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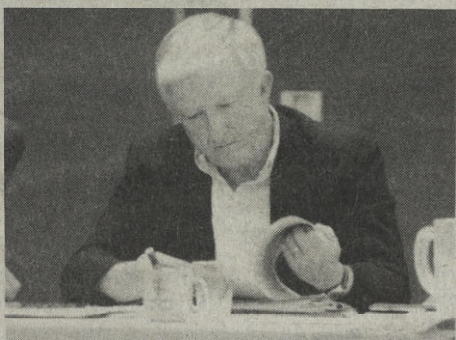
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AT HOUSE OF BISHOPS Browning outlines steps for future

by Janette Pierce

Both past and future were present when the House of Bishops met for seven fall days in suburban Chicago. To open their meeting, September 27-October 1, the bishops celebrated the century-old Chicago-Lambeth Quadrilateral, one of the Church's earliest and most succinct statements on ecumenism. And at the first plenary, Presiding Bishop Edmond Browning offered his vision for the Episcopal Church's future.

Members of an ecumenical consultation who met prior to the bishops' meeting joined the bishops and leaders of Chicago's religious community in a service at St. James' Cathedral where in 1886 members of the House of Bishops signed the Quadrilateral which was endorsed by the Lambeth



Presiding Bishop Browning told the House of Bishops he was ready to lead, but like all his brother bishops, he also had lots to read. *Advance/Chicago*

Conference of Anglican Bishops two years later.

Noting the ecumenical movement's spread to virtually all Christian communions—Roman Catholic, Orthodox, and Protestant—Browning said its growth "is now irreversible." He admitted movement toward unity is uneven but said, "Each step we take,

More
House of Bishops
Inside
Pastoral Letter, page 6
Other Actions, page 24

however small, creates a new situation and in turn becomes a starting point for other steps."

In a press conference following the service, ecumenical participants applauded Episcopal ecumenical efforts and noted remaining difficulties—for Protestants, the episcopacy, for Roman Catholics and for the Orthodox, recognition of male and female orders. All called for continued dialogue and personal contact.

An ecumenical participant in the bishops' meeting was the Rev. Martin E. Marty, Lutheran educator and writer, who preached at the bishops' Sunday service on the theme of servant leadership.

Browning opened the first plenary by listing eight "mission imperatives" he will present to the General Convention next year. They are expected to shape the Church's program for the next triennium. Over the past two years, Browning said, "I have listened to too many enthusiastic

Continued on page 14

AROUND THE CHURCH

In Ohio, Emily Gardiner Neal extends her healing ministry in Cincinnati, 8, and in Sidney, Lan Davison developed a scavenger hunt to help teach the Bible, 10; Tucson, Ariz., Episcopalians developed a mariachi Mass, 11; Minnesotans help fund AIDS prevention, 15; in Lancaster, Pa., an ecumenical center helps parishes with resources, 22; a small

Grangeville, Idaho, parish did a big job of hunger education, and an Opelika, Ala., parish taught that small can be beautiful, 30. In Central America, a visitor found a Holy Land in Nicaragua, 18, and a prisoner is jailed for politics in El Salvador, 19; a priest from Zimbabwe reflects on mission theology, 23; and in Kenya an American helped start a revival, 32.

FALL REFLECTIONS

A beard and a traffic signal provide humor and meditation, 12. A tour through history rescues Thomas Traherne's thoughts on happiness, 13, and leads a priest to Thank God for Secularity, 16. When parishes divorce, who gets the children, 17. Three authors reflect on walking, spiritual trail food, and lay ministry, 28.

The EPISCOPALIAN

NOVEMBER, 1987 • 1201 CHESTNUT STREET • PHILADELPHIA, PA 19107

Los Angeles' churches assess earthquake damage

by Bob Williams

Stained glass shattered, organ pipes shot out of their footings, and bell towers cracked and teetered at Episcopal churches in the Los Angeles area when a magnitude 6.1 earthquake rocked southern California October 1.

The 7:42 a.m. temblor toppled parish hall chimneys and coated pews with chips of plaster that priests and parishioners worked to clear away before services on Sunday, October 4. But a 5.5 intensity aftershock hit at 3:58 that morning, bringing down more debris just hours before early Masses.

One church has been closed, and some 12 others across East Los Angeles and the San Gabriel Valley have reported varying degrees of damage. Losses are estimated to total at least \$200,000.

In a weekend heatwave when temperatures soared to 108 degrees, church members carried out clean-up operations, nervously wondering if another aftershock might wreak more havoc.

In hard-hit Whittier, about six miles south of the quake's center, St. Matthias' Church, which parishioners dub "St. Matthias by the Fault," sustained cracks to interior archways and exterior stucco.

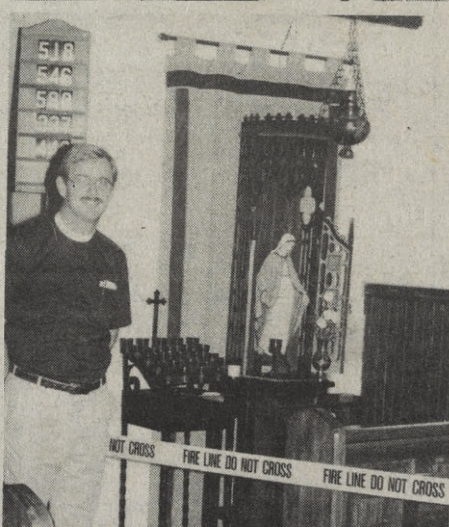
Engineers say the entire Spanish-style parish complex is structurally sound, and rector Chester H. Howe, II, is confident the congregation can raise the \$50,000-\$70,000 he estimates to be necessary to repair the reinforced-concrete church built in 1929.

Because the church has remained open for regular Eucharists and a daily soup hour, St. Matthias' staff members have been able to refer local residents to the Red Cross shelter and other service centers in Whittier, which California's Governor George Deukmejian has declared a state of emergency. Parishioners are trying to locate housing for one St. Matthias' family left homeless by the quake.

The most heavily damaged church in the Diocese of Los Angeles appears to be St. James', Pasadena, an



Diocesan House staff member Celia de Simonds, above, retrieves books that fell there while Earleen Larson, top right, the bishop's secretary begins to clean the storeroom. At right, Michael Bamberger is shown at Church of the Ascension with the yellow plastic "banners" that sprouted up among Los Angeles parishes in the aftermath of the early October earthquake.



80-year-old Gothic revival historic landmark structure which is about 10 miles north of the quake's epicenter. Determining that the church's stone and brick tower had been weakened and could collapse onto either the nave or an adjacent busy street, city inspectors cordoned off the sanctuary and offices. Rector Harold F. Knowles, II, said the church's large rose window is also in danger of crumbling.

Noting that damage was still being assessed by structural engineers and two parishioners who are architects, Knowles said the total cost of repair "could run into six figures." Church officials have little money on hand to meet these expenses, but they hope St. James' will qualify for financial assistance as a state landmark.

Sunday services are being held in the church's parish hall, which has been declared safe. The change of venue did not dampen spirits for a special service to honor retiring assistant rector W. Hamilton Aulenbach, 89, who told well-wishers he always

suspected he would go out with a bang. "When they learned I was retiring, they decided to have an earthquake," he said.

At another seriously damaged church—Ascension, Sierra Madre—Sunday activities were also carried out as scheduled even though the fire department had roped off part of the sanctuary and parish hall. Sunday's aftershock pulled a ceiling beam away from one wall of the quaint granite and fir church built in the foothills just south of Pasadena in 1888.

Despite damage to stonework and three chimneys, Ascension held a Blessing of the Animals on the Feast of St. Francis the Sunday after the quake. Parishioners surveyed the impact of the temblor and Sunday's aftershock with dogs, cats, rabbits, and other pets in tow.

Rector Michael Bamberger said a crane would probably be necessary to remove the crumbling masonry. He said the church has reserve funds to

Continued on page 14

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On the first ballot, the convention of the Diocese of Oklahoma elected a Virginia rector, Robert M. Moody, 49, to be bishop coadjutor. Born in Baltimore, Md., Moody graduated from Virginia Theological Seminary and served congregations in Texas and Wyoming before becoming rector of Grace Church, Alexandria, Va., in 1975. Upon his consecration, Moody will assist Bishop Gerald McAllister and become diocesan bishop when McAllister retires.

Washington, D.C.

Some dozen Episcopalians, including seven bishops, are among the 300 national religious leaders who issued a statement of support for the negotiated Peace Plan for Central America. The interfaith statement, which calls on Congress to stop any further aid to the contra forces in Nicaragua, said the Iran-Contra hearings have exposed U.S. policy toward Nicaragua, which it said fulfills the U.S. State Department's own definition of terrorism: "premeditated, politically motivated violence perpetrated against noncombatant targets by subnational groups or clandestine state agents." Over half of the 300 leaders have visited Nicaragua and seen the effects of the U.S. policy, said a press release from Witness for Peace. On September 15, several hundred supporters processed to congressional offices and presented more than 25,000 letters from constituents to members of Congress.

Lome, Togo

Meeting here, the General Assembly of the All Africa Conference of Churches, a continent-wide ecumenical organization, elected Anglican Archbishop Desmond Tutu of the Church of the Province of Southern Africa to be president and Jose Chipenda, general secretary of the Angolan Council of Evangelical Churches, to be the Council's top staff member. Tutu succeeds Anglican Archbishop Walter Makhulu of Central Africa, who resigned in 1985. Togo's president, General Gnassingbe Ayadema, welcomed the some 2,000 delegates and reaffirmed the role of the Church in nation-building. In response, Anglican Archbishop Timothy Olufosoye of Nigeria spoke of the Church's duty to speak out against evils that work against development and justice.

San Antonio, Texas

The Diocese of West Texas met here September 19 and elected the Rev. Earl N. McArthur, 62, to be its suffragan bishop. McArthur, a native of Houston, was one of 27 nominees in the elec-

tion. He is a World War II Navy veteran and at the time of his election was rector of St. Stephen's Church in Wimberley, Texas. After his consecration, scheduled for Jan. 6, 1988, McArthur will assist diocesan Bishop John H. MacNaughton.

Kampala, Uganda

The Ecumenical Press Service in Geneva reports that Anglican Bishop Misaeri Kauma of Namirembe has ordered diocesan clergy to offer Communion by intinction, dipping the bread into the wine, rather than allowing the common cup. Kauma acted in response to concern about the spread of AIDS, the report said.

Khartoum, The Sudan

Government officials have asked 16 relief agencies—among them World Vision International and the Association of Christian Relief Organizations Serving Sudan—to leave this North African country within two weeks, but relief officials say they were not told why. Fighting between the SPLA, a mainly African-Christian movement, and the Arab, Muslim-dominated Sudanese government, going on since 1983, was apparently the reason for the abduction of four western missionaries who were released safely late in August.

London, England

The BBC's diplomatic editor, John Simpson, returning from a visit to Iran late in August, reported that someone "high up in the Iranian structure" had assured him the Archbishop of Canterbury's envoy, Terry Waite, is alive and the Iranians are anxious to insure that nothing happens to him. The *Church Times* reported that Paul Oestreicher, canon of Coventry Cathedral, was in Syria when "quite unexpectedly I got a message that the government would like to talk to me about Terry Waite." Oestreicher said, however, that he learned nothing new about the fate of Waite, who has been missing since January 20.

St. Charles, Illinois

During the House of Bishops' meeting here, Presiding Bishop Edmond Browning announced his appointment of Bishop Duncan M. Gray, Jr., of Mississippi to head a panel of seven bishops to investigate two sets of ecclesiastical charges filed against Bishop John S. Spong of Newark. Charges of espousing and endorsing liberal views of sexual morality were lodged by members of the Prayer Book Society. The second presentment, delivered to Browning in Chicago by the Rev. Katrina Swanson, wife of the Rev. George Swanson, cites Spong's refusal to release an insurance check to the vestry of Ascension Church, Jersey City, where George Swanson is rector.

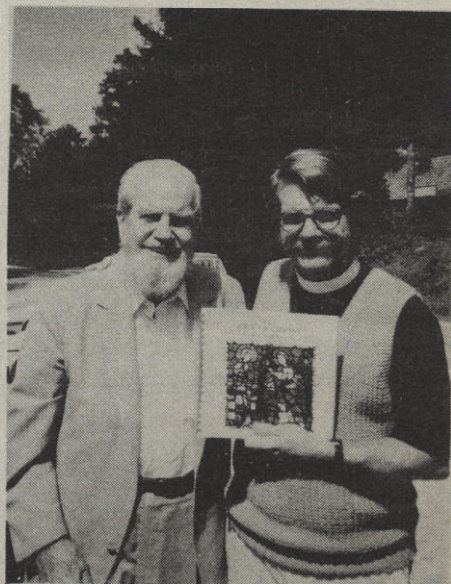
Arlington, Texas

The National Council of Churches is

facilitating the "Gathering of Christians" scheduled here next May. Entitled, "Pentecost 1988: No Longer Strangers," the gathering is expected to draw as many as 3,000 participants from Protestant, Roman Catholic, and Orthodox congregations across the country. Morning and evening plenaries for worship will be augmented by forums on contemporary problems, skills workshops, and afternoon "explorations" of the spirituality of diverse traditions, such as charismatics, native Americans, the Protestant monastic community in Taizé, France, and the Roman Catholic "base communities" of Latin America and the Philippines. To encourage group registrations, the 25-member planning committee offers one free registration for every 10 paid ones. Registration before Feb. 1, 1988, will be \$125; after that date, \$150. For information on registration, displays, and program, contact: Pentecost 1988, National Council of Churches, 475 Riverside Dr., Room 853, New York, N.Y. 10115.

Hendersonville, North Carolina

In December, Kanuga Conference Center will host an interfaith National Symposium on Faith Development in Early Childhood. Participants are expected from as far away as California and Puerto Rico. The symposium grew out of Kanuga's summer Preschool/Parenting Conferences coordinated for the past six years by Dr. Doris Blazer. "By working ecumenically, we believe a social awareness can be raised about the importance of helping young children grow toward positive beliefs, attitudes, and behavior. . . . We are striving to touch the child's potential for creating a more just, peaceful, and loving world," Blazer says.



With a copy of *Life of Christ Coloring Book*, which he recently published, the Rev. Stephen Hines, rector of the Church of the Good Shepherd, Cashiers, N.C., poses with his father, former Presiding Bishop John E. Hines. Based on the stained glass windows of Chartres Cathedral in France, the book is a teaching tool. Ten percent of the profits realized from its sale will be donated to the Presiding Bishop's Fund for World Relief.

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Like Taters, may you all have thanksgiving

I promise this will be the last time I refer to my summer holiday, but as we prepare for the annual national celebration of Thanksgiving, my mind returns to an event during my vacation.

On one of our daily walks, Patti and I paused to read several notices attached to trees and telephone poles. In one of them we discovered our neighbors' dog, Taters, was missing. The notice described Taters and gave information about where to call in case she was spotted. As dog owners and lovers, we felt the plight of Taters and her owners and watched for her as we continued our walk.

We called our neighbors and shared in their distress and anxiety. That evening as we drove to and from dinner, we went the long way around, hoping to spot and rescue Taters. This regimen continued for several days until we noticed a new poster affixed to trees and poles which invited neighbors to "A Party of Thanksgiving to Welcome Home Taters." Of course, Patti insisted we attend. And so we did. It was a wonderful party, rightfully presided over by the well-groomed and appropriately decorated Taters.

The drama of Taters is a homey, small parallel to the anxiety and pain the international and national news have given us all these past months. The increased tension in the Middle East, the day-to-day revelations of the Irangate hearings, a tragic air crash in Detroit have all provided screaming headlines of pain, anxiety, despair, and a sense of futility.

However, some slivers of light broke through the dark clouds—the "escape" of one of the hostages in Lebanon, the survival of a child in the wreckage of the aircraft, and an unfolding civics lesson and absorbing perspective on our national Constitution. Behind the glitz and pap, newspapers and television have the ability to provide us with a more substantive diet of perspective and information—even occasional glimpses of hope.

