uncollatable
 - ☐ like putting socks on an octopus
 - ☐ what the hell?
- (4) In the moments of inspiration for convoluted questions, do you
 - ☐ foam at the mouth
 - ☐ dance the tango
 - ☐ smile a lot with satisfaction
 - ☐ smile a little with satisfaction
 - ☐ frown
 - ☐ none of the above?

If you checked "none of the above," please explain in 600 words or less. Use back of form if you need more space.

- (5) At the end of a working day of thinking up questions, do you spend your leisure hours
 - ☐ thinking up more questions
 - ☐ count question marks in your dreams
 - ☐ read Socrates and his method of asking questions
 - ☐ watch TV and mark the results of surveys about Presidential performance
 - ☐ have a stiff drink
 - ☐ jog or exercise vigorously
 - ☐ sleep
 - ☐ It's none of your damn business!?
- (6) When you send out your questionnaire, do you hear the moans from the respondents
 - ☐ very well
 - ☐ not so well
 - ☐ what did you say
 - ☐ deaf?
- (7) Do you think the time to put this questionnaire together would equal the time to answer one of yours?
 - ☐ strongly agree
 - ☐ absolutely agree
 - ☐ ecstatically agree
 - ☐ somewhat agree
 - ☐ perhaps, perhaps not
 - ☐ moderately agree
 - ☐ strongly disagree
 - ☐ very strongly disagree
 - ☐ You'd better believe it!?

If you were hard pressed to check only one of the above, please explain. If not, we shall await your next mailing with mixed emotions!



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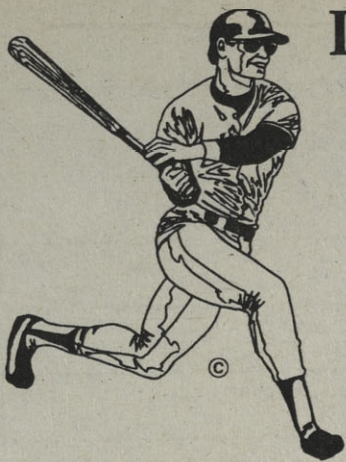
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Is '1 Percent Resolution' batting Little League or Big League?

by William S. Pregnall

The "1 Percent Resolution" passed in New Orleans in 1982 has led to an airing of the Episcopal Church's projections and expectations of its seminaries and vice versa. The challenge to the seminaries is survival; to the Church it is a decision about the shape of its ministry in a new century. We need to remember that seminaries are a part of the Church and the Church is manifested in all our seminaries.

The 67th General Convention passed the "1 Percent Resolution" in support of the accredited seminaries of the Episcopal Church. "Each parish and mission. . . shall give annually at least 1 percent of its net disposable budgeted income. . . to one or more. . . seminaries." Furthermore, "to implement this policy, each diocese. . . shall adopt a procedure. . . to assure this 1 percent." The other key phrase reads, "These seminaries. . . shall take the initiative to strengthen the partnership between the Church and its seminaries and to improve the dialogue with congregations and dioceses. . . ." (Resolution A-125, Section A, B, and E, *passim*)

Most dioceses, if not all, have passed resolutions by now. Some have real teeth in them, such as "shall give 1 percent," "will report (or send) to the diocese said moneys for the accredited seminaries," and "will have listed in the diocesan annual journal each congregation's giving for 1 percent." The Rev. Preston T. Kelsey, executive director of the Board for Theological Education, reported that at the end of the seminaries' fiscal year 1985-86 the schools had actually received about one-half of the possible 1 percent income. At this writing we don't yet know the results of fiscal 1986-87 for the seminaries. Common problems have been 1 percent funds going to a parish's seminarian rather than to the seminary and support of other worthy educational endeavors which are not accredited Episcopal seminaries.

That direct church giving to the accredited seminaries has had a healthy increase is undisputed. We have reason to believe, however, that the upward curve is leveling off before it approaches the intended 1 percent. At CDSP we find some churches giving the same dollar amount annually. In checking we find most often the vestry designated something approaching 1 percent several years ago and that amount has remained as "1 percent" regardless of the growth or the shrinkage of the local budget.

Denominational support for seminaries varies greatly among the denominations. In 1985-86, Southern Baptist seminaries received an average of \$4,319,483 from denominational sources. Comparable figures were \$935,587 for Lutheran seminaries, \$850,714 for Methodist seminaries, \$442,751 for Presbyterian seminaries, \$371,133 for Roman Catholic seminaries, and \$326,997 for Episcopal seminaries. American Baptist and UCC figures were even lower.

Considering that the Episcopal seminary I know best, CDSP, has moved from receipts of about \$85,000 annually before 1 percent to over \$350,000 since 1 percent, we can say it is working. This huge increase only supports 17 percent of our operating budget. The average for all Episcopal seminaries is 19 percent in 1985-86. When 100 percent of the 1 percent is received, the Episcopal Church will have affirmed its heritage of a well-prepared ministry.

But what about the dialogue between seminary and Church? I can only speak for one seminary, and I share hunches, not facts. Dialogue is increasing at many levels, but it is still awkward, sometimes negative, and often challenging both to the seminary and to the Church. The dialogue is uncovering three areas of rapid change—ministry, society, and the seminaries.

Changes in ministry are affected by many forces, and, as a result, ministry is often confused. Four creative (and necessary) culprits are the rise of lay ministry, the vocational diaconate, Canon 11 priests, and the ordination of women. These changes are fairly simple compared with societal changes which often go unnoticed until things are painful or different. Among such changes are the rise of women to their full humanity; the increased cost of everything, including the parish priest; the demise of Protestant/Catholic values and viewpoints about life; the apathy of a directionless society with unsolved issues of sexuality, marriage and divorce, changing careers and jobs. All this takes place while within us is guilt about the homeless and fear of nuclear holocaust. These are

The message is important

Continued from page A

Sarah of the Neighborhood of Make Believe. They were at the end of each arm of their creator and voice, my good friend Fred Rogers.

I had come to the television station to deliver a package and was unexpectedly invited into the studio where a *Mr. Rogers' Neighborhood* program was in production. When I walked into that huge room, I was suddenly, in an instant, in the twinkling of an eye, 6 years old again.

Everything was there: Lady Elaine's museum-go-round, X the Owl's tree, Daniel Tiger's clock, Henrietta Pussycat's home, and, most important of all, the royal castle. The music was playing, Betty Aberlin was dancing, and the trolley's bell was clanging.

It didn't matter that TV cameras were all over the place, scores of thick electrical cables covered the floor, blinding floodlights hung above, and the production crew scrambled everywhere with headsets and clipboards. The whole set was obviously made of plywood and paper mache and was propped up from behind by wood supports. While all those technical supports could be interesting, they were really not very important. None of those extraneous things mattered to me.

What mattered, what was important, was I knew I had arrived in the Neighborhood of Make Believe. And because I was there, the powerful lessons of *Mr. Rogers' Neighborhood*, which I had learned in my childhood and which I had relearned via my children's childhood, came upon me in an instant. Standing there in the Neighborhood, I knew I was accepted, special, and appreciated just by my being me.