During the party for Taters, I asked my neighbors why they had termed this a "thanksgiving." "Well," said the hostess, "it is more than a 'wel-

come home' party. It is a time to thank the person who found and returned Taters. It is a time to thank all of you, our neighbors, who helped us look for her and comforted us in her absence." And, with a sidelong glance, she continued, "We think we should thank God for watching over her and us over the past couple of difficult days." Yes, it was, indeed, a true thanksgiving party.

In a couple of weeks, like millions of other Americans, Patti and I will sit down for our annual Thanksgiving dinner. For the first time we will not have our family around the table. We will be in New York. Some of our family will be in Honolulu. Some in Los Angeles. The great Macy's parade will be a new treat. We can look forward to the usual afternoon round of football games on TV, but we will miss the usual hubbub of years past, and, of course, we will miss being with the newest Browning addition, Jacob, our 9-month-old grandson. And whether in New York or Honolulu or Los Angeles, in the background will be all the great and small reminders of the reasons for the whole Browning family to be truly thankful.

First, we are thankful because we know that God is watching over us and cares for us—even when, like Taters, we are lost.

We are thankful because we love and care for each other.

We are thankful because we live in a nation that tolerates and matures by the difficult experiences and crises that renew and purify its democratic form of government.

And we are deeply thankful because we know and experience the love and care that others share with us—we need and feel their constant care for us expressed in their prayers.

On behalf of the Browning family, I extend to you our greetings and our thanksgiving.

Faithfully,

Edmond Browning

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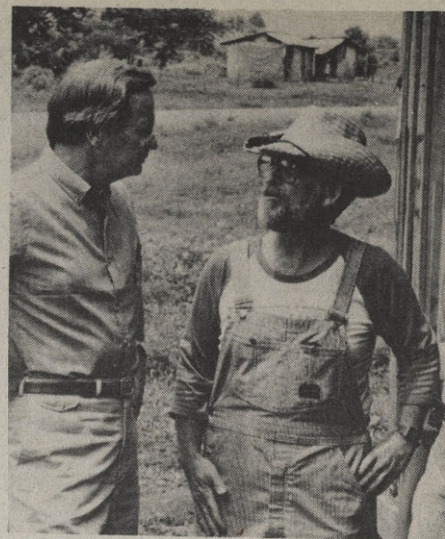
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(Signed) Richard L. Crawford
Publisher

God and Politics subject of Moyers' shows

In three programs to air on public television at 9 p.m. EST (check local listings) on December 9, 16, and 23, Bill Moyers will explore how religious beliefs are shaping political events in the U.S. and abroad.

In the first, 90-minute program of the series called *Moyers: God and Politics*, the newscaster will report from Nicaragua and Honduras, beginning the program at two Methodist churches in the U.S. The second, 60-minute segment will highlight the decade-old schism within the 15-million member Southern Baptist denomination, and in the final, 60-minute program, Moyers will explore Christian Reconstruction, a movement that urges believers to become politically active to create a Bible-based society.



Bill Moyers interviews former Methodist pastor George Baldwin who now serves refugees of the Sandinista-Contra war in the first of three programs on *God and Politics* airing on public television beginning December 9.

Glory to God



CHRISTMAS

Cards from the Presiding Bishop's Fund for World Relief

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.

1187EP1101

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SWITCHBOARD

Out of sight— not out of mind

I was interested in reading the account of the Niobrara Convocation and the meeting in Faribault, Minn. (September). One thing puzzled me. So far as I know, the only native American in the episcopate is Bishop Wantland of Eau Claire, who is an Oklahoma Seminole. I did not see him mentioned in relation to either meeting. His absence left a gap which should have been accounted for.

Bruce Alan Wilson
Heber Springs, Ark.

Ed. Note: Bishop Wantland, the second native American in the episcopate, did attend the convocation in Minnesota. Bishop Harold Jones, retired Suffragan of South Dakota and a Santee Sioux, participated in the Niobrara Convocation.

Being hit "broadside" will leave a shambles

The headline of the lead article in the September *Episcopalian* was very fitting and appropriate: "Charismatic renewal will hit Church broadside." In military action, when a ship or tank is hit broadside, it is certain [to] be put out of commission. Such will be the result with the Episcopal Church when the full impact of the charismatic/pentecostal movement explodes within her: When all the shouting, arm waving, and singing gain full momentum, she will be nothing but a shambles.

It is amazing that some capable minds and strong hearts within the Episcopal Church have never come to realize the logical end of such a movement. It can only result in chaos and anarchy and the decimation of the Church as it has existed through two millennia. If every person receives his or her own revelation, how can these possibly fit into a unity for the Body of Christ?

Gerald L. Claudius
Kansas City, Mo.

Prayers for extermination?

In regard to a prayer written by [an Episcopal priest] for the commissioning of the Trident submarine *USS Alaska* and engraved on a plaque for presen-

tation to the ship's crew (Have You Heard, September): This is comparable to an early 1940's German writing a prayer for the "commissioning" of Auschwitz [and presenting the plaque] to the crews of the gassing chambers and extermination ovens.

Jesus, too, gave a prayer for those manning Caesar's human death machines of crucifixion—"Father, forgive them, they know not what they do"—though I doubt this was the text of the prayer [written for the submarine's crew]. However, it was the ordained clergy of Jesus' day who aided and abetted Caesar's authority in the conspiracy that led to the crucifixion of Jesus so perhaps we can expect no better from the clergy of our day in the preparations for the nuclear crucifixions in store for God's only planet Earth.

Abbie Jane Wells
Juneau, Alaska

Remember what marriage is for

Why do our prelates continually insist that the Church must "deal realistically" with "fidelity and mutual support" outside holy matrimony? Why don't they point out that it is for those hard-won characteristics that holy matrimony was established in the first place and start urging these committed couples to marry?

Alzina Stone Dale
Sawyer, Mich.

A feminist fascination with witchcraft?

I had never heard of Monica Furlong before reading about her in Christopher Martin's article (October). . . . His report on her work has left me appalled.

Ms. Furlong has written a novel for children featuring a witch and set in seventh-century Britain. A seventh-century British witch would be a Druid. In this age of ecological enthusiasm, Druidism has enjoyed a certain celebrity because of the very real affinity manifested for nature. Also, I imagine, Ms. Furlong is somewhat beguiled by the esteem with which Druid priestesses were held by the general population at the time of St. Augustine.

The feminist movement as a whole has displayed a certain fascination with the place accorded women in this ancient culture. Nevertheless, Druidism

was a frightful, pagan religion, animistic and practicing human sacrifice. To scorn the child's "restrictive Christian upbringing" is to denigrate the countless British saints and martyrs who planted and fostered our faith in those islands.

I cannot begin to guess why Furlong and her group chose St. Hilda as patron. St. Hilda reconciled Roman and Celtic Christianity and brought peace and harmony to the Church of her day. Under the circumstances, this is not an appropriate choice.

Mary DiBonaventuro
Broomall, Pa.

Unexpected mention renews hope

With surprise and pleasure we received the unexpected gift of the appearance in *The Episcopalian's* September issue of our appeal on behalf of Ugandan clergy, who are impoverished and imperiled not only as a result of that nation's anguished past, but also by the alarming increase in violence, repression, and capricious immorality on the part of its present regime. We had flagged in our efforts to launch this appeal and make the plight of our brethren known to the Body in this land, but your generosity renews our hope.

Benjamin Musoke-Lubega
Arianne D. Horst
Nashotah, Wis.

Parents, nurture your children

The article on International Marriage Encounter (September) mentions war's effect on family stability in Uganda where couples are afraid to leave their children alone while they attend weekend meetings.

Parents have the primary responsibility for their children, war or no war, and should under no circumstances leave their children alone so they can attend weekend meetings. Some of the problems we face with our youth stem from the failure of couples to recognize their change in status once they become a family with children. They need to set aside their own interests and concentrate on the guidance and nurturing so vital to the proper development of Christian young people.

Mary Polom
Wilbraham, Mass.

EXCHANGE

Commission studying Armed Forces retirees

With concern for Armed Forces members in both reserve and active duty, this diocesan commission is surveying church members who have served in the Armed Forces for more than 10 but less than 20 years. Contact the Rev. James L. Mahan, Armed Forces Commission of the Diocese of Oklahoma, Box 1080, Guymon, Okla. 73942.

Baseballs and Bibles

Information is requested on clergy who played baseball (semi-pro, college, minor or major leagues) or served as professional umpires. Survey results will be published in *Society of the Association of Baseball Research*. Send information to Virgil D. Penn, Jr., Church of the Saviour, 3723 Chestnut St., Philadelphia, Pa. 19104.

HERE I STAND

Who are God's priests? Where is the Church?



by Hal Greenwood

My father is dying of cancer. I have had no worse and no better a time with this than has any child of any parent who has so died. And I have, as have they, wrestled with the demon of my father's death. Once more now comes the question I want to put before you: What good is the Church to him now?

You who read this may even now be setting this question aside as a burst of pain from a grieving son. If so, you make a mistake. It is a real question. Consider it with me.

My father is among those who have come to be called "unchurched." He hasn't been to a church service of any sort in over a decade. He has no pastor. That human extension of the institution is denied him. He could call one, but why should he? He wouldn't know the person who came. No familiar flesh would ease the words of attempted comfort.

My father's pastors are my mother, his sisters and brothers who stop by, an occasional friend. One old friend who comes to mind stops in every few days and talks, stays while my mother goes out, recalls old times and places, shares a moment of life with him. These are his priests. They perform last rites together, like driving by the piece of ground where the family spent their childhood, like recalling a night drive to the justice of the peace to get married. Together they recall them, in last rites.

The building in which my father will be memorialized belongs to the church of his boyhood, a country church which he has not supported in 40 or 50 years. It has no paid pastor now. The family will handle priestly duties. The geography is not important. The people are.

The Church, this great, metastasized institution which expends so much of its members' energy telling itself the lie that it is essential, is superfluous to this or any other moment of life. The Church as buildings and structures can do absolutely nothing for my dying father or yours, for the alcoholism of someone you love, or the compulsions of our lives. The Church so understood is at best a convenience, worse a distraction, at worst an addiction all its own.

A friend recently reminded me that Bonhoeffer, while in prison, made notes for a new book. In it he wanted to suggest the Church give away all its property to the poor and exist on free-will offerings, presumably not stirred up by expensive and expansive stewardship drives. "The Church," he wrote, "must share in the secular problems of ordinary human life, not dominating, but helping and serving."

I agree, and I know where the Church is, was, and ever shall be. In Bonhoeffer's cell, in those who serve as priests to my father. It will ever be where Jesus ever was. In and among and with people. No matter who or what lays claim to the name "church," the identity belongs to such as these.

Hal Greenwood is a priest in Oklahoma.

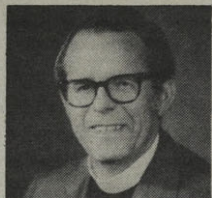
THE EPISCOCATS



Karen Kuykendall photo

No, really, helping with the bazaar is not my calling.

No brave summons



by Edward R. Sims

Mary King has written a chronicle of her years in the civil rights movement of the early 1960's; the book is called *Freedom Song, A Personal History of the Civil Rights Movement*, published by William Morrow. A *New York Times* story about the author and her book started me thinking about the passions of those days, the bravery of those young idealists in the face of hostility, the lasting changes they set in motion. I found myself

contrasting church life in the late 1980's with that of the early 1960's, not a happy comparison.

The picture is not all bleak. On the plus side, the evangelicals have entered national politics with skill and a point of view that deserves a platform. Deplore its rigidities and its absolutes though we may, its authoritative voice speaks the needs and the convictions of countless God-fearing people.

The charismatic movement is another plus; it brings a buoyant piety to its worship and a sturdy zeal to its witness. Again, our skepticism of overheated promises casts us in the role of nervous observers, but there's no mistaking the exuberant, infectious sense of forgiveness and grace

that animates the charismatics.

Where is the voice of the liberal mainstream? By that phrase I mean the body of Christians across the denominations that rejoices in the truth God reveals in science and in art, that embraces the vast cosmos without and the deep chasms within they limn, that trusts our most ancient creed, God is One. That mainstream, despite its uncertainties and divisions, gave hospitality and sacred sanction to the civil rights and anti-war movements of the 1960's. It called the Churches to heroism and to selflessness, and the Churches answered. Today, I hear no such brave summons.

I don't see everything, of course, and maybe glorious exceptions exist.

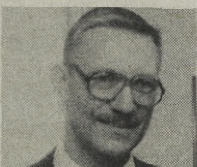
But in our conventional structures of leadership and in our apparatus of policy and program, I hear no stirrings, sense no hot blood, feel no undercurrent of daring and adventure. What is our mission? What is our statement? What is our dream, our commitment, our hope? Where is our voice? What energizing claim do we, in the name of the Lord Christ, lay upon our people?

Somewhere, in some novel or play, the author puts these words on the lips of Satan: "Most of all, I miss the trumpets in the morning." I miss them, too.

Edward R. Sims, author of *A Season with the Savior*, is a retired priest who lives in Rockport, Mass.

IN CONTEXT

Bishops and struggle



by Dick Crawford

The prospect of the ordination of women to the episcopate was a subject of time-consuming proportions at the House of Bishops' meeting late in September.

Debate and discussion centered on how the American Church's report to the Lambeth Conference will reflect that while an overwhelming majority of bishops favor the consecration of women, a minority cannot yet accept such a step.

Statements and responses, both pro and con, exemplified the pain and struggle of many on both sides of the question, but equally evident was the expression of concern opponents have for one another as they deal with the matter.

One bishop who is opposed to the ordination of women to the priesthood rose to tell that a vestry in his diocese, at the beginning of the rector calling process, asked him whether female candidates could be considered for the rectorship. The bishop went on to say that he asked for time to pray and wrestle with the question again.

After a period of several weeks he said his answer was "No," but he added that in reaching that answer he struggled with great difficulty and continues to struggle. In response, another bishop—one who has ordained women—thanked the first bishop for telling of his ongoing effort to contend with the matter and asked others to listen and to be patient.

Yet another bishop opposed to women's ordination spoke of how others such as he are working for accommodation in historic Anglican fashion, repeating his pledge and that of the minority to maintain collegiality with the House of Bishops.

The unity of the Church, a call for understanding, and pastoral concern prevailed amid the long and sometimes contentious debate.

The presence of a large number of women in the gallery, many of them ordained, did not go unnoticed. The bishops recognized that the women, too, have to deal with pain while the debate goes on and on.

TIME FOR RECKONING.

CHURCH PROPERTY AND LIABILITY LOSSES MOUNT

There has been a continuous increase in the frequency and severity of losses suffered by The Episcopal Church during the past four years. Loss payments in excess of \$36 million were made in this period—\$23 million in the past 24 months alone. Insurance companies today are reserving millions more for Church losses yet to be settled.

BURGLARY AND THEFT

The most frequently reported causes of loss to Church property continue to be burglary and theft. Last year alone, over 800 losses took place. Silver, office machines, audiovisual and lawn maintenance equipment were taken most often. Together with damage done to Church buildings, these losses amounted to well over \$1 million.

FIRE

The most devastating losses suffered by the Church continue to result from fire. The leading causes are faulty heating systems, electrical systems that are not maintained, upgraded, modified or repaired by licensed electricians; and arson. The Church lost more than \$8.5 million of property in 1986 as a result of fire.

LAW SUITS

Until more recently, churches were rarely sued. But today the Church is being successfully sued for a variety of reasons, including poor property maintenance, and inadequate or negligent supervision of day care, school, and other Church operations. Over \$5 million has been paid in the last four years to settle liability claims against the Church: another \$5 million is reserved to settle pending law suits.

THE BOTTOM LINE

The cost of insurance today is based, to a great extent, on the loss experience of the past. Considering the unprecedented frequency and severity of loss over the past four years, insurance companies have no choice but to increase the Church's property and liability insurance premiums. And until the loss experience improves, we can expect insurance costs to remain high.

This is not a time, however, to passively accept this situation. On the contrary, action can be undertaken by the Church to minimize, if not prevent, losses from occurring. For example, installing a security and fire alarm system connected to a central station has proven to be not only a crime deterrent, but a valuable aid in detecting the early stages of a fire as well. Early fire detection is critical to minimizing the ultimate loss. Similarly, *active participation* in a structured risk management program can help the Church identify hazards and risks before a loss occurs.



CHURCH

Church Agency Corporation

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212-661-6700
800-223-6602

Anglican Identity: An Expectant Community of Faith and Mission

To our partners in faith, lay and ordained, in the Episcopal Church in the United States, Mexico, Guatemala, Honduras, El Salvador, Nicaragua, Panama, Ecuador, Colombia, Haiti, the Dominican Republic, the Virgin Islands, the Philippines, Taiwan, and the American Convocation of Episcopal Churches in Europe: Grace be unto you and peace in the name of our Lord Jesus Christ.

We, your bishops, greet you from the city of Chicago where we have engaged the present, celebrated the past, and looked with hope into the future.

Gazing into the Past

The past compelled our attention because we celebrated the 100th anniversary of one of the great ecumenical proclamations of the Christian Church. The Episcopal House of Bishops, meeting in this same city in 1886, produced a document known as the Chicago Quadrilateral. (See *The Book of Common Prayer*, page 876.) Through these words the Episcopal Church issued a call to ecumenical unity at a time in church history when exclusive and competing denominational claims were commonplace.

This statement was among the first attempts by a major Church in Christendom to separate the essential elements of our corporate life in Christ from the traditions that always gather around them. This document expressed a willingness by Episcopalians to forego all preferences of our own on the secondary matters of modes of worship, discipline, and customs if that could achieve unity in the body of Christ. Four essentials were set forth as the basis on which Christian unity might be established:

- The Holy Scriptures as the revealed Word of God;
- The Nicene Creed as a sufficient statement of the Christian Faith;
- The two Sacraments—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him; and
- The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and the peoples called of God into the unity of His Church.

The Chicago Quadrilateral is exciting to read even in 1987. It must have been breathtaking 100 years ago. We brought that part of our past into the present. As we worshiped in the same cathedral in which the original document was first adopted, our eyes were cast in both pride and humility upon our predecessors in office and in faith. We are the recipients of a goodly heritage.

This movement gave us a new awareness that we must act with a similar decisiveness and courage today if our descendants are to celebrate and remember our witness and be called by it into faithfulness in their own generations. That is how the communion of saints is built.

Episcopalians have been through some challenging days and rigorous years. In recent decades this Church of ours has begun the task of looking at its mission in terms of a vastly different world. We have edged away from our class consciousness and have opened our eyes to those victimized by our attitudes and our institutions. We have grown in our ability to understand our interdependence with all of the peoples of the world. We have awakened to a concern for our common environment. We have faced on differing levels the reality of our prejudices.

We continue the exciting but arduous task of dialogue between the way we understand our faith and the stunning explosions of contemporary knowledge. We have poured great energy into the task of adapting our liturgy to reflect God's present action in history only to recognize that our liturgies change continuously as the people of God use them.

We have participated in and witnessed the fresh breath of the Spirit evident in the renewal of the Church. We have watched the emergence of vital energy in prayer groups, Bible study, individual witnessing, and new focus for mission. There is power in our common life, a vision of a brighter future, and the willingness to put these apostolic gifts and exhilarating changes to work in the service of our Lord.

Every change, every transition, every new insight brings an experience of dislocation for some and an experience of being finally included for others. No two of us ever move at exactly the same pace. As we have journeyed through recent decades, our Church has had pioneers and consolidators. We have had visionaries who propelled us into the future and traditionalists who wanted to make sure the treasures of the past were properly valued. We now recognize that in the divine economy for a faithful community all these points of view are gifts from God that we can celebrate. We believe that we are today a healthy, vibrant, balanced, and, perhaps more importantly, expectant Church.

Standing in the Present

This mood presents the opportunity that our Presiding Bishop sees and grasps so perceptively. He began his ministry in this office two years ago with a promise to listen and a commitment to the building of an inclusive faith community in which "there will be no outcasts." Listening and building inclusiveness will always be part of his ministry, but he is now prepared to lead, and this Church seems to us to be ready to join with him to welcome the future. As the servant of a Church that has vast reservoirs of power, Bishop Browning stated, "I am ready to press the connection between being in power and responding to the power of the Gospel."

Here in Chicago our Presiding

Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every Member of the Clergy having a pastoral charge to read it to his Congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of his Parish or Congregation, not later than one month after the receipt of the same. —Title III, Canon 15, Section 2(f).

Bishop has laid before us the mission imperatives that he hopes will guide the Church's mission during the years of his leadership.

These imperatives point to familiar activities that have sustained and nourished the Church for centuries. Words like servanthood, evangelism, community service, missionary activity, education for ministry, and shared faith have been made newly vital for us as they flow into a unified ministry. "Faith is mission," Bishop Browning asserted.

The Church tells the story of God in Christ both when it acts and when it speaks. If one speaks of God's love but does not act out that love, or if one acts out that love without interpreting one's action, the fullness of our Gospel is violated. Word and action are two sides of the same coin; so are justice and proclamation, witness and service. There is no evangelism that does not work for justice and no work for justice that is not evangelism. The heart of the Gospel cannot be divided.

In powerful and moving phrases the Presiding Bishop said, "I deeply believe that without justice there will be no peace, liberty, or equality. Justice is the ultimate good, grounded in our biblical heritage and patently demonstrated in Jesus' ministry. No society can be too just, no individual can act more justly than is good for him or her or for others in the society. The Church must be the first, not the last, to point out and protest instances or institutions of injustice; racism, sexism, elitism, classism are social heresies that also violate our covenant with God, making them theological heresies. The passionate pursuit of justice is not extremism, but virtue. Its fruits are liberty and equality. It should not be an accident that there is a relationship between Episcopalians in power and the Gospel."

This vision has stretched us to look at our mission not only nationally, but globally. The Gospel is the proclamation of the love of God and justice is that love distributed. That insight informs our theological understanding and drives us into action.

"Have we left the care of the earth and all God's creatures great and small to the Sierra Club?" Bishop Browning asked. "Have we no sense of the theological implications of acid rain, deforestation, or the loss of the ozone layer? Have we nothing to say to those engaged in genetic engineering?"

These are searching questions. A Church that addresses these issues must know in a deep and pervasive way the Lord we serve. We must be equally aware that the message of the Church will not be heard by the secular public unless we understand the nature, the intricacies, and the origins of contemporary realities. The ongoing dialogue between science and theology is a necessary facet of the Church's missionary imperative to which this century in particular demands response from modern

Christians.

This world also compels the Church to expand the spirit of ecumenical dialogue to include interfaith dialogue. Christians must not ignore or caricature the other great faith traditions of the world as unworthy of our serious attention and engagement.

Other items that touch profoundly the lives of our people receive our attention and concern. They ranged from the flash points of conflict around the world to the issues of debate within our own societies. We looked with seriousness at the subject of human sexuality, the pressures on the family, and the needs of those who live on the margins of economic life.

Addressing these issues responsibly and effectively is now the agenda before this Church on every level—national, diocesan, and parochial. We, your bishops, feel the call of God's Holy Spirit, the excitement of a new vision, and the joyful burden of this responsibility. We share these things with you, our brothers and sisters in the Church, because we want you to hear this call and make it your vision, your opportunity, and your joy. We will need to work in concert to move this Church to new levels of engagement with our world. We believe that the ordained and lay leadership within our Church has been graced and inspired for this task and that you, like us, are waiting to be called and empowered. We now issue that call, and together we will seek the empowerment.

Looking into the Future

When our eyes turned toward the future, we focused on the General Convention and the Lambeth Conference in 1988 and our hopes beyond that for the Church as the Body of Christ in the 21st century of its life. Perhaps it was that sweep in the mind's eye from the Chicago Quadrilateral in 1886 to the present moment of opportunity, to the upcoming Lambeth Conference in 1988, and to the years beyond that caused us to look anew at what it means to be an Anglican. Our identity as Anglicans has been brought to the attention of the world through such international Anglican Church leaders as Desmond Tutu and Terry Waite. The Lambeth Conference of 1988 will be attended by more Anglican bishops from the continents of Asia, Africa, and Latin America than from Europe and North America.

The Anglican Church is no longer the Church of England. Her daughter Churches around the world have grown into sister Churches forming a unique faith family. There are more Anglicans in Uganda today than in the United States. Anglicans worship not just in English, but in Japanese, Korean, Chinese, Portuguese, French, Spanish, and a myriad other languages and dialects. Those attending the Lambeth Conference of 1988 will have available to them simultaneous translations into five languages.

We have within our Anglican fellowship a wide variety of liturgical practices and local customs. We are quite willing to disagree on substantial issues and to allow an open process in which we seek to discern the truth of God. We encourage theological debate and pioneering thinking. We allow issues to be confronted, ethical standards to be challenged, and creedal understandings to be argued. We have always welcomed a wide variety of theological perspectives in our Church. Members of this communion rely in differing degrees on Scripture, tradition, reason, and experience as their authority. Slowly we are awakening to the realization that the boundaries of truth are wider than any of us has yet imagined.

A Church whose identity was long associated with a single nation had to become inclusive of a wide variety of people and practices. That Church is now a worldwide presence that requires us to embrace an even broader spectrum of life. Our claim is this: Unity can be experienced without uniformity. Our belief is this: The Anglican Communion is living into a new and powerful definition of catholicity. We are in a very real sense a sign of the promise present in the true ecumenical spirit.

The holy God, who is beyond the capacity of our human and finite minds to grasp, is fashioning a Church that is willing to lay aside all claims to the possession of infallible formulations of truth. God is instead fashioning a Church that will always be open to new insights, a Church that participates in the journey into God's purpose. We are becoming a community of faith that celebrates the God who creates all people and all things, the Christ who says, "Come unto me *all* ye, . . ." and the Holy Spirit who binds us into a fellowship where no barrier divides us one from another and where, in profound awareness of human sin and in spite of human differences, we speak a universal language of love, acceptance, and forgiveness.

The members of the Anglican Communion offer the world a Church that does not seek to impose unity by enforcing conformity. We offer the world a Church that dares to let unity develop by trusting the Holy Spirit to lead us into all truth. A Church always in transition will look like chaos to some until its cohesive catholicity begins to dawn upon us even as it dawns within us. Then there will be revealed in us the inclusive community of the people of God.

"My friends, I have a vision of a missionary Church," our Presiding Bishop stated, "a Church that takes the issues of our time into the center of its life of faith." This is the vision we, your bishops, have glimpsed in our meeting together in Chicago. This is the vision we now offer you. We believe that in responding to this vision, we can find our vocation afresh and begin with new vigor to call our world to justice even as we call that world to the God whom we have met in Jesus Christ: To whom be glory in the Church and in the lives of all the faithful now and forever.

Amen.

House of Bishops: Short Reports

Every House of Bishops' meeting has its short reports, and this year's was no exception. Bishop Manuel Lumpias reported on the Philippine dioceses' progress toward autonomy and Canon Edward Morgan on the Church Pension Fund's ability to protect retired clergy, spouses, and widows from catastrophic medical expenses.

Pamela Chinnis described the work of the Committee for the Full Participation of Women in the Church; Bishop William Jones reported on the Allin Fellowships; and the Rev. David Perry, Episcopal Church Center Executive, said the Task Force on Christian Education will stress materials suitable for small congregations in its

General Convention report.

In other business, the bishops elected Bishop John Walker of Washington vice-president to succeed Bishop James Montgomery of Chicago.

The bishops commended U.S. and Soviet leaders for efforts to reduce nuclear weapons; urged corporate leaders to explore opportunities for investment through the Southern Africa Development Coordinating Council; recognized sensitive conditions in Namibia, occupied by South African Defense Forces, and supported appointment of an international mediating group there; supported the Church in Haiti; commended the Anglican Church in Fiji for supporting a pluralistic, multi-ethnic democracy there; and recognized the witness of Terry Waite.



Home team Bishop Frank Griswold became diocesan of Chicago during the House of Bishops' meeting. Bishop James Montgomery's retirement became effective, and Griswold succeeded him.

Sponsor a Child for Only \$12 a Month.

At last! Here is a \$12 sponsorship program for Americans who are unable to send \$16, \$21, or \$22 a month to help a needy child.

And yet, this is a full sponsorship program because for \$12 a month you will receive:

- a 3½" x 5" photograph of the child you are helping.
- two personal letters from your child each year.
- a complete Sponsorship Kit with your child's case history and a special report about the country where your child lives.
- quarterly issues of our newsletter "Sponsorship News."

All this for only \$12 a month?

Yes—because Children International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keeps you in contact and, of course, you can write to the child just as often as you wish.

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

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

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

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

You can make a difference!

\$12 a month may not seem like much help to many Americans, but to a poor family living on an income of \$1.50 or \$2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your \$12 a month will help provide so much:

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

A child needs your love!

Here is how you can sponsor a child for only \$12 a month immediately:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.
3. Send your \$12 in right now and this will eliminate the cost of a "trial child."

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

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



Little Marta lives in the Holy Land—and she is only one example of children from countries around the world who urgently need a sponsor.

Sponsorship Application

☐ Yes. I wish to sponsor a child. Enclosed is my first payment of \$12. Please assign me a ☐ Boy ☐ Girl
Country preference: ☐ India ☐ The Philippines ☐ Thailand
☐ Chile ☐ Honduras ☐ Dominican Republic ☐ Colombia
☐ Guatemala ☐ Holy Land Crippled Child

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

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

☐ Please send me more information about sponsoring a child.

☐ I can't sponsor a child now, but wish to make a contribution of \$_____.

Please forward your tax-deductible check, made payable to:

Children International

Joseph Gripkey, President
2000 East Red Bridge Road • Box 419055
Kansas City, Missouri 64141

The world-wide sponsorship program of Holy Land Christian Mission, a non-profit agency serving children since 1936.
Financial report readily available upon request.

Emily Gardiner Neal extends ministry

Author Emily Gardiner Neal has established the Episcopal Healing Ministry Foundation in Cincinnati, Ohio, to provide theological training to clergy and laity in the sacramental rites of healing. The Foundation's first workshop was held this fall at the Community of the Transfiguration in Glendale, Ohio, where Neal lives.

Working with Neal, who was ordained an Episcopal deacon in 1978, are two other trustees, the Rev. Robert D. Gerhard of St. Thomas', Terrace Park, Ohio, and the Rev. George A. Hill, III, rector of St. Barnabas', Cincinnati. Eleven bishops serve on the foundation's advisory board: Retired Bishops Wilburn Campbell, Robert Appleyard, and James Montgomery, and Bishops William Black of Southern Ohio, William Frey of Colorado, Alden Hathaway of Pittsburgh, Donald Hultstrand of Springfield, Howard Meeks of Western Michigan, Victor Rivera of San Joaquin, William Stevens of Fond du Lac, and Don Wimberly of Lexington.

The foundation is the outgrowth of Neal's healing ministry in the Cincinnati area where over the past decade she has held weekly healing services at St. Thomas' during which "hundreds of lives have been touched and changed," says Gerhard.

At a time when television "faith healers" and evangelists have come under public scrutiny, the trustees



Cincinnati-area leaders in healing ministry, left to right, the Rev. George A. Hill, 3rd, the Rev. Robert Gerhard, and the Rev. Emily Gardiner Neal have founded the Episcopal Healing Ministry Foundation to train Episcopal clergy and laity in the sacramental rites of healing.

and advisory council are emphasizing that the purposes of the Episcopal Healing Ministry Foundation are to "promote orthodox teaching, liturgical practice, and trained ministers to celebrate this sacramental ministry."