As is frequently the case with Mr. Rogers, the best was yet to come. The culmination was when Fred motioned for me to come behind the castle set. I crawled along the wall, over the TV cables and the wooden supports. When I reached the spot where he was standing, I could see all the behind-the-scenes workings of the Neighborhood: the TV monitor that enabled Mr. Rogers to watch the progress of the scene and to move the puppets in the right way, the two assistants to hold his script for him and turn the pages as the filming progressed, and Mr. Rogers himself, dressed entirely in black, the traditional garb of puppeteers. It was all interesting, but suddenly what was important cut through all that. Out of nowhere, I heard the King's voice addressing me.

I have come to learn that the Church runs a great deal like *Mr. Rogers' Neighborhood*. The Church (whether a parish or a diocese), like the Neighborhood, is at its best a place with a clear and all-pervading theme. The theme of the Church is not too different from the theme of Mr. Rogers.

issues of the whole of human society and not just the Church.

Finally, the seminaries as institutions are quite different today. An important study of the seminaries has just been completed, and a report to General Convention will, I hope, lead to needed changes. Consider that we no longer have 11 "stand alone," cloistered schools, each with a particular doctrinaire position. Fragments of that era remain, but ecumenical consortia, mergers, part-time students, academically educated (as opposed to professionally trained) faculties, the explosion of knowledge in every area of study, the advent of serious field education, the complexities of business and development which face every small educational institution, the deferred maintenance of physical plants all demand attention internally. Seminaries no longer turn out finished products (an illusion of the past), but women and men who must continue their education throughout their ministries if they are to be lively leaders—ordained and lay—of the living Body.

Financially, 1 percent is batting .500. Is this Big League or Little League? Time will tell. Dialogically, we are just beginning to explore this new beginning in an old marriage.

William S. Pregnall is dean and president of Church Divinity School of the Pacific, Berkeley, Calif.

His theme is "I like you just the way you are." Our theme is "Jesus loves me, this I know, for the Bible tells me so." Sending that theme deep into the heart of each person is the Church's mission. That mission is important for it means allowing people to hear the voice of the King.

In order to accomplish that mission in various situations and with various people, we need to have all the behind-the-scenes things in proper working order. The Church has its own equivalents of TV cables and lights, props and appropriate traditions. It has no shortage of interesting supporting items such as various liturgical styles, differing theological understandings, canon laws, distinctly Episcopal customs and traditions, and so forth. Those things are interesting. Books have been written about them. That is all for the good.

We get ourselves into trouble, however, when we confuse those things that are interesting to us with what is important. When you watch Mr. Rogers on TV, what is important is what comes across, the people and the message of acceptance. You do not see the things which might be interesting but are not important such as the production crew, the lights, cables, script books, puppeteers, or behind-the-scenes chaos. If you did, they could block the message.

Too often we, the Church, show one another and the watching world our hallowed props, that which interests us, rather than our sacred message, that which is important. Everything in the Church except for our relationships to one another and our relationships to the Lord are props. Your hearing my voice and my hearing yours so together we can hear the King's voice and tell others about it—that is important.

Because Fred Rogers created an experience, beginning 30 years ago, that never allowed the interesting to intrude upon the important, I was able to hear that I was important, not just interesting, both to God and to other people. The message became such a part of me that on that day in the WQED television studio, I was more than happy to carry on a conversation with two wonderful blocks of wood.

If that could happen to me in the Neighborhood of Make Believe, think what we as Christians and church members could be for the Lord in the Neighborhood of Reality.

The Church is to me a people who provide a place where I can be myself—not defensive, protective, and frightened, but rather a place where mean party spirits are neutralized and where I am free again to be a child—God's child. This is really what, at the heart, we already are. Being that and doing that—now, to me that is professional!

David P. Jones is archdeacon of the Diocese of Pittsburgh.

Marriage Encounter groups share experience internationally

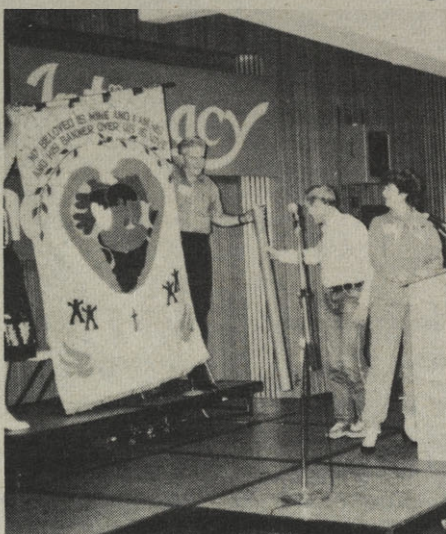
by Lloyd W. Johnson

Representatives from Episcopal/Anglican Marriage Encounter groups from Australia, Canada, South Africa, Uganda, the United Kingdom, and the United States gathered in San Francisco, Calif., in mid-July to share common concerns and increase a spirit of interdependence.

Participants offered reports of Marriage Encounter groups around the world. The Rev. Dunstan Bukunya and his wife Phoebe spoke of war's effect on family stability in Uganda where couples are afraid to leave their children alone while they attend weekend meetings. They shared their three-session approach with the South African representatives, Brian and Julie Lovell, who have similar problems. The Lovells spoke of trying to offer racially integrated weekends in South Africa.

United Kingdom groups are raising money to buy a van to transport team couples to weekends; responding to the Bishop of Glasgow's request, presented by Roger and Kathryn Lockyer, for Marriage Encounter in Scotland; and beginning Marriage Encounter weekends for NATO servicemen and their wives in Germany. The Rev. Bruce and Daphne Rathbone, national clergy executive couple for Canada, told of their efforts to begin Marriage Encounter weekends in Barbados, an outreach in which the U.S. shares. The Canadians are also beginning Marriage Encounter in the Seychelles Islands, assisted by the South African Marriage Encounter group.

Jim and Chris Hixson, national ex-



Brian and Julie Lovell present a banner from South Africa.

ecutive couple, and the Rev. Lloyd and Janie Johnson, national clergy executive couple, representing the United States, reported that financial gifts to the Encounter Outreach Fund have helped start groups in other nations and "sister movements" such as Episcopal Engaged Encounter in this country.

At the request of Michael and Margaret Payze of Montmorency in the Province of Victoria, Australia, American groups offered the Connect Program to share teaching techniques within the structure of parish churches. Interdependence works in the other direction, too. For example, the Encounter movement in Australia will send team training materials here.

Lloyd W. Johnson is a priest in Pekin, Ill.

Stewardship program available on video

It's time again to think about the annual fund drive, but you don't have any new ideas nor the time to plan a good campaign. This may be the time for you and your congregation to investigate The Stewardship Program created by fund-raising and media professionals who are members of St. Boniface's Church, Siesta Key, Fla.

Drawing on the experience of over 1,000 successful campaigns, these experts have pooled fund-raising and television expertise to create a program that integrates the theme of tithing with solid theological education and sound fund-raising techniques. The program comes in eight video segments that explain how a campaign is run. And it offers all the procedures, "soup to nuts, cookbook style," says Allen Schulte, a television producer who has been a vestryman so he knows the parish side of fund raising.

In addition to the training tapes, the package also includes a complete campaign calendar and schedule, videotaped Visitors' Dinner message which this year is from Bishop William Burrill of Rochester, customized campaign letters, sermon notes and themes, a telephone hotline for questions, visitors' training, follow-up and pledge collection advice, and up to one-half hour of telephone consulting. The basic program will be updated annually with new letters, new videotaped sermon, new themes and

sermon notes.

A Stewardship Program preview tape is available on two-week loan or longer by prior arrangement. The price of the complete program is \$595. The yearly update costs \$150.

For further information or to preview or purchase the program, contact The Stewardship Program, 7140 Beneva Rd., Sarasota, Fla. 33583. Orders may also be placed by telephone: Call collect (813) 923-2800.

Advice for lectors booklet available

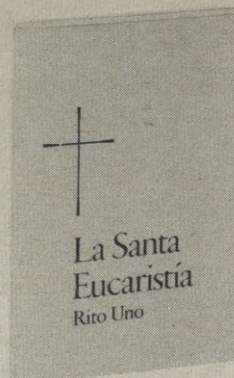
Some Advice to Lectors on the Subject of Reading the Lessons is a free booklet available from Illuminations, 90 Harrison Ave., Sausalito, Calif. 94965.

Chinese Church

Continued from page 1 propagating. But he said Chinese Christians are grateful for western missionaries. "When we say three-self, you may have noticed that self-isolation is not one of them. . . . We want to remind ourselves that we are part of the Church universal."

Since 1980, Ting said, the Chinese Church has printed more than 2 million Bibles and now has three national Christian journals. Its 10 theological training centers have 600 male and female students.

Excerpted from a report by Daniel Cattau, Lutheran Council in the U.S.A. news director.



Spanish Holy Eucharist Rite I and the Lectionary

This supplement to El Libro de Oracion Comun contains Spanish translations of the Holy Eucharist Rite I, and all Lectionary Citations as found in The Book of Common Prayer 1979. For ease of reference, page numbers are given for corresponding passages in El Libro de Oracion Comun. This will be an invaluable resource for worship among the many Episcopalians whose native language is Spanish.

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P/T Organist-Choir Director for Holy Trinity Church, Lansdale, Pa. Send resume and references to: Rector, 407 N. Broad St., Lansdale, Pa. 19446.

Warren, Pa.: Director/Counselor Northwest Pastoral Counseling Service. Clergy or lay with a master's degree in a counseling field. Reply to the Rev. David Matthews, Lutheran Service Society of Western Pa., 5940 Baum Blvd., Pittsburgh, PA 15206, (412) 362-7430.

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Caring Congregation is theme of Awareness Sunday

"The Congregation: A Community of Care and Healing" is the theme for Alcohol-Drug Awareness Sunday, November 22. The observance, sponsored by the National Episcopal Coalition on Alcohol and Drugs, is designated as a way to help congregations further their understanding of the role drugs and alcohol play in our society. Packets of information are available for \$5 from NECAD, 1511 K St. NW, Suite 314, Washington, D.C. 20005.

Alban Conferences explore shared ministry

Churchpeople talk enthusiastically about laity and clergy working in a collegial style, but the enthusiasm can fade when the talk is put into practice because the hopes and fears about sharing ministry have not been examined. This fall and winter, Alban Institute offers three conferences which explore the advantages and perceived disadvantages of sharing the ministry—the deep feelings that lie behind these ideas. "Sharing Ministry: The clergy-lay connection" will be held in Atlanta, Ga., October 2-3; in Johnsonburg, N.J., October 23-24; and in Washington, D.C., February 5-6.

Celia Hahn leads the conferences which are designed for teams of clergy and laity from the same congregation who want to explore the possibility of more collegial ministry. Tuition is \$95 per person for members and \$120 for non-members. Membership is \$25.

Contact Alban Institute Education Office, 4125 Nebraska Ave., NW, Washington, D.C. 20016.

Diocesan Altar Guilds votes name change

The National Association of Diocesan Altar Guilds changed its name to

the National Altar Guild Association and adopted bylaw changes to expand membership.

The proposed annual dues structure of \$50 for Provincial and diocesan members and \$25 for deanery, parish, and individual members includes the association's newsletter, published four times a year. Subscriptions to the newsletter only are \$7. Make checks payable to "National Altar Guild Association" and mail to Anne Whitcomb, Fearington Post 331, Pittsboro, N.C. 27312.

No poll this year, says Prayer Book group

"Hostility exhibited by the national leadership of the Episcopal Church" led to cancellation of an opinion research poll which the Prayer Book Society has sponsored for eight years. The Rev. Jerome Politzer, the Society's president, said George Gallup, Jr., who carried out the poll, told the Society earlier in the year of his reluctance to continue without direct participation of the Episcopal Church Center.

Parish in Italy begins student cultural program

With American schools and universities annually sponsoring more than 40 programs in Florence, Italy, St. James' Episcopal Church there has decided to expand its outreach to American students. The program will encourage an appreciation of the religious significance of the rich Florentine culture and introduce students to the American community in the city.

The church's ecumenical chaplaincy to students will support them with a program of worship, community gatherings, and spiritual study based on the Florentine experience. College chaplains and pastors are urged to make students going to Italy aware of this opportunity.

This past summer, St. James' and General Theological Seminary, New York City, jointly sponsored a two-



Betty Ford received one of three Pioneer of the Year Awards for her work with alcohol treatment and her Betty Ford Center in Rancho Mirage, Calif. The award was presented by the Soviet-U.S. Joint Conference on Alcoholism co-chaired by the Rev. J. W. Canty, right, who founded the conference with Nickolay Tchernykh of the All-Union Volunteer Temperance Promotion Society. Under conference auspices four doctors from the Soviet Union came to the United States this summer, and in Moscow this fall the conference will present a Pioneer award to Mikhail Gorbachev for his efforts to create an alcohol-free country.

week seminar for 20 students who studied Renaissance art from a religious perspective.

For information, write to the Rev. Samuel Hartman, St. James' Church, Via Bernardo Rucellai 13, 50123 Florence, Italy.

Foundation grant to help colleges

The Episcopal Church Foundation has given a \$20,000 grant to help Episcopal black colleges—St. Augustine's, St. Paul's, Voorhees—conduct a year-long study to determine the feasibility of individual, foundation, and institutional support for a proposed fund-raising campaign.

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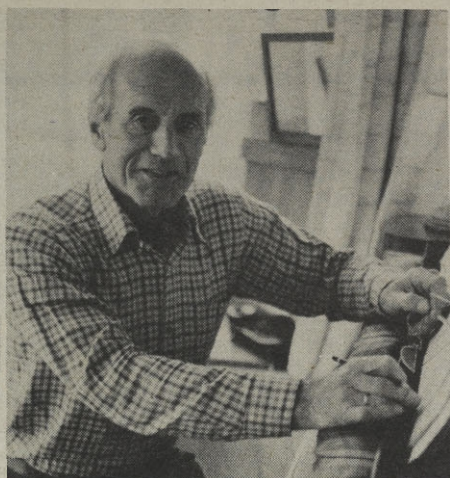
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HAVE YOU HEARD . . .

Illusions of Progress

Odds are good that most of us will have to suffer through a reorganization, and we thank Martin Marty's newsletter, *Context*, for the following observation: "Every time we were beginning to form into teams, we would be reorganized. I was to learn later in life that we tend to meet any new situation by reorganizing. . . and [what] a wonderful method it can be for creating the illusion of progress while producing inefficiency and demoralization." Marty is not quoting a young M.B.A. who has been crunched by a 20th century corporate take-over, but Petronius, who died in the year 66.

Christopher Martin



Francis Jackson, former organist and master of music at York Minster, England, drew a capacity crowd at St. Stephen's, Richmond, Va., when he performed his *Concerto for Organ, Strings, Timpani, and Celesta* in three movements. Impresario and conductor for the evening was St. Stephen's organist and choirmaster, Neal Campbell.