The Foundation plans to carry out the recommendations the Joint Commission on the Ministry of Healing proposed 23 years ago: "to sponsor a special study program devoted to the question of how clergy can be better prepared and trained to exercise the healing ministry."

Foundation goals include using *The Book of Common Prayer* and the *Book of Occasional services* for worship and to do spiritual counseling of those "who are ill in body, mind, or spirit, practicing the belief that this ministry works with, and not exclusive of, sound medical practice as put forth by physicians, nurses, and those who care for the sick as channels of God's grace."

For further information, contact the Episcopal Healing Ministry Foundation, P.O. Box 42120, Cincinnati, Ohio 45242.

New coalition forms to challenge church leadership

In preparation for the General Convention to be held in Detroit, Mich., next year, Episcopalians from the renewal movements in the Church have formed a coalition to challenge "the direction the Church's leadership has taken in biblical and moral matters."

Episcopalians United for Revelation, Renewal, and Reformation is chaired by Harry C. Griffith, executive director of the Anglican Fellowship of Prayer, who says, "Our aim is to restore the Episcopal Church to its true strength, Jesus Christ."

In a statement issued after a formation meeting held in Pittsburgh, Pa., in April, the executive committee of Episcopalians United said they would "unite those who believe in the authority of Scripture and the classic apostolic witness to influence the structures of the Episcopal Church so they may faithfully reflect the lordship of Jesus Christ."

Acknowledging that in a coalition some compromise will be necessary, executive committee members said, "We must agree to stand together on key political issues within the Church" and "prevent any precipitous action that will destroy the Church. We further believe that the secularization of the faith and practice, doctrine and discipline of the Episcopal Church is destructive of the institution."

Episcopalians United's constituents would be the "increasing number of spiritually astute and deeply converted people who believe in the power of God at work in human history," the statement said. Defining its stance further, the group said Episcopalians United "is not a movement that appeals to private piety," rather evangelism must "minister the Gospel to the whole person and for the reformation of society, and that social action must be based in an unwavering commitment to Jesus Christ as Lord."

The committee chose five specific concerns to affirm and five to oppose. Episcopalians United affirms centrality of Jesus Christ as revealed in Scripture and confessed in the creeds; winning the world for Christ; primacy of scriptural authority in matters of faith and practice; the sanctity of the sacrament of marriage; and the sanctity of all human life.

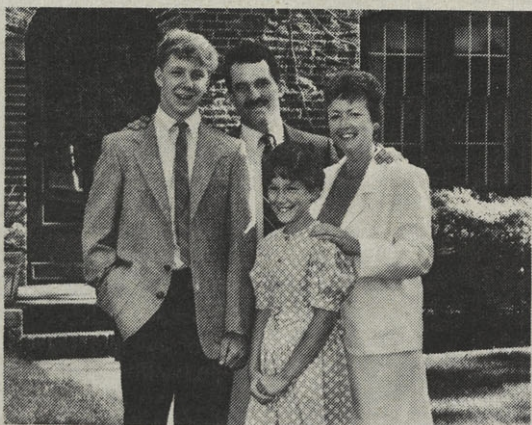
It opposes the ordination of practicing homosexuals; the normalization of homosexuality as an alternative life style; any sexual relations outside the sacrament of marriage; any liberalization of the Episcopal Church's stated position on abortion; and inclusive language that changes the nature of God.

On the consecration of women to be bishops, Episcopalians United recognizes differing opinions among its members, but said such action could lead to schism.

Episcopalians United's board of trustees includes the Rev. Messrs. Everett Fullam, Darien, Conn., and Charles Irish of Episcopal Renewal Ministries; Bishops Alden Hathaway of Pittsburgh and Michael Marshall of the Anglican Institute; and Dean John H. Rodgers, Jr., of Trinity Episcopal School for Ministry. The Rev. John R. Throop of Akron, Ohio, is executive director.

BROKEN PROMISES... SHATTERED DREAMS

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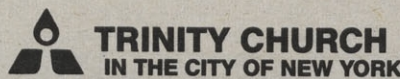
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Whatever happened to Seabury Press?

by David Sumner

After being swallowed by a whale and spending three days and nights inside its belly, Jonah was delivered safe and sound. Seabury Press, formerly owned by the Episcopal Church, seems to have had a similar experience.

After several years of financial difficulties, the Church sold Seabury Press to Winston Press of Minneapolis in 1984. Then early in 1986, CBS, which owned Winston, sold to Harper and Row, whose religious book division is in San Francisco. In April of this year, Australian publisher Rupert Murdoch bought all divisions of Harper and Row for his international communications group, The News Corporation Limited.

Clayton Carlson, Harper and Row vice-president and head of the San Francisco office, says the latest acquisition won't affect Harper and Row's commitment to publishing religious books. In fact, he says, "We have a little bit of a stronger mandate" to do so.

"We're one of the few publishing houses that publishes denominational titles without [having] any denominational affiliation so we regard the acquisition of the Seabury imprint as an obligation to the Church."

Through all these changes, authors who had publishing contracts with Seabury Press have had a rough time. "I know all my friends thought I was a liar when I told them my book was going to be published," says Kristen

J. Ingram, author of six books, whose *Bible Stories for the Church Year* was accepted by Seabury in 1982. Harper published it last year.

Carlson says the Seabury name is alive and well at Harper and Row.

"We intend to keep the Seabury Press imprint specifically for Episcopal related things. *The Book of Common Prayer*, liturgical books, and any with specifically Episcopal related titles will carry the Seabury Press imprint."

During its time with Winston Press the Seabury name became a bit "fuzzy," according to both Carlson and Avery Brooke, publisher and editor-in-chief of Seabury Press from 1980 until its sale in 1983.

Carlson says Harper and Row's

"overall intention is to turn Seabury into a denominational press imprint as opposed to its more diffuse nature before we purchased it" when it was "used for mostly professional-level theological books, probably more [Roman] Catholic than Protestant."

The current Harper and Row catalog lists all seven titles in the revised Church's Teaching Series first published by Seabury in 1979: *Christian Believing*, *The Bible for Today's Church*, *The Church in History*, *Understanding the Faith of the Church*, *Liturgy for Living*, *The Christian Moral Vision*, and *Living in the Spirit*. It also lists other books by Episcopal authors—such as James Fenhagen and Alan Jones—first published by Seabury Press.

David E. Sumner is author of *The Episcopal Church's History 1945-1985*, recently published by Morehouse-Barlow.



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Try a scavenger hunt to teach Bible study

St. Mark's Episcopal Church, Sidney, Ohio, had an overnight for young people who participated in a scavenger hunt with a twist and some evangelism thrown in.

Youth coordinator Lan Davison made a list of items to find and sent the youth out in three groups with instructions that no more than two items were to come from any one house. When they returned, the young people went through the items one at a time, telling the funny stories of how they received them, and then "we had a Bible study and related the items to Scripture."

Using a computer-generated de-

sign, Davison made a brochure about "The Friendly Little Church" which contained St. Mark's address and service times as well as the information that babysitting, youth activities, "friendly fellowship," and Bible study are available. The young people handed them out as they searched for the items on their list.

"Since many of the young people invited their friends, many of whom don't attend church, some had trouble finding Bible verses, but it seemed to be a positive experience," Davison reports and shares the scavenger list as well as Bible references and notes with others who might like to try it.

- Rock—Matt. 7:24 (house on rock) and 16:18 (Peter)
- Light—John 8:12 and 3:18-21 (Jesus, light of the world)
- Fruit—Gal. 5:22-23 (fruits of the Spirit)
- Bread—Matt. 6:11 (Lord's Prayer), Mark 14:22-24 (Eucharist)
- Salt—Luke 14:34 (salt loses taste)
- Bird—Matt. 3:16 (Spirit of God) and 6:25-27 (worry)
- Mustard seed—Matt. 13:31-32 and 17:20 (faith)
- Coin—Mark 12:42 (widow's mite), Luke 15:8 (lost coin)
- Stone (smaller than rock)—John 8:4-11 (adulterous woman)
- Old neckties (which are then stuffed and a red felt tongue added to resemble a snake)—Matt. 4:1-11 (Jesus tempted by Satan)
- Drink of water (with a signature from the giver to prove the scavenger found this item)—Matt. 25:31-40 (care of those in need)
- Nail—John 19:18 (Jesus' crucifixion)
- Needle—Luke 18:24-25 (camel and needle)
- Cloth—Luke 2:7 (Jesus' birth, wrapped in swaddling cloth)
- Fish—Mark 1:16-18 (fisher of men)

For more information, write Lan Davison, at 819 Parkwood, Sidney, Ohio 45365.



For the fourth year Episcopal Bishop Robert Cochrane of Olympia (at right of table), leader of 40,000 Episcopalians in the western part of the state of Washington, and Roman Catholic Archbishop Raymond Hunthausen (at left), pastor to 300,000 Roman Catholic Washingtonians, have signed a covenant to promote unity; to share facilities, resources, and programs at parish and diocesan levels where possible; and to "work together in western Washington for social justice and the common good." Each year the bishops hold prayer services for public renewal of the covenant, and members of the two communions gather on Good Friday for the Stations of the Cross and shared prayer. East of Seattle 20 churches—among them St. John's Episcopal, Kirkland—have established the Greater Kirkland Ecumenical Parish which last year raised \$7,000 to combat world hunger and this past summer sponsored an ecumenical Vacation Bible School.

—John Wolcott, Features Northwest

Church Army receives grant

The Episcopal Church Foundation has made a seed money development grant of \$10,000 to the Church Army which trains students in the context of the parish of St. Mary's Church in economically disadvantaged Beaver Falls, Pa.

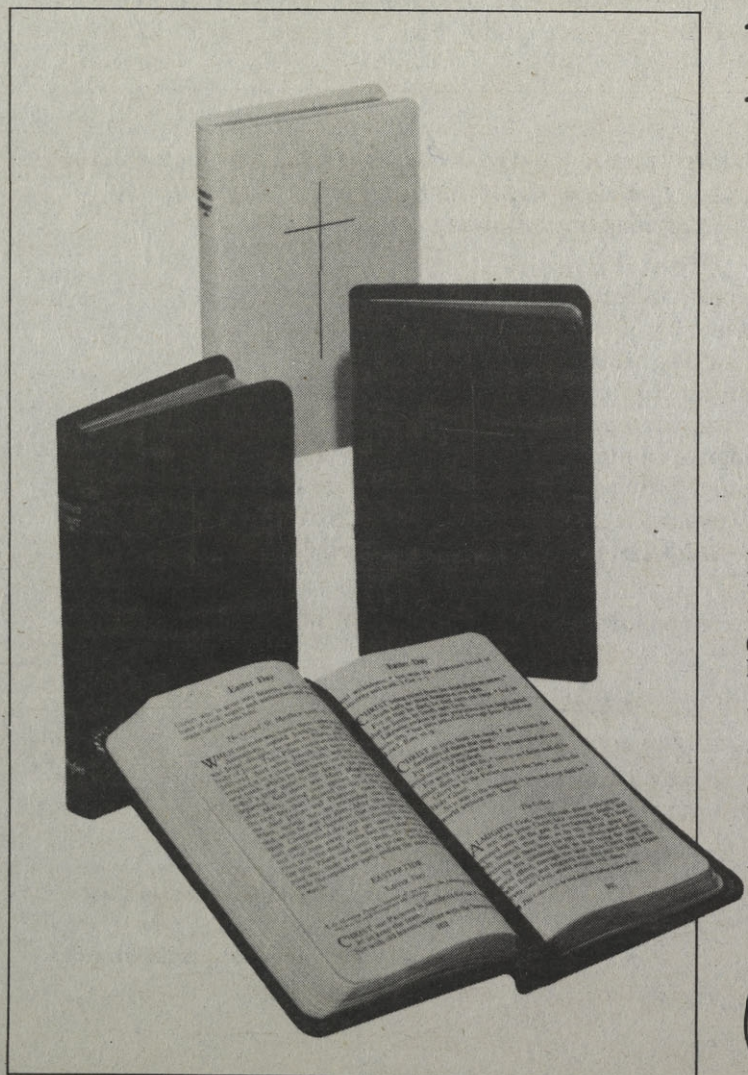
Recent Church Army graduates are Rodney Rochelle, director of the Washington City Mission, Washington, Pa., and Wayne Larson, who

assists in training new Church Army students.

New students are Mario Abuan, a doctor from the Philippines who is preparing to be a missionary; Carlos Russo of Western Louisiana who is preparing for work in urban evangelism; and Bob Dudley, a native American from South Dakota who is learning about youth evangelism.

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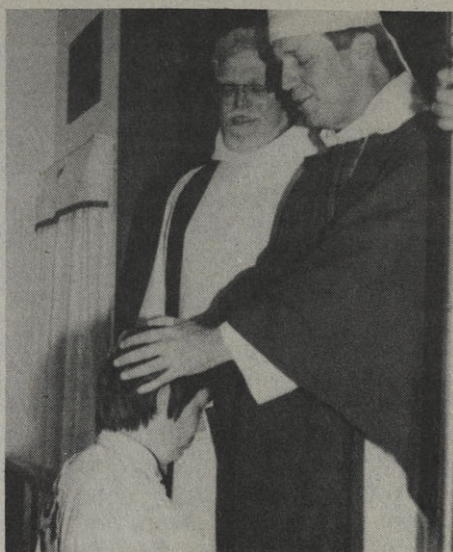
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When Bishop Craig B. Anderson of South Dakota ordained Virginia Lee Bird, 37, to the diaconate, she became the first female deacon in that diocese and, Anderson believes, the first military officer on active duty to be so ordained. An Air Force Major, Bird plans to complete her 20-year career in 1993.

Giraffe Project honors those who stick necks out

Do you know a Giraffe? Not the kind of long-necked animal in the zoo, but the kind of tough, compassionate animal (person) who helps others and is thereby named a Giraffe by the Giraffe Project?

The Giraffe Project, a non-profit membership organization, receives and researches nominations and makes commendations to worthy Giraffes—those who stick their necks out for the common good—who work in community, youth or family services, business, health care, government, and education and for civil rights, peace, and minorities.

Recipients are people who know that personal risk-taking is vital to a compassionate, peaceful, and just world and "whose courageous actions illumine all our lives."

Who is a Giraffe? Carol Watson, who helps find kidnapped Minnesota kids, is a Giraffe. Tom Swift and the members of the all-volunteer Geese Theatre, which does confrontative, one-on-one improvisational theater to rehabilitate prison inmates, are Giraffes. For the Geese Theatre company, the Giraffe certificate "is a constant reminder that someone out there appreciates the work we do. We look at it every day. It gives us strength."

The Giraffe Project, which now commends about 10 Giraffes a month, would like to send each recipient's community press a media kit that includes the Giraffe's story, a photo, a copy of the commendation, background information on the Giraffe Project, and a nominating form urging the newspaper or broadcast station to discover new Giraffes. A special campaign last spring—which included Carol Watson's commendation and brought her project new volunteers and resources—showed that \$9.50 press kits put Giraffes on the evening TV news and in daily papers.

So the Giraffe Project is seeking not only nominations, but additional funds to publicize people who stick their necks out for good causes around the country.

For information, write, The Giraffe Project, 45 W. 45th St., Suite 402, New York, N.Y. 10036.

In Tucson, mariachi Mass blends folk melodies with liturgy

by David M. Carter

A long-cherished dream of the Rev. Roger O. Douglas, rector of St. Philip's in the Hills, Tucson, Ariz., came true September 13 when his congregation celebrated the beginning of the winter schedule with a new mariachi Mass set by St. Philip's organist-choirmaster, John L. Hooker.

The proximity of Tucson to Mexico and the prevalence of mariachi bands in the area inspired the desire to unite the two in the great celebration of the Eucharist. At first the idea appeared simple since several parishes advertise mariachi Masses as part of their ministry to the Hispanic

community.