Papal Power

The Papacy lost its authority over the Anglican Church 460 years ago, but it had enough power left to cause All Saints' Episcopal Church, Pontiac, Mich., to reschedule its sesquicentennial. Pope John Paul II's visit to the area can't change the date of All Saints' 150th birthday on September 23, but rector Roger S. Derby and sesquicentennial chairman Kenneth Burr did reschedule a banquet and a 1789 Prayer Book service so they didn't conflict with the Pope's visit.

Meet Mother Manners

May we introduce Mother Manners, self-appointed arbiter of liturgical and ecclesiastical etiquette, who from time to time comments on various questions because she finds that in matters of church, the trivial is rarely trivial. While she does not attempt to answer every query that comes her way, you may reach her with your questions via this publication.

Q: I attend the most confusing, if eclectic, services. Our two priests (I discovered they attended different seminaries) conduct worship in almost opposite styles. One rarely uses ceremony; the other bows and genuflects at every opportunity. Sometimes it is all I can do to keep from laughing at the contrast.

A: While Mother appreciates the richness and breadth of the liturgical tradition of our Church, she recommends your two priests "get their act together." One style well presented is far better than the amusing mixture you describe.

Q: I've come a long way in accepting the influx of females into the ordained ministry of our Church. However, I continue to be disturbed by the inappropriate way our associate dresses. Sometimes she even wears open-toed shoes! How can I deal with her excesses?

A: You may have come a long way, but Mother sees you have far to go. Do not ask female priests to give up their femaleness. Instead, try to identify all the feelings you have—positive and negative—in relation to your associate. Do you experience her as challenging? Do you find her supportive? You may learn a great deal about yourself in this process. As to footwear, precedents for the "open-toed" look exist. The next time you are in church, notice what those figures in the stained glass wear.

Worth Noting

Dean **Geralyn Wolf** of Christ Church Cathedral, Louisville, Ky., will be spir-

itual guide for the 1988 Triennial Meeting of Episcopal Church Women □ **Stanley L. Jaki**, Hungarian-born Benedictine monk, received the Templeton Prize for religion and donated the \$369,600 cash gift to a trust for the care of Hungarian Benedictine monks in exile □ **Patricia Selwood** of Norton, Ohio, is the first woman and first layperson elected president of the APSO Board of Governors □ **Thomas F. Winslow**, an Episcopal deacon on leave from his post as chief of the Wisconsin State Fair Park Police, will coordinate a program to treat chemically-dependent professionals at the Milwaukee Psychiatric Hospital □ Poet **Howard Nemerov** received the \$10,000 **Aiken Taylor** Award for Modern American Poetry at the University of the South, Sewanee, Tenn. □ The Alban Institute is accepting contributions for the newly-formed **William F. Creighton** Memorial Fund for Strengthening Church Executive Leadership □ A prayer written by the Rev. **Norman Elliott**, rector of All Saints', Anchorage, Alaska, for the commissioning of the Trident submarine, *USS Alaska*, was engraved on a plaque presented to the crew on the ship's first official visit to its name state □ The National Episcopal Coalition on Alcohol and Drugs elected the Rev. **Philip Parham** of San Antonio, Texas, as its new president □ The Rev. **J. Carleton Hayden** is the first person to hold the post of associate dean at the School of Theology at the University of the South, Sewanee, Tenn. □ The Rev. **Nancy Roosevelt Taylor** is new deputy for program for the Diocese of Southwestern Virginia □ **Ronald Reagan** named **W. Eugene Mayberry**, president of the Mayo Clinic and an active member of St. Luke's Church, Rochester, Minn., to head a national commission on AIDS □ **Vincent Currie**, staff officer for the Diocese of Central Gulf Coast, won an IBM computer at the Church Computer Software Expo in Dallas, Texas □ **Eric Charles Moskowitz**, a mathematics teacher at St. Paul's Episcopal School, Oakland, Calif., was named "Teacher of the Year"; the Rev. **Arthur Allen Smith**, rector of St. Mary's, Stuart, Fla., was named volunteer of the month by the Family YMCA; and the Rev. **Robert V. Parker**, Wichita, Kan., received the Excellence in Service to Mankind Award from Good Life Academy of the Wichita Wagonmasters and a local television station's "Look of a Leader" award □ **Thomas G. Riley** is the new executive director of Faith Alive, succeeding Founder **Fred C. Gore**.

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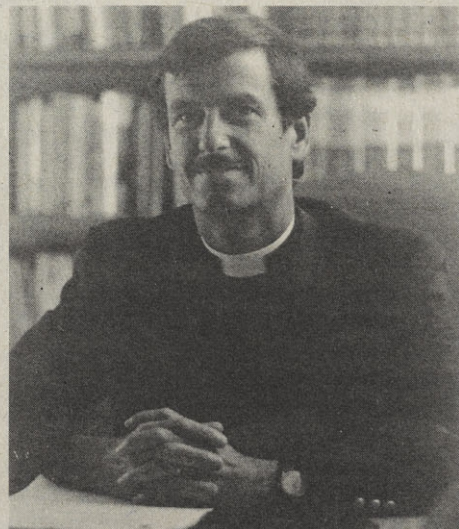
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James Cooper is pastor of Christ Episcopal Church in Ponte Vedra Beach, Florida. Christ Episcopal Church will not be responsible for the financial and contractual obligations of Life Care Pastoral Services, Inc.

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PASSING IN REVIEW

with Nancy J. Cassel

Books on the spiritual life tend to
be difficult to describe. Mary
McDermott Shideler's book, *In Search
of the Spirit* (Ballantine, 1985), is a case
in point. In the prologue, she tells us
more clearly what the book is not—
not a textbook or a manual or a book
of rules—than what it is: "sharing of
many ways of spiritual development,
not a course of instruction."

In reading it, I was caught again
and again by insights and ideas on
which I wanted to pause and reflect.
The author suggests that each indi-
vidual must discover his or her own
natural ways of prayer, that what
works for another may be entirely
wrong for me, that different ap-
proaches may be more or less effec-
tive at different points in our jour-
neys.

Shideler writes with elegance and
grace and clarity, and I suspect she
was brought up on Henry James as
well as on Charles Williams, whom
she quotes frequently. Hers is a book
I would like to have as a companion
on a personal retreat or to keep by
my bedside to read when I'm settling
down to sleep or when I wake in the
small hours with a sense of some-
thing not quite understandable that
prevents me from simply rolling over
and going back to sleep.

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

Clergy and the Sexual Revolution,
Ruth Tiffany Barnhouse, paperback
\$9.75 postpaid, Alban Institute, 4125
Nebraska Ave., NW, Washington,
D.C. 20016.

The traditional Christian view of sex-
ual conduct and the Old Testament
view differ radically, says the author.
Some aspects of patriarchal condition-
ing, such as separation of sexual be-
havior from the context of a relation-
ship, have led to permissiveness and
exploitation. Barnhouse argues for a
workable theology of sex based on an
understanding of the difference be-
tween principles—such as the basic
one that it is wrong to exploit others
or to permit oneself to be exploited—
and rules—which are necessary as
stable points of reference but are tem-
porary. "Creative rule-breaking is
among the chief tools of moral
progress," she says. The basic rule to
keep, however, is to love God with
all our heart, soul, mind, and
strength and our neighbors as our-
selves. "Love, with its practical con-
sequence of no exploitation, is the
all-encompassing principle against
which any proposed change must be
tested." Barnhouse's basic premise is
"rules should only be broken in the
search for a more workable, subtler,
or higher-level expression of the prin-
ciple which lies behind the
rules."
—J.M.F.