Closer inspection of these Masses revealed merely a mariachi band which played incidental music for the celebration. After much thought and effort, Hooker finally began to use genuine Mexican folk tunes for the basis of the Gloria, Sanctus, Lord's Prayer, and Agnus Dei of his setting.

The forces called for are unison congregation, four-part choir, and mariachi-style instruments—trumpet, violins, guitars, and bass. One of the Mass' avowed purposes is to make the infectious harmonies, rhythms, and tunes of the mariachi band available to everyone so Hooker has cast the score in traditional music notation.

To achieve the greatest level of congregational participation possible, the congregation was rehearsed prior to

St. Philip's principal 10 a.m. choral celebration on four summer Sunday mornings. The results at *Bienvenidos*, or Welcome Back Sunday, was a joyous blending of voices, trained and amateur, with those ancient folk melodies in the context of the ageless celebration of the Eucharist.

Curriculum writer sought by Colorado

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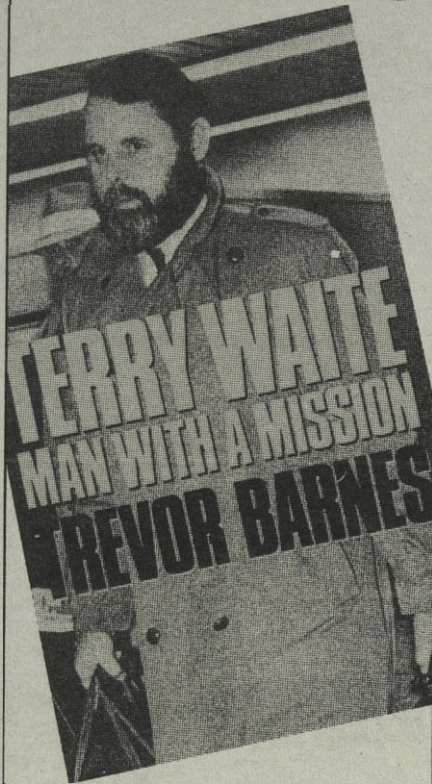
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Starting an Uproar To shave, or not to shave?

by Mary Warren

To start a first-class uproar, most of us must launch into some kind of obnoxious behavior: throw a temper tantrum, shout, bang the table with a fist, threaten to leave home, or weep a gallon of tears. All my husband needs to do is shave.

In a quarter of a century of whisker-wearing, he has done this four times, and it always stirs up a frenzy of questions and comments.

Lindsay first grew a beard for a centennial celebration in Fort Benton, Mont. The family liked it so much we begged him to keep it. Our three small sons, in fact, appeared at the dinner table one night wearing taped-on cotton replicas of their father's

whiskers.

Since my husband is an Episcopal priest, his whiskers were a subject of parish discussion with people taking sides, pro and con. The only minor disaster arose when one woman drew me aside and announced that she would return to the Sunday service only "when he removes that... fuzz from his chin."

A grumpy individual who lived near us in a new town intimidated everyone in the neighborhood. My husband tried nodding to him, but his friendly nods received nothing more than dark scowls. One day after we'd lived there for a couple of years, my then clean-shaven husband saw the man mowing his lawn and

thought, "Ah, now's the time to go over there and get acquainted."

To his surprise, the neighbor chatted in an amiable way for 15 minutes. He ended the conversation with, "I must say you're a friendly fellow, not like that other man they had a while back, the one with the beard."

During that era, when Lindsay's hair was the color of licorice, the beard symbolized a bit of *joie de vivre*. Later, in early middle age, his whiskers gave him a distinguished appearance. He commanded respect from bus drivers, insurance salesmen, waitresses, motel clerks, secretaries, personnel managers, stock brokers, grocery checkers, and undertakers. Dogs and children, too. He looked handsome in sports clothes or suits, undeniably romantic in bathing trunks or red plaid pajamas.

With so much going for him, why did he bother to shave? That is what everyone wants to know. The minute one stops to ponder this question, one realizes how nosy it sounds. Do I go around inquiring, "Why did you get that permanent, Mary Lou?" or "Have you considered a diet, Pete?"

Far more captivating than the questions, however, are the comments blurted out when friends first glimpse his naked chin.

"I see you've come out of the brush," joshed a startled friend.

"You look at least 10 years younger" is the verdict of many. I am secretly amused. My husband is enjoying his present age so thoroughly I am not certain he wants to look younger.

The most memorable response is that of a longtime acquaintance. At a large gathering, my husband spotted him and walked over to greet him. "Hi, John."

The fellow gazed at Lindsay for a moment. Then, obviously perplexed, he answered slowly, "Hello. You seem to know my name all right, but may I ask yours?"

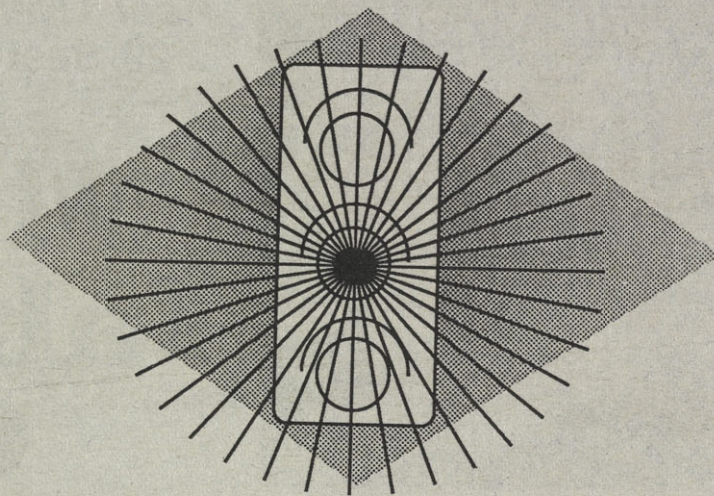
My mother-in-law, unaware of the action he'd taken, looked her shorn son in the eye and remarked enthusiastically, "I do like your short haircut."

Another longtime friend visited with him for an hour, oblivious to any change.

"Haven't you noticed?" my husband queried at last. "I've shaved off my beard."

"Beard?" she asked. "What beard?"

Mary Warren is a Portland, Ore., free-lance writer who with her husband has reared seven children.



Long Thoughts at an Endless Light

by Carol V. Oppel

I have found the kingdom on the edge. In it I wait, poised to move on yet unable to and glad of it.

The kingdom lies where two roads cross, deep in the traffic-clogged madness of my neighborhood. My friend Henry mentioned it the other day; it is notorious.

A traffic light controls the privilege to go or stop. Predictable and unjudging, it is a steady sentinel above the chaos.

It is a very long light. How long, I don't know. That time is too precious to measure. For my destination, all movement is blocked. I have no recourse but to wait out the methodical process of an intersection.

Lately, I find myself slowing as I approach the kingdom, hoping to be caught, mercifully to be stilled and forced to face my stranger-self for a moment. I'm relieved that I cannot

move. I spend the time reordering my universe, replenishing my sucked-out spirit, until the power sets me free again to move about my days.

Across the way is my church. Its stark white steeple shimmers in the midday, midweek sun. So near and yet an eternity away.

Now a pause, now a period. A chapter closes on what has gone before, a brief respite before heading into the pain and promise of the crossover land just ahead.

At the change, as green beckons me to move on, I take up my journey. My path will twist through darkness. If I am lucky, though, some hidden soul places will flash alive. And for pause taken, now and again shadows will be strangely lit.

Thank God, life goes on.

Carol V. Oppel lives and waits for green lights in Charlotte, N.C.

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A 17th-century poet's view

In pursuit of happiness, disperse God's treasures

by John Donovan

As the U.S. Constitution is being scrutinized in this, its bicentennial year, Christians might ponder the meaning of the phrase, "the pursuit of happiness," with the assistance of an English poet and mystic, Thomas Traherne. Born 350 years ago, Traherne thought of happiness—or "felicity," as he called it—as the "queen of sciences."

In *Centuries*, his book of meditations which C. S. Lewis called "the most beautiful book I have ever read," Traherne wove a threefold path to felicity throughout the luxuriant fabric of his poetry and prose.

Drawing away from those superfluities commonly supposed to add to happiness—"idle sports, companions, feasts, and pleasures"—is Traherne's first stage. The second is an active enjoyment of the world around us as "a grand jewel of delight, . . . the beautiful frontispiece of eternity."

Traherne said we should enjoy this world strengthened by the thought that we may claim everything of true value as our own: "Were all your riches here in some little place, all other places would be empty. It is necessary . . . for your contentment and true satisfaction that your riches be dispersed everywhere. Whether it is more delightful to have some few private riches in one, and all other

places void, or to have all places everywhere filled with our proper treasures?"

Above all, in Traherne's view, we should rejoice in the marvelous salvation that our Lord has established for believers. Through the Bible, he said, "I found that there was an eternal God who loved me infinitely, that I was His son, that I was to overcome death and to live forever, that He created the world for me, that I was to reign in His throne and to inherit all things, . . . that I was to enjoy all His treasures and pleasures, in a more perfect manner than I could devise,

and that all the truly amiable and glorious persons in the world were to be my friends and companions."

Traherne even holds up the cross as the object of our happiness: "But above all these our Savior's cross is the throne of delights. That Center of Eternity, that Tree of Life in the midst of the Paradise of God!"

Though he lived the quiet life of a private chaplain to a royal official, and though his works were lost until discovered inadvertently in a dusty bookstall in 1895, Traherne holds a high and permanent place in the history of Christian spirituality. More importantly, his principles of true happiness can act as a powerful antidote to the illusory pursuits of happiness so common in our own time.

John B. Donovan of Larchmont, N.Y., is the author of *A Family Book of Bible Stories*.

Town and Country conference set

Revitalization of rural Texas will be the topic of the 42nd annual Town and Country Church Conference at Texas A&M University, October 5-6, 1988. For further information, contact Dave Ruesink, Dept. of Rural Sociology, Texas A&M University, College Station, Texas 77843. Phone: (409) 845-3894.

Bible Fellowship offers sexuality study

David A. Scott and Harry C. Griffith are the authors of *A Christian Response to Human Sexuality*, which is available for \$1 postpaid per copy from the Bible Reading Fellowship, Box M, Winter Park, Fla. 32790.

A constitutional legacy

On Aug. 29, 1787, delegates to the Federal Convention, meeting in Philadelphia, Pa., took a major step toward guaranteeing freedom of religion under the new government of the United States.

By a unanimous vote, the delegates approved a motion by Charles Pinckney of South Carolina that "no religious test shall ever be required as a qualification to any office or public trust under the authority of the United States."

The delegates disregarded an objection by Roger Sherman of Connecticut, a Calvinist, that the ban was unnecessary—"the prevailing liberality being a sufficient security against such tests."

The "prevailing liberality" had not proven strong enough to eliminate religious tests for public office in most states. Even in Pennsylvania, a state then noted for its religious toleration, members of the legislature were still obliged to declare: "I do believe in one God, the Creator and Governor of the Universe, the Rewarder of Good and Punisher of the Wicked. And I do acknowledge the Scriptures of the Old and New Testament to be given by Divine Inspiration."

The convention also agreed that public officers should be allowed to affirm, rather than swear, to uphold the constitution, opening positions in the new government to those who object to calling on God to witness the truth of what they say.

This information is excerpted from historical vignettes entitled "Inventing America," written by Michael D. Schaffer for *The Philadelphia Inquirer*, using historical sources with special assistance by Independence National Historical Park.

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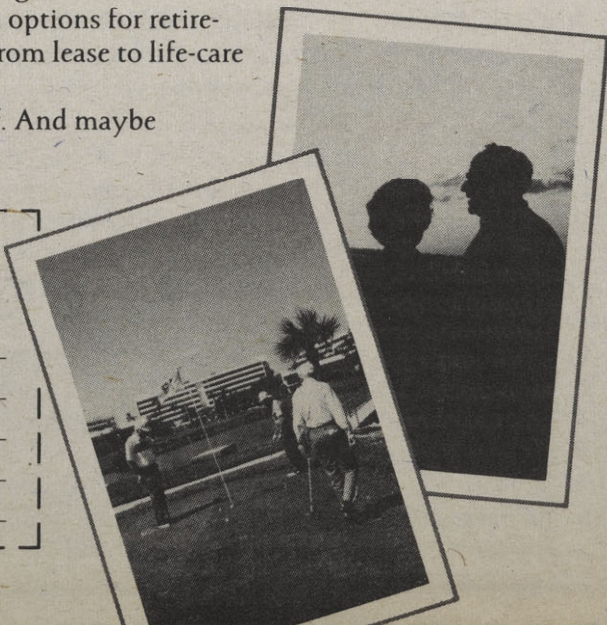
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Browning outlines steps

Continued from page 1

voices, I have been pulled by too many eager hands, I have been hugged by too many excited arms, I have looked into too many pleading eyes to stand still now. . . . I am personally prepared to put forward the leadership that will give direction and support to all our people. . . . I am ready to press the connection between being in power and responding to the power of the Gospel."

Ministry of servanthood is the first imperative that will guide his leadership, he said. "Every muscle and fiber of this Church is going to be stretched in outreach to serve all of God's creation. . . . I think we can't rest until every Episcopalian accepts the call to be a missionary," bringing nourishment for soul, mind, and body to others.

He pledged to "put flesh on the bones of the Jubilee Ministries program" and give greater attention to the Volunteers for Mission program of overseas placement. The time has also come, he said, for "active evangelism. . . . To be a missionary is to be an evangelist. . . . We must help each other to share more openly."

Browning's second imperative is marshalling the Church's resources to develop educational programs "to enable, to enrich, and to empower the people of God for mission. . . . total education for total ministry." He also sees one of his primary tasks as Presiding Bishop as strengthening "my teaching ministry" and invited the other bishops to "give this some thought yourselves."

His third imperative is a commitment to "strengthen and affirm the partnership of the Episcopal Church within the Anglican Communion." He hopes American bishops at Lambeth will "demonstrate the depth and width of our commitment to be . . . in solidarity with every corner of the communion. He told the bishops he had accepted invitations to speak to both the Canadian and English

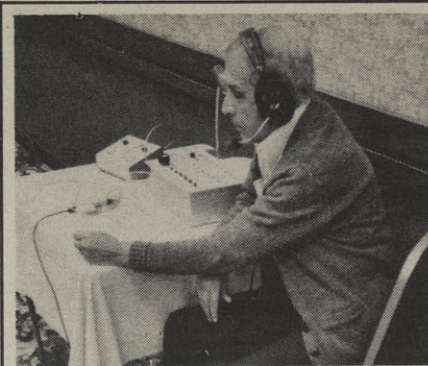
bishops. He further challenged each bishop, "through your travel, through your companion diocese relationships, and through your programs to offer sabbatical opportunities to overseas clergy, to join me as an active witness."

His fourth imperative is to make "communications a priority." Calling the work of the Church "the best kept secret in history," he said, "I am not satisfied by the way we communicate with each other, and I am not satisfied with the way we communicate to the world through the secular media." He said he is going to remedy this—and fast.

His fifth imperative is "to strive for justice and peace among all people. . . . The Church must be the first, not the last, to point out and protest instances or institutions of injustice. Racism, sexism, elitism, classism are social heresies that also violate our covenant with God, making them theological heresies. . . . The passionate pursuit of justice is not extremism, but virtue."

Browning's sixth imperative is an expansion of the definition of stewardship. He asked, "Have we left the care of the earth and all God's creatures great and small to the Sierra Club? . . . I do not think the issues of development and the environment are outside the purview of theological thinking and action any more than those of money."

His seventh imperative for the Church's mission is to "support individuals and families in their struggles for wholeness." He warned, however, "we must move beyond the middle-class smugness of focusing on the Dick-and-Jane families of the 1950's and start dealing with the realities of family life today!" He said he finds "my wholeness in marriage" but can also "walk in faith" with those who have made other choices. Many will refuse to hear his message, he said, but "it is my firm belief and



The Rev. Leonardo Cespedes translated the proceedings into Spanish.

my vision for this Church that we will acknowledge that God works within each of us to make and keep us whole."

His eighth imperative—"last but by no means least"—is the continuing commitment to the search for unity "of the Church and of all God's people." He called the Church to move beyond ecumenical dialogue to "a realistic world view of interfaith dialogue with Islam, Judaism, Hinduism, and the other world religions. "I want the Episcopal Church to live up to its global responsibilities."

Browning then spoke about his growing understanding of his own role as Presiding Bishop. "I have come to understand it is the teaching role of the episcopal office that enables the pastoral and prophetic roles."

As Presiding Bishop, he said, "I intend to name the crucial issues of our time. I intend to gather the community to study and discuss these issues, drawing on the great treasures deposited in the Church and trying to discern the work and will of God in the new knowledge. I also see it as my responsibility to provide the resources necessary to achieve this task. My prophetic role as Presiding Bishop is to break outside the institutional constraints and to stand both on the fringes and in the midst of the community to name the emerging issues of faith. My pastoral role as Presiding Bishop is to oversee the community, to gather it together, and to preside over it."

Earthquake

Continued from page 1

meet repair expenses, estimated at between \$10,000 and \$20,000.

All Saints', Pasadena, closed its tower, balcony, and side chapel after cracks were detected, and in Monterey Park, a community included in the governor's state of emergency area, St. Gabriel's Church sustained several broken windows. A bishop's committee member of this Chinese mission congregation helped vicar Benjamin Pao board up the church the day after the quake.

Churches in Arcadia, East Los Angeles, Echo Park, El Monte, Monterey Park, Pasadena, San Gabriel, and San Marino reported superficial cracks in plaster, loosened roof tiles, shattered windows, and a lot of broken dishes. Churches in Alhambra, East Whittier, Hacienda Heights, Highland Park, and Monrovia reported virtually no damage.

In Pico Rivera a parishioner of St. Bartholomew's reported some vandalism the evening following the quake. At the Episcopal Home for the Aged in Alhambra, the Rev. George Cummings, director, said damage was limited to a few cracks, broken china, and a water heater that pulled away from a wall, but many of the residents were frightened by the shake-up. At Diocesan House in downtown Los Angeles, books and archival materials were knocked from shelves, and water pipes required repair.

The famed San Andreas Fault crosses the Diocese of Los Angeles, which encompasses Santa Barbara, Ventura, Los Angeles, Orange, San Bernardino, and part of Riverside Counties. Many diocesan churches were fortified for earthquakes after the 1971 Sylmar quake which severely damaged St. Paul's Cathedral in Los Angeles and eventually forced its demolition in 1980.

Bob Williams is assistant editor of *The Episcopal News*, Diocese of Los Angeles.

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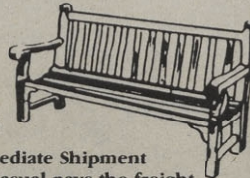
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Minnesota Episcopalians give grant to help combat prostitution, AIDS

by Willmar Thorkelson

Lutheran Social Service (LSS) of Minnesota is expanding its street program to help teenage male prostitutes in the Twin Cities, thanks to a grant from an Episcopal Church affiliate.

The agency began work with female adolescent prostitutes six years ago and started its outreach to young males last year. To aid LSS in its work among male teenagers the Sheltering Arms Foundation, a Social Service agency of the Episcopal Diocese of Minnesota, made the \$15,000 grant. The outreach to males seeks to promote safe sex as well as to encourage teenagers to leave prostitution by helping them become self-sufficient and choose other life styles.

St. Mark's Cathedral in Minneapolis has hosted monthly meals for male teenagers living on the street. At the meals, Don LeTourneau, LSS social worker with the boys' program, has discussed AIDS and risk prevention and has passed out literature and condoms. Other churches may be asked to help sponsor the meals.

The Minnesota Department of Health, which has helped fund the year-old program, sees it as a way of significantly reducing risk of exposure to AIDS virus among teenagers.

St. Gregory Brotherhood meets at Atonement

A discussion of what it means to be a religious brother in the latter half of the 20th century highlighted the weeklong General Chapter meeting of the Brotherhood of St. Gregory. Members of the Brotherhood were guests of the Roman Catholic Friars of the Atonement in Garrison, N.Y.

Discussions and readings from St. Benedict, St. Francis de Sales, Meister Eckhart, Thomas Merton, and the Rev. Rene Bozarth were part of the week's activities. The brothers also studied Matt. 9:35-10:42 and participated in some of the life of the Atonement family.

The brothers received two professions and three novices and created a Western Province under the Provincialship of Brother Thomas Joseph. Superior General Brother Richard Biernacki appointed Brother George Keith to a term of three years as Provincial II.

At Morning Prayer on August 14, Linda Marie Peters of All Saints', Chicago, Ill., was admitted as the first postulant of the Companion Sisterhood of St. Gregory.

Virginia offers abortion information

Abortion: The Dialogue Continues is a 30-minute videotape which features a panel discussion. Accompanied by a 111-page curriculum by the Diocese of Virginia's Committee on Childbirth and Abortion, the tape contains material for eight study sessions and is available for \$21 from the Diocese of Virginia, 110 W. Franklin St., Richmond, Va. 23220.

The goal, LeTourneau says, is to use the Sheltering Arms funds to "provide a holistic approach, to help the guys get connected with whatever they need." The Episcopal grant enables LeTourneau to work full time as an advocate, counseling on a one-to-one basis and assessing the needs of youth who come through runaway shelters, detention centers, and the court system.

Lutheran Social Service made some 100 street contacts with male teenagers in its first nine months of existence. More than 300 pieces of literature and several hundred condoms have been distributed. About 30 re-

ferrals were made for AIDS virus testing. LeTourneau says some 300 teenage boys—most of them white youths who have been physically or emotionally abused—may be involved in prostitution in Minneapolis and St. Paul. Ranging in age from 14 to 19, with some as young as 9, they usually have been forced out of their parents' homes and now live on the streets or with adults with whom they are having sex. Some have chemical dependencies.

"Adolescent male prostitution is a significant community problem that is little known or understood by the public," says LeTourneau, who adds that it gains significance with the prospect of AIDS. "If I can continue to give my clients self-esteem, they're going to take better care of themselves."

Annamaria Watrin, administrator

of the Sheltering Arms Foundation, says her agency made the grant because LSS offers the only proposal specifically geared toward older adolescent males. "Though not the major focus of the program, AIDS education was an important and compelling piece of the proposal," she says. "Adolescent prostitutes deserve our attention and a humane response."

Lutheran Social Service is owned and operated by the American Lutheran Church and the Lutheran Church in America. It has more than 70 programs and an annual budget of \$20 million which is funded by congregations, government contracts, private foundations, individual donors, and client fees.

Willmar Thorkelson is a journalist who often writes for *The Episcopalian*.

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Thank God for secularity!

by R. Franklin Terry

Citing the dangerous drift toward secularism in American society, the religious right claims America has moved away from values strictly determined by biblical piety. This group counsels a return to an imagined theocratic Eden in which everyone held an identical set of religious and moral doctrines, the doctrines upon which our "forefathers" established a Righteous Empire.

While early immigrants from Europe did want "sound religion" established and practiced in the American colonies, any review of early American history will show that religious pluralism was central to the development of American secularity.

The vitality of religion in America stems, in part, from the proliferation of denominations combined with the movement for religious toleration. The 17th century found colonial Americans belonging to a variety of Christian sects spawned by the European and English Reformations. Many colonists came to America to escape religious harassment and persecution. Often, however, Churches were established in the colonies by statute according to patterns of sectarian dominance.

Dutch settlers arriving in New Netherland (later New York) in 1624 attempted to establish the pattern of worship of the Reformed Church as "true religion" while suppressing "heresy." Those with other religious persuasions—or presumably without any—were not to be persecuted. But if they should "revile or blaspheme the name of God or our Savior Jesus Christ," they could be punished by the "commander and his council."

To be sure, these restrictions were not so harsh as the Elizabethan Acts of Supremacy and Uniformity by which the Anglican Church had been established and promulgated in the 16th and 17th centuries, the full effects of which were never felt in the American colonies. Nevertheless, religious freedom in this country—sep-

aration of Church and state—was not easily won.

Settlers emigrating from New England to Long Island in 1641 were given permission to practice Presbyterian and Congregational forms of worship owing to a Calvinist heritage shared with the Reformed Church, but the arrival of Quakers and other dissenting groups in the New World a few years later prompted the New Netherland Council to issue an ordinance in 1656 restricting forms of public worship to those earlier established.

These pre-Constitutional forms of qualified religious freedom did not prevent the establishment of religion by the state; rather, they discouraged persecution or public humiliation of sectarian minorities. The Maryland Toleration Act of 1649, for example, issued under the hand of Lord Baltimore, was designed to safeguard the ruling Roman Catholic minority from the charge of intolerance. Thus the Act forbade publicly naming in a "reproachful manner" any person "a heretic, schismatic, idolator, Puritan, independent, Presbyterian, popish priest, Jesuit, Jesuited papist, Lutheran, Calvinist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, Separatist, or any other name or term" and imposed a 10-shilling penalty for the offense, half of which was paid to the offended person.

The distinctive American contribution to the movement for religious freedom, advancing from these earlier forms of toleration, can be seen in the Virginia Declaration of Rights. Written by George Mason and adopted by the Virginia Constitutional Convention on June 12, 1776, it clearly affirms the principle of religious preference as a matter to be determined solely by individual conscience.

The Declaration provided that religion, "and the manner of discharging it, can be directed *only by reason*

and conviction, not by force or violence." Therefore, everyone is "equally entitled to the free exercise of religion, according to the dictates of conscience." This provision, among others in the Virginia Declaration, was adapted by Jefferson in the opening paragraphs of the Declaration of Independence and was a basis for the Bill of Rights in the Constitution. It also inaugurated, for the first time in modern history, a distinctly secular state.

Thus American secularity has deep roots in the Graeco, Judaic, and Christian traditions to which the movement toward religious freedom bears profound witness. The unfettered search for truth in Greek philosophy, the high prophetic tradition in Judaism which holds that Yahweh alone is the source of righteousness, and the early Christian distinction between sacred and secular powers are formulations inherent in every society committed to the impartial rule of law and the guarantee of human rights.

This very tradition is inimical to the institution of a moral or political regime based solely upon appeal to divine sanctions. An immense qualitative and practical difference exists between a pious citizenry on the one hand and a government intent on establishing piety on the other. In this sense at least, the Reagan administration's promise to "get the government off the backs of the American people" would be a project faithful to the Constitution and to the 3,000 years of cultural, religious, and political history it represents. The secular spirit in America, far from debilitating religion, provides justification and protection for its free exercise.

The religious right, then, would seem to be misdirecting its concern. Certainly an open society lends itself to apparent randomness in value preferences. The same satellite channel carrying religious programs in the afternoon may beam pornographic movies late at night. Parents may

share displeasure with church leaders and public officials over some current rock lyrics and videos. Debates over the legality of abortion and prayer in public schools continues.

Against a perceived abandonment of moral norms in an apparently value-free society, reaction and debate are inevitable. The problems are not resolved, however, by the imposition of narrow theological and moral dogmas whether the setting is the Rev. John Cotton's Massachusetts Bay Colony in 1630 or the Ayatollah Khomeini's Iran in 1985. Religious totalitarianism is no less repressive than its political cousins because of its purportedly divine origins.

In growing and maturing as persons and institutions, says Chicago theologian Langdon Gilkey, "we are blessed and burdened with the gracious but strange gift of freedom. We are saddled with a task in life to find our own identity and enact this identity through our own decision and power." From this perspective, secularity in America is the appropriate context for the risks of freedom and the pilgrimage of the religious spirit.

R. Franklin Terry is vice president and dean of Morningside College, Sioux City, Iowa.

Christian education event set in Virginia

Next April 6-10, teams of educators will gather at a national conference in Virginia to discuss the challenges of developing and supporting diocesan Christian educators. Joseph Russell will speak on the role of educational ministry in the mission of the Church; James Anderson of the Cathedral College of the Laity will describe how to work effectively within the Episcopal Church system; and Caroline Hughes will present visions of what can be done to support educational ministry.

Workshops on topics such as marketing and advocating for educational programs, recruiting and training volunteers, teacher training, cross-cultural influences, and creative planning will be part of the conference. For more information, write Barbara Taylor or John Vogelsang, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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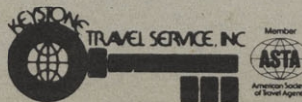
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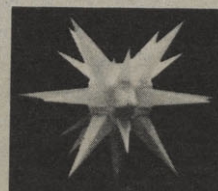
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When parishes divorce, who gets the children?

by Phyllis Braunlich

When I was 10 years old, freshly baptized (dunked in a white dress one warm summer night) and thrilled with Holy Spirit, a secret argument arose among the adults of the parish. We children were told only that "scandal" made it necessary to discharge the minister I loved, who had taught me in vacation Bible school, and who preached till not a dry eye existed in the house.

The church split. We went to a new store-front church, but it didn't survive. The minister left town. My par-

ents stayed home on Sundays then and I groped for years in a faith-fog. Even now, decades later, my old wounds ache when controversy clouds my church.

Jesus said people will know we are His followers by our love for each other. (John 13:35) Yet we have difficulty disagreeing without behaving disagreeably. By our schisms we are known. By our dogmatic controversies and lawsuits the world recognizes and says, "Ah, those Christians again."

In our inter-church, intra-church, and inter-personal breaches, we ask the question, "Who is right?" But it's the wrong question. It denies the opponent's humanity. If we loved others as ourselves, we would be as ready to forgive, accept, excuse, or justify their behavior as our own, ready to understand their ideas, to seek common ground, and less ready to believe they dislike us—dislove us—and therefore don't deserve our love.

We become so involved in seeking after principle that we trample persons. The rifts which follow, like an ax splitting logs, make a wrenching, destructive sound that echoes through the woods and shakes all the growing trees, a sound too often

heard recently. When Christians split, the rain falls like tears on the woodchips which eventually rot away.

Faith is a delicate, growing thing, easily beset by storms, contagious diseases, boring destroyers, spreading fires, or just apathetic drought. And we too often hear the sound of the woodcutter's ax echoing through our woods.

Gathered at the altar our faith can be exposed to the light of God, watered by the blood of Christ, fed by His Spirit. We, His Church, must keep bringing our differences to His altar. Only *we* can prevent split branches.

Phyllis Braunlich lives in Tulsa, Okla.

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Nicaragua is 'Holy Land' for this priest who visited

by Paul Tunkle

I've always wanted to visit the Holy Land. I imagined that being there would make the Scriptures come alive for me, that smelling the air, hearing the sounds, and seeing the sites of God's activity would renew my spirit and faith. I still haven't seen the Holy Land, but I recently had an experience in Central America that had a profound effect on my faith.

For two weeks in February my wife and I were part of a delegation from North Carolina that traveled to Nicaragua under the sponsorship of Witness for Peace, a Christian-based, non-violent, politically independent organization committed to changing U.S. policy toward Nicaragua.

Traveling in the *campo*, or countryside, we saw the beauty of nature singing out the glory of God in a scene much like that which must have inspired the psalmist. The mountains were green and lush, covered with coffee and banana plants. The tragedy of the reality of war in such a peaceful setting is hard to comprehend.

But you see it in the eyes of the people, in the teenagers who patrol the roads with weapons over their shoulders, in a young mother who is in charge of feeding 700 farm workers in a local cooperative. She carried her babe on one hip and her rifle on the other. She represents the spirit of the people of this land.

Some of the people I met conjured up biblical figures. I met Peter. He was a poor farmer in the service of a wealthy landowner during the Somoza regime. He told us how his employer tried to cheat him out of his wages, and when challenged the employer used God as his justification.