Distant Fire, Martin Bell, \$15.95,
Harper & Row, San Francisco, Calif.
Written in the same poetic style as his
fiction is Bell's first non-fiction book.
An Episcopal priest and private eye,
Bell writes about the search for a God
who is Creator, Redeemer, and
Sustainer. Reviewer Harvey Guthrie,
Jr., says it opens the reader's con-

sciousness to "the living God as
shaker of every foundation."

Luther the Reformer: *The story of the
man and his career,* James M. Kittelson,
\$24.95, Augsburg Publishing House,
Minneapolis, Minn.

A complete biography of Martin
Luther with attractive illustrations,
this book by a Reformation historian
examines all aspects of Luther's life:
peasant's son, professor, monk, pas-
tor, and defender of the faith.

Christianity as Psychology: *The heal-
ing power of the Christian message,*
Morton Kelsey, paperback \$8.95,
Augsburg, Minneapolis, Minn.
Kelsey states, "When the full divine
drama of Christian faith is under-
stood, accepted, and fully lived, we
find not only the most adequate reli-
gious expression available to human-
kind, but also a profound psycholog-
ical understanding and method." To
support this thesis, he examines heal-
ing in the Christian tradition and
assesses the major psychological
schools of thought. He suggests some
ways to share in the healing powers
of the "divine drama" as well as
some of the implications of Christian
life and belief for psychologists and
their practices.
—J.S.P.

Mother Angelica, Dan O'Neill, pa-
perback \$3.50, Bantam Books, New
York, N.Y.

**Mother Angelica's Answers, Not
Promises,** Mother M. Angelica with
Christine Allison, \$13.95, Harper &
Row, New York, N.Y.

At a time when televangelism is re-
plete with stories of sexual scandal,
misappropriated funds, and poor
taste, one televangelist stands apart.
Mother Angelica, a cloistered
Franciscan nun, operates Eternal
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Mother Angelica is feisty and funny.
She believes God is the answer and
has the answers, and she minces no
words in saying so to both readers
and listeners. O'Neill chronicles the
hardships and blessings of Mother
Angelica's life. In her own book she
gives—in a delightful, fast-paced
style—advice to those who bring their
problems to her. Both books record
triumph through belief in prayer and
the power of God. "Prayer," she says,
"is the lifting of our hearts and minds
to God. For no matter what we're
saying, we're asking, 'Do you love
me?' and no matter how He answers,
He's saying, 'Yes, I do.'"
—A.M.L.

Mixed Blessings, Barbara Brown
Taylor, paperback \$8.95, Susan
Hunter Publishing, 1447 Peachtree
St., NE, Suite 807, Atlanta, Ga. 30309.
Mixed Blessings is a collection of 17
sermon meditations by an Episcopal
priest who is associate rector of All
Saints', Atlanta.

Companion to Narnia, Paul F. Ford,
paperback \$10.95, Macmillan, New
York, N.Y.

Cross-referenced and comprehen-
sive, this complete guide to the
themes, characters, and events of C.
S. Lewis' enchanting imaginary world
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Cauley.



NIOBRARA

Continued from page 1

in a Land Rover visiting places like Cheyenne River, Standing Rock, and Wounded Knee. With 118 churches, 88 of which are Native American missions, the bishop weaves his way across the prairie visiting clergy who average seven churches per priest. The vast distances, isolation, and remote settings make this annual convocation not only a family reunion, but a pastoral necessity.

Campers and RV's surround the grounds as teepees did in the past as 2,100 Episcopalians gather to celebrate their unity in Christ, their diversity as tribes, and their uniqueness as Episcopalians of the Niobrara. Browning came to be among them not as the great white father but as a fellow pilgrim.

Part of the annual four-day celebration is used to conduct Niobrara business. This year the closing of the bankrupt, 100-year-old St. Mary's School for Girls, which has symbolized hope for generations of Native American women, was an emotionally painful point of business which resulted in spirited debate.

Other events included celebrations of clergy retirements, a wedding, three baptisms, and ordination to the priesthood of the Rev. Charles Montileaux. But the most unusually beautiful liturgy occurred Saturday when candidates for confirmation were presented to three bishops sitting side by side under a pine branch canopy. Eighty-five people came forward to kneel before Harold Jones, the first Native American bishop in the Episcopal Church, Anderson, and the Presiding Bishop.

The Lakota/Dakota Sioux are a proud people, but they are also a poor people. Since gold was discovered in the Black Hills and the residents were herded onto the reservations which had the poorest land in the state, the quality of life has continued to decline.

Last winter five people, including children, froze to death in their poorly insulated home. Unemployment is 80 percent. The poorest county in the U.S. is here, as is the highest rate of infant mortality, teenage suicide, and diabetes. The demons of alcoholism and drug addiction oppress these people like no other. The Sioux live in third-world conditions in the geographical center of the world's richest nation.

But they have come to the Niobrara

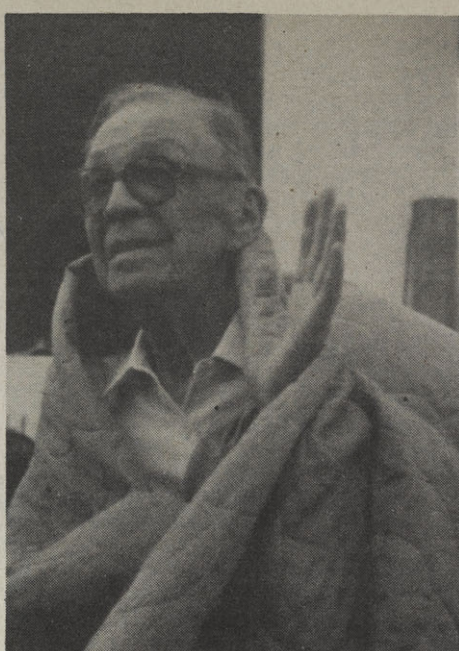
to celebrate life, to reaffirm their faith, and to bring gifts—not from abundance, but from poverty for they are a generous people, a people who have learned to live and give and preach hope in a dying world. They have much to teach the rest of the Church which suffers from a poverty of knowledge, an ignorance of ignorance.

The elders of the tribe gathered in the sunset and sat in a large circle waiting for the ceremony to begin. Among them was a tall, thin man with a wisdom and weather-crossed face, described by many as a living legend. The Rev. Vine Deloria, who in his 86 years has seen nearly all of the Episcopal work with the Sioux in this century, returned from retirement in Arizona to be part of the celebration.

A small group of younger men sat at the feet of this man who has been a priest for 55 years and coaxed wisdom from his lips like honey from a comb.

They talked about history and priesthood and poverty. But when they spoke of sin and forgiveness he paused for a moment, cocked his head like he was listening to something far away that no one else had heard, and finally pointed to the top of a tree where a dark bird perched on the top branch silhouetted against a silver-lined lavender cloud.

With an economy of speech that wastes nothing, he said, "Sin affects not only the guilty, but the innocent. That the innocent suffer at the hands of the guilty is nothing new, but for the Christian the burden of forgive-



Bishops Anderson and Browning, top left, process during ceremonies in Mission, S.D., where along with Bishop Jones, below left, they confirmed 85 people. The Rev. Vine Deloria, above, is so much a part of Niobrara tradition that he came from retirement in Arizona to attend.

ness is not on the guilty, but the innocent. The only way victims can be healed is in their ability to forgive."

The drums began, the Presiding Bishop was led to the center of the circle and, in a time-honored ceremony, given a new name: "Man of Rock."

The dark bird flew away.

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



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Fire damages archives of Diocese of Olympia

by Christine Dubois

On Friday, July 17, staff members of the Diocese of Olympia straightened their desks, locked the building, and went home for the weekend. When they returned on Monday, the diocesan headquarters looked nothing like they had left it.

Over the weekend a four-alarm fire did more than \$1 million in damage to the historic mansion that houses the administrative headquarters of the Diocese of Olympia.

The house, which is listed on the National Register of Historic Places, was built just after the turn of the century and was the residence of Eliza Ferry Leary, daughter of the state of Washington's first governor. It has been the diocesan headquarters since 1948.

The fire began in the basement and climbed an interior wall to the attic. Most of the house survived intact and suffered only smoke and heat damage. But a few staff members found piles of cinders where their workspaces had been. The basement, which housed a library and the diocesan archives, was destroyed.

The fire was spotted about 10:30 p.m. Friday by a passing jogger. It took 50 fire fighters about two hours to extinguish the blaze. Fire investigators have determined the fire was set deliberately. They found evidence of forced entry but say they have no suspects and no firm leads. The investigation continues.

Though stunned, diocesan officials immediately began rebuilding. By Saturday, scaffolding had been set up in the great hall and professional cleaners were scrubbing the walls. A specialist on restoring fine art was flown in from Minnesota. The 85-year-old carpet in the great hall was rolled up and shipped off for cleaning and restoration.

Meanwhile, work at the diocesan

offices continues though at a slightly slower pace. "People who are very task-oriented are a little frustrated," commented one staff member. "It's hard to get anything done when your desk has been taken out for cleaning."

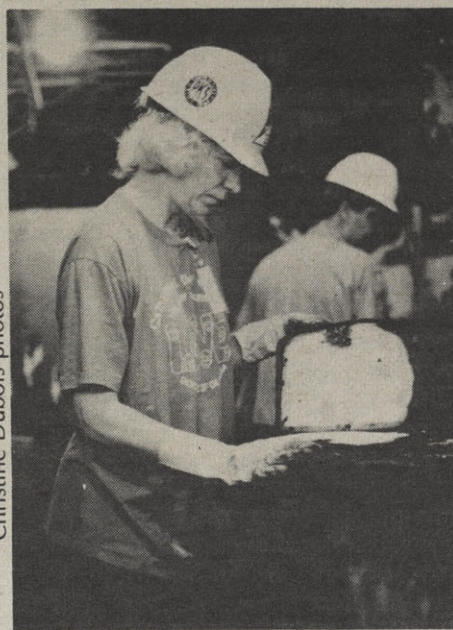
Bishop Robert H. Cochrane, who was out of town on a teaching mission, was apprised of the situation late Friday night and encouraged to finish his work and then take his scheduled vacation.

Ray Copin, bishop's deputy for administration, says the house will need several weeks of cleaning and "several months of resurrection." Insurance will cover most of the costs. Diocesan archivist Peggy Hansen estimates that about 99 percent of the archival records can be restored. Many items were saved because they were in fire-resistant boxes inside steel cabinets. "The fire scorched the boxes but essentially it didn't do any damage to the contents," she says.

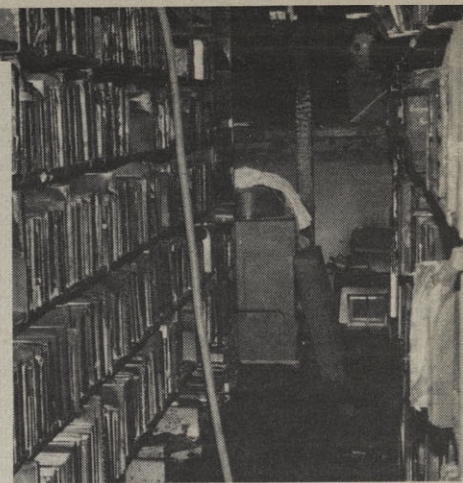
Staff members have learned—the hard way—a few lessons about fire prevention and damage control: (1) close your office door when you leave, and (2) store duplicate copies of important computerized records at a separate location. Offices that were left closed suffered far less damage than those that were open, and a number of computerized records were lost in the fire because back-up copies were stored in the same building.

Though he stops short of saying the fire was a blessing, Copin does see a positive side to the situation. The restoration provides a good opportunity to make some needed improvements—such as installing a new security system and redesigning computer programs. And everyone agrees the house, once "resurrected," will look better than ever.

Copin also believes the tragedy has helped create a sense of community.



Christine Dubois photos



Charred books in the diocesan archives were a grim greeting for diocesan staff members when they returned to work on Monday morning. Beverly Schlag, secretary to the director of education, sorts through the remains of her office contents.

Diocesan staff have received expressions of support from parishes and individuals throughout the diocese. "Everybody loves this place," says Copin. "When, six months from now, the work is completed and it looks better than it has in 50 years, it's going to be a precious moment and everybody is going to rally around."

It's also been an opportunity for faith. "I don't think God allows or causes something like this to happen

to teach us a lesson or make sure the house gets improved or anything like that," says Copin. "It's just the result of the risks we take because of the life we have. I don't try to figure out why. I go around it and say, 'The ultimate purpose has got to be good, whether it's improving the house or building community or whatever.'"

Christine Dubois is a Seattle journalist who writes the Hallelujah Breakdown column for *The Episcopalian*.

Recognize baptism as central, group asks

During a recent meeting in Browns Summit, N.C., the Council of Associated Parishes for Liturgy and Mission called on the Episcopal Church to recognize the centrality of baptism as the means through which the Church understands itself and its relationship to the world.

Associated Parishes would also like the Church to restore the traditional catechumenate and use the procedures found in *The Book of Occasional Services* for instructing candidates for baptism. Its restoration could be "the catalyst for constant renewal of the Church," the Council said.

In other business, the Council approved the publication of brochures on the marriage rite and on the rites of Christian initiation and expressed continuing strong support for U.S. and Canadian efforts to create liturgies using inclusive language.

Council members discussed final plans for a national liturgical conference, October 5-8, in San Francisco, co-sponsored with Grace Cathedral there; discussed plans for a new newsletter and for activities at the 1988 General Convention; and reelected the Rev. Joe Doss of St. Mark's, Palo Alto, Calif., president.