But Peter had been a member of a Christian-based community and had

been studying the Gospel with his fellow workers. They had come to know Christ as the champion of the rights of the poor. With this knowledge and faith, Peter stood up to his employer and asked him if he thought Christ were a thief. He seized the Gospel message for his own life and joined others who believe the Kingdom of God is now, that justice postponed is justice denied. Today Peter is a leader in his community of El Cua. He represents the Sandinista revolution, and he is committed to working for a just and God-centered society in his native land.

Nicodemus was also in Nicaragua. He is a Roman Catholic priest in Jinotega, a community in the mountain region where coffee is the principal crop. Nicodemus lives under the shadow of the authorities of his Church: his bishop, the cardinal in Managua, and the Pope in Rome. They have all cautioned him about mixing religion and politics.

The Pope has inhibited three of his country's most gifted priests because they hold seats in the Nicaraguan cabinet. Yet Nicodemus knows the cardinal and the Pope have never visited the poor mountain district of his parish. He is trying to be faithful to his traditions, but all around him is the sound of song and the bloom of new life as God's spirit moves and creates a new world.

Nicodemus is of the old order, yet he pleads for his Church to acknowledge and bless the unfolding miracle. He has heard Jesus say, "Nicaragua, you must be born again."

I also met the Virgin Mary and the women of Jerusalem who wept for Jesus at His crucifixion. Mary lives in San Jose de Bocay, a small mountain village like Nazareth. Her real name

is Dona Mercedes. With other women in the village, she has formed a farming cooperative. Known as the "Mothers of Heroes and Martyrs," these women are greatly revered in their communities. Each has lost at least one loved one in the war with the Contras. Dona Mercedes lost her husband and two sons.

Another widow had a daughter with two small children. Her daughter saved a little money and went to the next village to buy material to make some clothes. On the way back home she was among 34 civilians killed when the civilian transport in which she was riding triggered an anti-tank mine the Contras placed in the road during the night. Now this widow raises her two grandchildren alone.

Nicaragua is a country of children. Half the population is under 18 years of age. They farm, they parent, they fight in the war. In them I saw the sacred head sore wounded. With them I cried for peace.

In the main plaza of downtown Managua Somoza's palace is now the National Assembly and in it hang portraits of the nation's two greatest heroes, Augustino Sandino and Carlos Fonseca—Nicaragua's Moses and Joshua. Sandino, like Moses, called upon his people to throw off the yoke of slavery, and Fonseca, like Joshua, was a military savior. Fonseca established the Sandinista Party over 25 years ago; it triumphed in 1979. He did not live to see the victory, but billboards all over the country proclaim, "Carlos Lives!"

In Managua's plaza, too, is the Temple, a faded Cathedral. When an earthquake destroyed it in 1972, the international community sent aid which Somoza kept for himself. All over Managua stand the living ruins of that devastation as a reminder to the people.

Nicaraguans begged us to go home and help the U.S. become a friend of Nicaragua. They need our support for their new society. They know that without U.S. aid, the war will quickly

end and they can return to building their new nation. And as I listened to their pleas, I thought of Pontius Pilate.

Pilate heard many voices. He heard the maddened crowd calling for crucifixion, and he heard his wife urging him to have nothing to do with the trial and death of Jesus. I thought of his desperate effort to distance himself from the responsibility of the suffering he caused. And I thought about my own participation in the suffering of the people in Nicaragua. I think about the money we are sending down there and wonder if history will record it as blood money and our role in the drama as that of Judas Iscariot.

Paul Tunkle is assistant to the rector of St. Luke's Parish, Salisbury, N.C.



Soon after his consecration, Bishop Maurice Benitez of Texas created a correctional chaplain's job and asked Mitchell Keppler, above, to fill it. The only non-staff chaplain in the state to be funded totally by a denomination, Keppler is now president of the South Central Region of the American Correctional Chaplains' Association. He visits 15 of the Texas Department of Correction's 27 units, ministering to a total of 38,000 inmates. He conducts regular group sessions for 10-12 inmates and introduced Kairos, a three-day short course in Christianity which resembles Cursillo, to Texas. —Martha Frances



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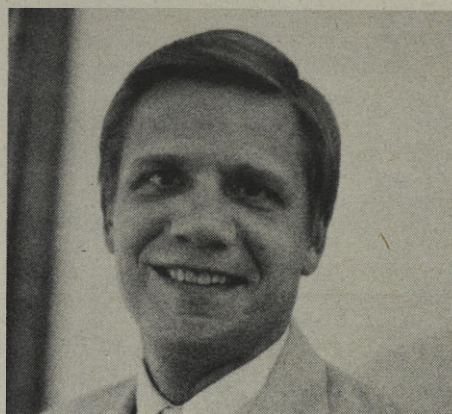
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Editor's Report



by Richard H. Schmidt, Editor

What springs to mind when the word "missionary" is mentioned? I see several pictures:

- A *New Yorker* cartoon of a couple of middle-aged white men in a large

soup kettle surrounded by hungry, sword-wielding aborigines while the tribal chief stands nearby lamenting the poor quality of the region's cuisine.

- An anvil-minded autocrat who spreads the decadent wickedness of the west among unsuspecting third-world innocents under the guise of the Christian Gospel.

- Katherine Hepburn and Humphrey Bogart drifting down the Congo River in *The African Queen*.

- David Livingstone and Albert Schweitzer selflessly abandoning the prospect of lifelong comforts in Europe for the hot and exhausting work of healing the sick far from home.

- Headlines in today's newspaper about an American church worker in Central America or the Middle East

being kidnapped or murdered.

These pictures are complex and conflicting when taken together. They are both silly and serious, noble and shameful, brutal and sentimental, suggestive of a bygone era and thoroughly up-to-date. They suggest we don't know what to think of missionaries.

Our ambivalence about missionaries may be part of a deeper ambivalence about the Christian Gospel itself. With dozens of opinions on every issue swirling around us, every opinion seems relative and none worth leaving home for.

Does it really matter, we wonder, whether some fellow in Africa becomes a Christian? Feed him, yes—but convert him? Is his soul truly at stake? Are our souls truly at stake? Do we in fact have "good news" to proclaim or merely different notions about things?

The presence in the world of Chris-

tian missionaries brings the rest of us face to face with these questions. They are disturbing questions, and we seek to avoid them by making jokes about missionaries, sentimentalizing them, and criticizing them—hence the stereotypes which the word "missionary" brings to mind.

But missionaries are more like the rest of us than we imagine. They ask these questions of themselves. And they resemble missionary stereotypes only slightly if at all. They are unlikely to be boiled for dinner. Most are not theologically rigid. Few will spend their lives in a jungle, be kidnapped, or murdered.

This issue of *Professional Pages* is about the mission work of the Episcopal Church. Much of it is written by missionaries. I hope these articles help others, as they have helped me, move beyond stereotypes to ponder more deeply the meaning of the Great Commission.

Professional Pages

November, 1987

To be truly missionary, the Church needs a coherent theology of mission

by Furman C. Stough

Any encounter with the missionary arm of the Episcopal Church or that of any other Province of the Anglican Communion will quickly disabuse one of any notion that our branch of Christendom has a single "theology of mission." We have no unified strategy or common motive. The theologies of mission so reflected in this spectrum range from an exclusive concern with social justice to an exclusive concern with reaching the lost. Rarely will one find these two emphases brought together in a healthy balance.

This situation in the Anglican Communion is to some extent reflected in the remainder of Christendom although some segments of the Christian family do operate under a reasonably unified theology of mission (e.g., the Southern Baptists of the U.S. and the Church Missionary Society of the Church of England). The Rev. Frank Ponsi, an Italian Roman Catholic missionary in Ethiopia, has identified five models of theology of mission which are operative in the world today. They are extremely helpful in understanding world mission and read like this:

1. Mission as Evangelization.

This is the rather classic understanding of mission that has prevailed through the years and is concerned that every human being born into the world hear the Gospel of Jesus Christ, respond in faith, be baptized and incorporated into a local church. Newly planted churches have a responsibility to reach out in turn and plant still newer churches.

2. Mission as Liberation.

Salvation is related specifically to one's communion with God and with one's neighbor in this world at this moment. The primary thrust of the Church is to free human beings from all structures that enslave them or exploit them while at the same time it seeks to create a new social order.

3. Mission as Mutual Assistance of Local Churches.

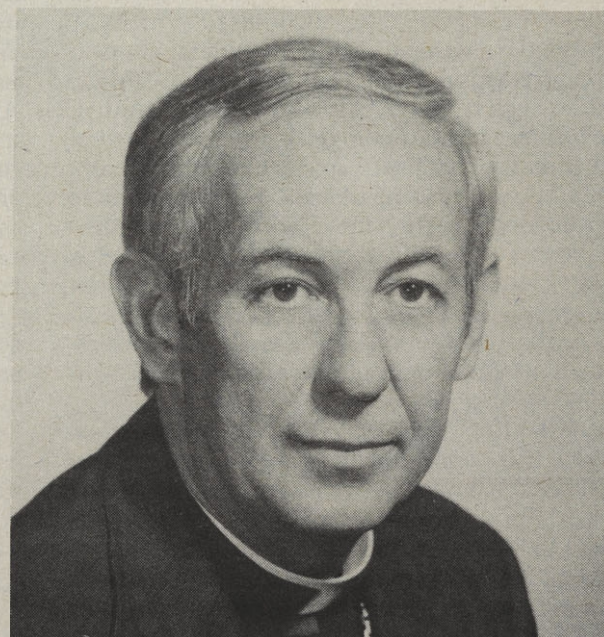
The concern here is to understand that the younger and older churches can be of mutual assistance to one another. Exchange of personnel and material resources witness to their unity and to the universality of the Church.

4. Mission as Church.

This concept of mission arose in post-World War II Europe in what was perceived to be a process of "de-Christianization." Mission takes its clue from the dynamism reflected in the reality of the Holy Trinity. Ponsi understands this to mean that "mission is first of all the dynamism of God's inner life. It expresses itself in the community of the Trinity and thanks to Christ activity and the ever-growing ecclesial community." Some of its strategies include cooperation with the non-Christian and a-Christian world and understanding that the whole Church is in mission and that gifts of the Holy Spirit are given to all, both lay and ordained.

5. Mission and Fulfillment.

This concept leans heavily on the notion that



Furman C. Stough

disciples of Jesus are called to be salt and light and leaven in the world. The wheat among the tares is a favorite text. The extension of the Church is not a primary goal. The primary thrust of missionary activity is to bring justice to the world and to enable every religion to achieve its authentic purpose.

Most theologies of mission will reflect one of these concepts or perhaps some combination of them. Ponsi does not believe that any real unification of these concepts will take place so long as the social matrix from which they sprang remains in existence.

Against this backdrop, exploring the most recent attempts on the part of the Episcopal Church and the Anglican Communion to formulate a more discernable and wholistic theology of mission would be helpful.

In 1982 the Standing Commission on World Mission presented a report to the General Conven-

Continued on page B

Putting the last first:

Development and socioeconomic change are linked to mission

by Stephen K. Commins

"We are the world." For a rare moment, a media event called forth worldwide feeling and giving. The words were simple and touched many hearts. The images of famine and human suffering were powerful. Yet all too quickly the media moment passes, and the deeper problems of poverty and injustice remain.

As Christians we are often drawn into acts of service or giving because of a deep desire to express God's love in a broken world. In the Episcopal Church, our expression of service and mission is made tangible by giving through such institutions as the Presiding Bishop's Fund for World Relief and the United Thank Offering. A personal commitment to service may lead individuals, with their parish's support, to join Volunteers for Mission. These programs seek to bring into action the Church's commitment to minister to those in hunger and poverty.

To do good and to witness to God's love for the world are essential, but they are often not sufficient. Hunger and poverty, church institutions and human relations are enmeshed in culture and politics, environmental systems, and historical webs that are often sticky and occasionally nasty. A poor understanding of the context of service can distort and undermine our best efforts.

Letters from former trainees at the Development Institute at UCLA continually reflect the struggles of those seeking to serve in a broken and complex world.

• "It takes so long to enter in deeply into this community." (Volunteer for Mission)

Theology of mission

Continued from page A
tion entitled, "Mission in Global Perspective." This report was helpful in sketching the historical context in which we now find ourselves and in positing some basic theological affirmations that should underlie our theology of mission. It went on to review our present policies and programs of world mission and concluded with some suggestions about future directions and changes that possibly would be needed. This document did not achieve the widespread impact the Commission had hoped for. However, some small quiet conversations about some possible theologies of mission did begin to occur.

In 1984 the Anglican Consultative Council published the report of its Advisory Group on Mission Issues and Strategies entitled, "Giving Mission Its Proper Place." The report went immediately to the core of the problem when it stated in

*In their search for a theology of mission, do Anglicans believe
God's heart is broken because millions have never heard the
good news of Jesus Christ?*

its opening paragraph that the "dominant model of the Church within the Anglican Communion is a pastoral one" which results in an emphasis being "placed on care and nurture rather than proclamation and service." It clearly calls for the balancing of a pastoral model of the Church with a mission model.

When mission is seen exclusively either as the verbal proclamation of Jesus as Lord or as attempts to relieve human suffering and change unjust social structures, then a distortion occurs in our theology, and our missionary activity sends mixed signals. However, the report indicates there is hope in what it believes is a growing consensus in the communion that mission involves both proclamation and the way in which the Church relates to society as a whole.

Yet a deep division still persists throughout

The Rev. Stephen Commins, right, examines the site of a project aided through a Presiding Bishop's Fund grant to UCLA's African Studies Center.

Thom Tyson



• "A pastor [Swazi] we work with closely had his 15-year-old sister shot by the South African Defense Force." (Disciple of Christ, community development worker)

• "We have made it through two major coup attempts and economic disaster." (Appointed Missionary)

• "All the problems you've heard about agricultural extension and big development projects are true and more besides. A director out of touch with the people, the idea that 'bigger is better,' and incredible lack of planning and over-extension of resources, lack of coordination among relating agencies, machinery always breaking down. . . ." (Peace Corps volunteer)

How can we address the cultural and socioeconomic complexities that face both individuals and Churches in their work? Many means are possible for doing so. One way is to establish a program that links institutions' and individuals' knowledge about other countries and about devel-

the communion in terms of how these two aspects of mission are to relate to one another. This division was painfully born out in the international meeting of all Anglican mission agencies which the Anglican Consultative Council sponsored in Australia last December. The preliminary reports from the conference simply glossed over this division and placed an inordinate emphasis on only one aspect of mission. Interestingly enough, the almost exclusive emphasis was upon "proclamation."

In the Episcopal Church our primary mission emphasis today is upon relief of human suffering and the seeking of justice for all people. We seem to have a reasonably clear understanding of the "cultural mandate" of the Gospel but scant apprehension, or perhaps unwillingness, to deal with the "evangelical mandate" of the Gospel.

In order for the Episcopal Church to formulate a coherent theology of mission that will empower

opment work with the needs of Churches and other private voluntary organizations.

The Development Institute was established in 1981 at the UCLA African Studies Center with a grant from the Presiding Bishop's Fund for World Relief to assist the Episcopal Church and other Churches in their programs related to Africa's development needs. At that point the economic decline in many African countries, a decline that contributed to the famines of 1984-85, was already apparent.

One of the Institute's key purposes is to help Churches interpret the underlying causes of hunger and poverty that lie beneath the media's surface images. This has included production of development education materials, provision of materials on specific project needs to overseas Churches, and conferences that bring development practitioners together. It also has involved identifying particular programmatic changes that might make development work more effective, working with Anglican Churches, the Ecumenical Working Group on Africa, Catholic Relief Services, and other organizations.

Another purpose that has emerged since 1983 is to help provide pre-field orientation for U.S. Churches which send volunteers overseas. The Institute has worked with the Episcopal Church as well as with the Disciples of Christ, the Methodists, and World Vision in orientation programs. These programs are designed to assist each participant to ask critical questions about his or her working situation: historical setting, cultural dimensions, economic structures, personal relations. These are explored within the framework of individually established learning goals so that each seminar presentation can be placed with a specific learning situation.