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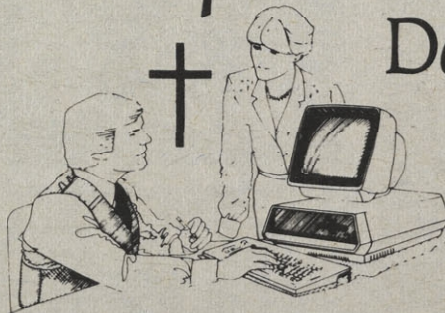
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Nebraska parish gives worthiness to \$2 bill

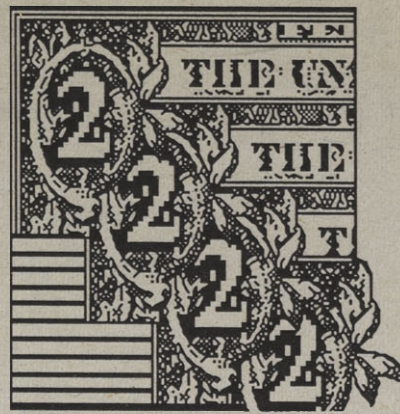
Everybody's heard the saying, "Worthless as a \$2 bill." Well, maybe everybody but the folks at St. Luke's Church, Kearney, Neb., who found you can get a lot of mileage out of a "worthless" \$2 bill.

The congregation has been working on raising awareness about outreach, and Jon Nelson, head of the church's service committee, was trying to involve more members in the outreach center, food pantry, and clothing center. So on Palm Sunday, Nelson handed out some 225 \$2 bills donated by two families in the parish and told members of the congregation to use them to carry out the Gospel command to feed the hungry, give drink to the thirsty, clothe the naked, visit the sick and those in

prison, and make the stranger welcome. In other words, give it away.

Members had a week to make their donation. They were to report back on Easter where the \$2 had gone. Elizabeth Ritter, a parishioner who is social services director of a nursing home, chose the most creative givers who, as their prize, each received another \$2 bill to go do it again.

Michael Lowe bought stamps and envelopes and took them to a nursing home where he helped people write letters which he then mailed. Beth Feese dubbed a recording of Easter music for a nursing home resident who was an organist. Nancy and Hargis Westerfield bought hot cross buns for Easter breakfast for prisoners in the county jail. Nancy



Oertle added \$25 of her own and made up an Easter basket for a needy family with "real food and some goodies."

The Nachtigal family bought and planted a fruit tree whose fruit will be given each year to the food pantry. And the Berglund family opened an account at the local pharmacy for people who need help with prescrip-

tion drugs; they will add to the account monthly.

While not a prize winner, some mention must be made of the parishioner who "visited the races and won \$12.60." What he did with his winnings is not noted.

But the major money-raising project was masterminded by Gary Hogg, finalist who didn't know what to do and found others who didn't know either. So he gathered the \$2 bills from about 30 other men, women, and children in the congregation and bought a scooter. The scooter was then placed in a local grocery store to be raffled off at \$1 a chance with a group decision to be made on the proceeds.

So next time you hear someone say, "Worthless as a \$2 bill," remember that at least in Kearney, Neb., a \$2 bill isn't worthless at all.

Episcopalians assist AIDS victims

Episcopalians around the Church are responding to AIDS with education and financial assistance to provide care for victims and families.

The Diocese of Maryland is one of seven denominational groups which are underwriting development costs for the Interfaith Residence/Hospice Service for Persons with AIDS in Baltimore. The units will provide apartments for group living, nursing and medical care, counseling, activities, and mutual support.

The Diocese of Los Angeles' Commission on AIDS sponsored a breakfast meeting for 80 AIDS care providers, researchers, and educators to meet Dr. Robert Windom, assistant secretary for health with the United States Department of Health and Human Services.

The Mission Development Service of the Diocese of Virginia gave \$50,000 to the Northern Virginia AIDS Ministry, a group of Episcopal churches providing public education and pastoral care for AIDS victims and their

families. The Rev. Robert G. Trache, rector of Immanuel Church on the Hill, Alexandria, one of the founders of the ministry, says Presbyterian and Methodist churches may join the effort.

With a \$15,000 grant, the Diocese of Connecticut established an AIDS ministry supervised by the Rev. Douglas T. Cooke. The Rev. Thaddeus Bennett is executive director of the program which will work ecumenically to create a model residence for persons with AIDS.

At the University of the South, Sewanee, Tenn., Vice-Chancellor Robert Ayres appointed an AIDS Task Force to consider both prevention and policies "should the disease occur on our campus."

Episcopalians in the Province I AIDS Network have organized their second conference on the subject to be held September 24-26 at the Mt. Marie Conference Center in Holyoke, Mass. Conference information is available from the Network at 155 Wyllys



Ann Marie Staas photo

The youth group of St. Augustine's-by-the-Sea, Santa Monica, Calif., offered prayers for AIDS victims during the seventh diocesan Eucharist for people with AIDS in mid-June. To demonstrate the worldwide implications of the disease, the International Children's Choir dressed in traditional costumes from over 70 countries. "AIDS is part of a tragic legacy we are passing on to our children," said the Rev. Albert Ogle, staff coordinator of the Diocese of Los Angeles' Commission on AIDS. St. Augustine's has a youth education program for teenagers and parents to learn together about AIDS. "We have a moral obligation to inform them, to alleviate fear, encourage sexual and ethical responsibility, and help prevent the spread of the disease among the next high risk population—sexually active teenagers," Ogle says.

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The Episcopal Church Center has a video cassette, *Dying, Yet Behold We Live*, which is available for \$23 postpaid from the Office of Communication, Episcopal Church Center,

815 Second Ave., New York, N.Y. 10017. Specify VHS or Beta format.

Copies of the U.S. Surgeon General's Report on AIDS are available free by writing AIDS, Box 14252, Washington, D.C. 20024.

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AT SHATTUCK-ST. MARY'S 'Great Spirit awakens'

by Willmar Thorkelson

Small tents ringed the parade grounds at Shattuck-St. Mary's Schools in Faribault, Minn., the last weekend in June.

They were erected by Native American Episcopalians from Minnesota, North Dakota, and Wisconsin who came to talk with their Presiding Bishop and to witness the ordinations of a deacon and a priest in Faribault's historic Cathedral of Our Merciful Saviour.

The Cathedral, founded by Henry Whipple, Minnesota's first Episcopal bishop and a defender of Indians, is celebrating its 125th anniversary this year. The weekend convocation also included references to the Year of Reconciliation which Minnesota is observing to recall its bloody civil war between white settlers and Dakotas in 1862.

Once called "The Great Sioux Uprising" but now known as "The Dakota Conflict of 1862," the episode culminated in the hanging of 38 Dakota men on the day after Christmas, 1862, in nearby Mankato, Minn., in what is the largest mass execution in the nation's history.

The convocation, sponsored by the Minnesota Episcopal Committee on Indian Work, pointed up the tensions facing Native Americans as they struggle to hold onto traditional beliefs and customs while taking active church roles.

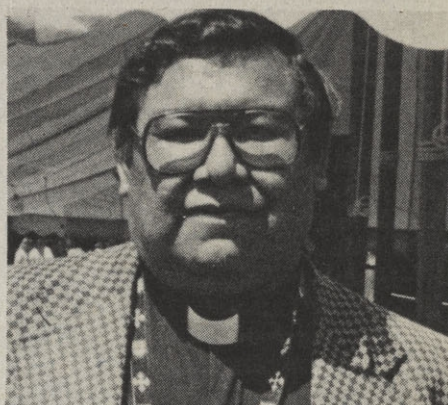
Opening the convocation was the celebration of the Great Spirit Service written by three Native American women—one of them a descendant of Sacajawea, guide and interpreter for Lewis and Clark. Full of symbolism, the service included an old Indian prayer: "The Great Spirit slumbers in the rock,/ He breathes in the plant,/ He dreams in the animal,/ He awakens in man."

After the service in a large, open-aired tent, Presiding Bishop Edmond L. Browning engaged in dialogue with adults present—some of whom wanted to know whether Indian spirituality could be incorporated into Christian worship.

The Rev. Virgil Foote, priest at the Mazakute Memorial Mission in St. Paul, said "being an Indian and being a Christian is very frustrating." People have told him it is "okay to be an Indian" but didn't know what they meant. He said he has found "a lot of wisdom and healing" in Native American spirituality but added, "If I try to be an Indian, you are going to throw all kinds of stones at me."

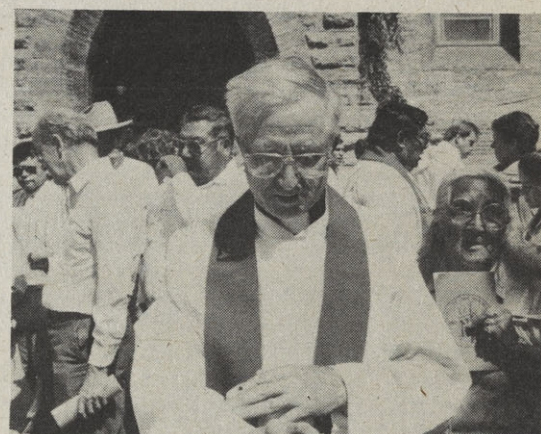
Wilma J. Laurence, who is preparing for Episcopal holy orders at Seabury-Western Theological Seminary in Evanston, Ill., said it is "challenging" for a liturgist who tries to integrate Indian culture into the liturgy. "Some people want Indian things integrated into the Christian liturgy and others do not," she said. She said she checks first with tribal elders to determine their feelings. "I pray as a woman of faith and ministry that there will be more healing."

The harshest indictment came from the Rev. Floyd (Butch) Naters-Gamarra, who serves an Hispanic congregation in Philadelphia, Pa.



At top left, Philip Allen, Browning's chaplain, and Robert Anderson line up to process with Browning, who answered questions, top right, against a backdrop of a banner used for the Great Spirit Service. Johnson DuWayne Loud, Jr., left above, who serves in Redby and Redlake, was ordained deacon. At middle right is Virgil Foote. Ivan Sutherland, right, blesses a colleague after his ordination to the priesthood; for more than 40 years he served as lay reader in Rice Lake.

Willmar Thorkelson photos



He identified himself as part Chinese, part Indian, and part black and cited "the arrogance and cultural and spiritual imperialism of white folks. . . . I have a love-hate relationship with the Episcopal Church," he said. "It galls me when I have to get up Sunday mornings and sing Elizabethan hymns translated into Spanish."

The Rev. Innocent Goodhouse, an Episcopal priest in Fort Yates, N.D., said the Church is not doing enough on reservations. "All we do now is a lot of Band-Aid ministry," he remarked. "We're getting smaller and older."

Browning, whose goal is to make the Church more inclusive and compassionate during his term in office, said he has discovered "a lot more people in the Episcopal Church feel they are outcasts than I ever thought." The Presiding Bishop said he has "a real deep belief that God never left any part of His creation without witness at any time."

"The cultures that know the beauty of creation have something to contribute to the richness of Christian faith," he said, adding that Christians need to respect and honor "what is revealed to us by other persons in their lives and roots."

Several people spoke of legislation in Congress which would seek return of federal land in the Black Hills of South Dakota to the Sioux Nation.

Browning then went to another tent to talk with youth, many of

whom were participating in summer work projects in Native American neighborhoods. He told of his recent travels abroad and answered questions about how his office compares to the papacy, the difference between his job and that of a diocesan bishop, how companion dioceses function, how he is working for peace, and whether there will be female bishops.

From the Shattuck-St. Mary's campus, the convocation moved to the Cathedral in downtown Faribault for the ordinations of Ivan Lewis Sutherland as priest and Johnson DuWayne Loud, Jr., as deacon. Both men have ministries on northern Minnesota reservations.

In his ordination sermon, Browning praised the ministries among Native Americans of the three participating dioceses and said they reflected the Church's effort to affirm the culture in which people live. Browning said he had discovered while he was a missionary in Okinawa that "God was there before any missionaries came."

Bishop Robert M. Anderson of Minnesota, wearing a headdress, officiated at the ordination service, which was followed by a feast at Shattuck-St. Mary's. At a Sunday service there, one baby was baptized, three adults confirmed, and a Roman Catholic adult received into the Episcopal Church.

Willmar Thorkelson is a journalist who writes from Minnesota.

Do we believe 'It's God's will'

by Isabel Marvin

After 10 years of hoping for a child, the couple down the street have lost their newborn baby. "It is God's will," the neighbors console them.

A teenager is killed by a drunken driver in a tragic automobile accident. A young girl dies of cancer a few weeks after her high school graduation. "God's will," well-meaning church members mumble, clutching the distraught parents' hands.

When we trace this dogma to its Old Testament source, we become skeptical of its validity as a comforting force. From where does it stem?

Old Testament people were fully convinced everything that happened was exactly God's will. He controlled everything in detail. "Shall evil befall a city and the Lord hath not done it?" (Amos 3:6)

If a person became ill, was hurt, broke a bone, or had anything harmful happen, people believed it was punishment for sin; otherwise God is wrong to let it happen to you.

A clear demonstration of this lies in the "inquire of Jehovah" business. Let's say a man is accused of stealing a calf. One accuser says he did it, and the one accused says he did not. No other evidence is available. The accuser "inquired of Jehovah," which meant going to the priesthood. The priest had an ephod, a big case with 12 seals on it (for the 12 tribes) and a little hole in the top. The priest put "Urim and Thummim" (Ex. 28:30) into it. He said, "This one means guilty; this means not guilty." (It is still unknown which. It is entirely possible that the priest named them

each time.)

Then the priest shook the ephod a certain number of times: "Tell us, O, Jehovah, whether this man is guilty or innocent." (Actually, a regular little prayer service asking Jehovah to decide.) If, after the definite number of shakes and no more, the "guilty" or the "innocent" popped out of the hole, the man was judged, and the matter was absolutely settled. If neither one popped out, "The Lord does not answer."

How nice and simple if we could learn God's will, or the truth, by such a method. But we do not believe God puts His hand in so directly as to say, "Heads, he's guilty; tails, he's innocent."

We live in a world of law, science, cause and effect, yet with a loving, heavenly Father who is vitally interested in His children.

If a couple—for logical reasons of biological health—are unable to have a child, is it God's will that they go childless? I cannot believe so.

An automobile accident is just that and nothing more. We who are intelligent, caring individuals must do everything in our power to keep drunk drivers off the road. I cannot believe my loving God would want any person to die in such a manner.

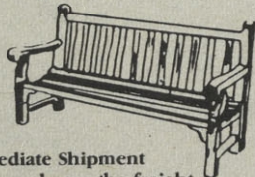
Someone very dear to me lost her 16-year-old son this way. Many friends, including her minister, told her it was "God's will." She transferred all her grief to God. She blames Him and has not been back to church since. Even years of therapy have not pulled her out of a depression.

If cancer—or any other disease—takes away our loved ones, we should not blame God, but pour our grief into efforts to bring an end to such diseases or at the least find ways to take away their pain. "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." (Matt. 18:14)

Isabel Marvin is a writer from Minnesota.

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