No orientation program of three weeks can possibly provide a participant with adequate depth and experience prior to a field placement. What it can offer is the opportunity to think critically about one's role in another culture and to raise questions about one's work. As one Volunteer for Mission wrote last year, "It got me thinking about people and places before I arrived, and that was a valuable experience."

Working to understand the specific setting for one's volunteer service or reviewing the larger framework of development programs continually challenges our ways of seeing the world. For both volunteers and the Churches as American communities, our perceptions and understandings of other countries and cultures have been highly colored by existing images, often conveyed through television. We find in our work that many people's images of Africa, for example, are drawn almost entirely from recent coverage of the famine, very old (and very racist) films, and perhaps some empathy for the oppressed majority in South Africa. This is a situation in which an introductory orientation can be so important.

Americans may look at poverty or conflict and take it as a given. However, these situations exist for specific reasons; they are not natural. Through understanding history, culture, local religious experience, gender roles, etc., we can begin to ask

Continued on page E

Letters to the Editors

Of brickbats and moral discourse

Before the brickbats start flying, I want to express my congratulations and thanks for John Gessell's article ("Moral discourse requires reason, not passion," September), but it's too bad the article was published only in *Professional Pages*. After all, clergy and other church professionals are not the only people who need [such] guidance. News about current discussions within the Church gets into the secular press and is discussed, often with more heat than light, by laypersons.

Robert H. Platman
Syosset, N.Y.

Before reading Professor Gessell's article, one could tell from the title and the cartoon what its contents would be. Gessell's plea for "reason, not passion" reminds me somewhat of those pleas for "charity" on the part of those who advocated, voted for, and won out on the ordination of women to the priesthood.

Gessell's blanket statement that "the preponderance of social and scientific data makes clear that both homosexual and heterosexual orientations are for the most part given in nature" could hardly be questioned except by the sort of folk depicted in the covering cartoon. I wonder if he has ever heard of Leanne Payne, Gerard van den Aardweg, or Frank Worthem? It would be interesting to hear of his response were he to read the interview in the last issue of the *Seventh Day Adventist* magazine, *Witness*, between its editor and Colin Cook who dares to view his homosexuality from a Christian perspective.

And finally, since when is the Church supposed to accept what may seem definitive as far as "social and scientific data" are concerned? Does such "data" support the Gospel of the Cross?

Daniel H. Goldsmith
Killington, Vt.

Any reasoned discourse requires the airing of both sides of an issue, yet Gessell's position seems to be that

anyone who dares to speak against full recognition and blessing of homosexual relationships and the ordination of practicing homosexuals is guilty of encouraging "gay bashing" and of delaying "for years" research into a cure for AIDS. [He characterizes the] call for maintaining traditional values as "aimless" or as "based on false constructions of morality."

Gessell explains away the Scriptures as irrelevant to the current discussion and sweeps aside the history of Christian tradition as offering no help at all. However, the subjective experience and the self-serving statements of practicing homosexuals [he accepts] uncritically. If this is what he means when he urges that we em-

phasize the theological and recognize the limits of our own moral and ideological biases, I think he disqualifies himself as competent to provide advice to those who are actively wrestling with these highly charged and complex issues.

If Gessell really thinks passion has no place in moral discourse, let him refrain from fueling passion with inflammatory language and ad hominem arguments. Let him also read the prophets again to see how they dealt with moral issues of their day.

John R. Shears
Dayville, Conn.

Sincere thanks for [Gessell's] article. It is refreshing to hear a reasonable voice as we are being beleaguered by ecclesiastical nazis who believe that

the Holy Spirit has already led them and only them into all truth.

Thomas E. Schirmer
Parma, Ohio

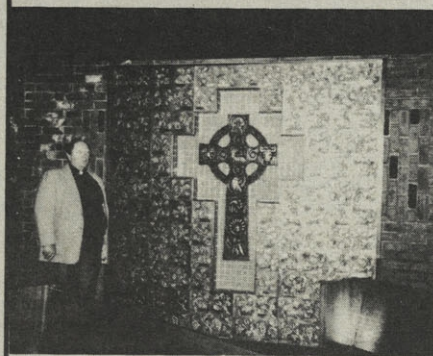
John Gessell cites homosexuality as the most controversial subject in the debate but ignores divorce, which affects far more people, causing far more hardship and striking at the root of our social system. He ignores Matt. 19:3-9 in his discussion on the Bible and homosexuality.

He downplays the constant teaching of the Church through the ages about sodomy and shows himself a "determinist" by quoting "social scientific data" which will always deny the power of God to change people's lives. How much better we would be if we understood and could address

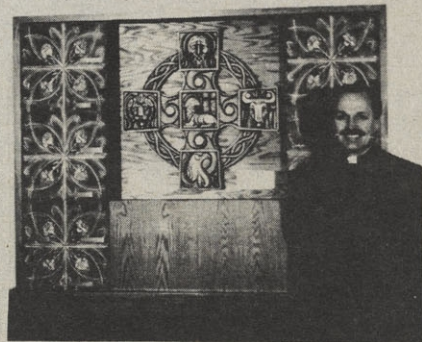
Continued on page K

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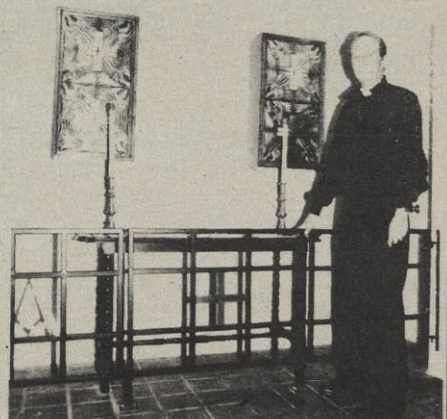
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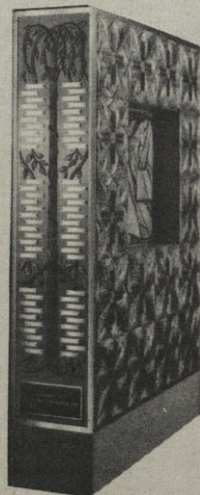
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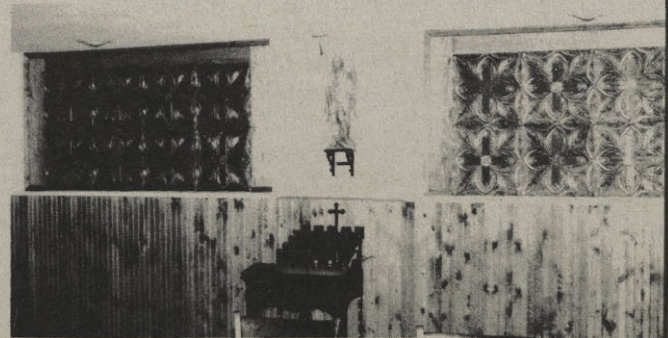
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What would you say to a young person considering a career as a foreign missionary for the Episcopal Church?

'Check it out'

by William A. Yon

I have problems with four words in that question: "young," "career," "foreign," and "missionary." I will let my comments on those words suffice as my answer to the question.

Young. I'm not. I was 54 years old and had been 30 years a priest when we came to Namibia to work in 1985. The first serious thought that we might do something like this occurred seven years earlier, but three of our four children were yet to finish their education, and that took priority. There are advantages to our having waited. We have not had to puzzle out questions about appropriate health care and proper education for young children. Having more fully developed skills to offer has also helped. God has blessed His Church here with deeply committed leadership, but it can sometimes benefit from enhanced skill.

To a young person I would say: If you don't do it now, you can do it later. Overseas work is not just for young people anymore.

Career. We were invited here and appointed by the Episcopal Church for three years—not for a career. We have set some fairly specific goals for our work and may stay longer, if necessary, to achieve them; but our coming here was more like taking a new position than it was like starting a new career. The Bishop of Pretoria is an American priest who came straight from seminary on a three-year appointment and never went back. His



William and Elizabeth Yon

gifts have been well used, and he has experienced continuing fulfillment in his work so it has become a career.

To a young person I would say: I can't think of anything more intimidating or inappropriate these days than to think of working overseas as requiring a commitment to a lifelong career. If you feel the inclination, try it for a while. You may decide you like it.

Foreign. The terminology preferred in our Church these days is "overseas mission" or "world mission" rather than "foreign mission." That is more than a quibble. Few areas of the world are now *foreign* to the Gospel, and the world is becoming smaller by the minute. Communication and transportation have developed to the point that I doubt culture shock now has quite the impact it once had. We can direct-dial from Tsumeb, Namibia, to Chelsea, Ala., and we do it when we need to. Small as it is becoming, however, the world is still a whole lot bigger than the U.S.A. The Southern Baptist Churches support over 300 ordained workers overseas. The American Episcopal Church has 30. Americans need to be saved from their insularity as much as "foreigners" need to be saved from the heathen darkness.

To a young person I would say: There's still a lot of world out there. Check it out.

Missionary. As we were preparing for departure, our friend said: "Y'all are not going to be missionaries, are you? I don't think I like

missionaries." It does have a ring of "We've found it, and we are going to take it to those who haven't." Pat Mauney at 815 says it is time to consider a term like "mission partners." Americans don't get to run things overseas any more. We work under indigenous bishops as colleagues with indigenous clergy. At the same time we are embarrassed by the extravagance with which we are appreciated. I still hear there is an oversupply of clergy in the States. In this African diocese 28 priests minister to 100,000 Anglicans. There is plenty to do although in truth needs exceed funded positions. American Episcopalians still contribute something like the price of a pack of chewing gum each week to overseas work.

To a young person I would say: Your calling lies at the intersection between what you can do and what the world needs. If you are having trouble finding the need that matches your gifts, don't forget to look overseas.

William A. Yon of the Diocese of Alabama is a 1955 graduate of Virginia Theological Seminary. Since 1985 he has been education officer for the Diocese of Namibia in South-West Africa.

'Yes, no. . .'

by John L. Kater, Jr.

Should a young person consider serving as a missionary in another part of the world? That depends.

Perhaps the question ought to be answered first by another question: Why is someone drawn to working overseas? Whatever our race, we Americans often suffer from our own latter-day version of the "white man's burden"—we assume that our society's technological success makes us experts in whatever we try. The truth is ministers who work overseas will probably learn far more than they teach, have to ask for help far more often than they give it.

We need to have a clear sense of the gifts and skills we bring to our ministry, but I know of only one reason for exercising that ministry outside my own country. That is because I am conscious of the brokenness and divisions which wound our world and the ways I am wounded by that reality. By moving beyond the bonds of my nationality perhaps I—alongside those with whom I live and work—can grasp something of the wholeness which is God's will for all the peoples of the earth.

Shortly after I arrived in Panama, a friend and colleague gave me a saying which I put on my office wall. It is a quotation from an Australian aborigine: "If you have come to help me, you are wasting time. But if you have come because your



John L. Kater, Jr.

liberation is bound up with mine, then let us work together."

Of course, personal considerations also pertain. My experience teaches me that the minister working in another country needs:

- a healthy dose of self-confidence since the easy strokes and casual friendships which Americans

take for granted may be harder to come by in a new setting;

- a sense of *adventure* because the simplest task—having your shoes fixed, going to the dentist—can be a challenge in a new country;

- the willingness to be *dependent*, vulnerable, at sea because that is how the minister will surely feel upon beginning to work in another country.

Finally, the minister working overseas should be prepared to be surprised by unexpected joys which come breaking in when least expected—but only if you are prepared to be on the receiving end of God's grace.

John L. Kater, Jr., was a parish priest and college chaplain/teacher in the Diocese of New York until three years ago when Bishop James Ottley asked him to be education officer of the Diocese of Panama.

'Love is the catalyst'

by Beverley D. Tucker

I once heard a story about a well-known theologian in Europe who left his prestigious university position and went to the hill country of Sumatra to serve as a missionary. Some years later a visitor met him in an isolated area in charge of several small mission stations. When asked why he was wasting his talents in this way, he replied, "When I left my position in the university, there were 16 applicants for my position, all of them as well qualified as I was. If I leave my present position, there is no one to take my place."

That is one of the attractions of serving in the mission field. We may not be highly trained or well-known specialists, but if we use the abilities God has given us in the place to which God calls us, we may find that even our most humble gifts,



Beverley Tucker, left, poses with his sisters, brother, and guide before the house on Bubbling Well Road, Shanghai, where they lived as children.

when offered in love, can make our lives very important to the people among whom we work. In developing nations, or places where Christianity is a minority religion, our contributions can be far more than we imagine.

Frequently we do not come to fill a job description, but by meeting needs of those around us, we develop our own ministry which no one else can do in quite the same way. We bring our own culture and Christian life into a different culture, and love is the catalyst which enables us to cross the cultural boundaries and serve others in their own situation.

We must come, however, with humility, patience, and respect for the other culture which we must try to learn and understand as much as we can. Learning another language and culture is hard work, but it is fascinating and rewarding. The human relationships which develop and the lives changed and helped are the greatest reward. In them we may frequently see visions of Christ and be taught by those we came to teach.

Beverley D. Tucker was born in Shanghai, China, to missionary parents. Since 1953 he himself has served as a missionary in Japan, both as a parish priest and as a seminary professor.

'And if called, act'

by Donald L. Irish

Having recently completed my fourth year in a missionary field, I feel at least a bit qualified to advise a young person considering a career as a foreign missionary in our Church.

One may begin by asking, "Why?" First of all, an essential part of our calling as Christians, whether as laity or clergy, is to bear witness to our faith in Christ. The foreign mission field is one of the places where it needs to be done.

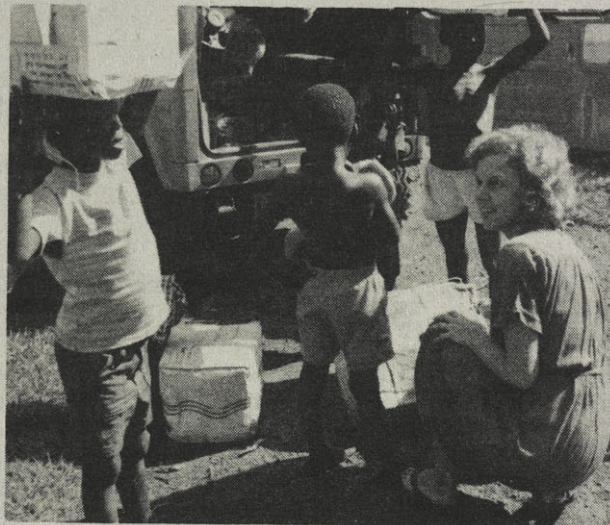
Not all, of course, are called to this work. But that one contemplates it indicates at least a strong possibility that God is summoning him to that endeavor. In arriving at a decision, he needs to examine his own aptitudes and talents as well as his character and personality. Can he bear up under long absence from his native country? What qualifications has he for particular kinds of work? In what part of the world can they be put to the greatest advantage? Those who are married must consider also the attitudes of their families—unless spouse and children have an obvious, similar call to a particular situation, some other form of serving God had best be sought.

The prime motivation must be Christian love: a love of all people and a desire to see that love realized in others' coming to a saving knowledge of Jesus Christ. The Gospel imperative is to carry the good news, to "go forth" to all the world. All Christians are called to fulfill this in some way or other—some to those who are near, some to those who are far off. Those who, after much thought and much prayer, feel that God is calling them to this form of service to Him should strive to follow the call without delay.

Donald L. Irish was rector of St. Paul's Church, Brooklyn, N.Y., for 28 years. He is currently vicar of San Matias, Bani, and San Marcos, Rio Haina, in the Dominican Republic.



In Uganda, volunteer Joan Mock, above, in front of the Diocese of Bukedi's UTO-built community center, did primary health care with her husband Charles. Margaret Larom, below, appointed missionary at Bishop Tucker College with her husband Peter, gratefully received sewing materials sent by ECW groups of Long Island.



Putting the last first

Continued from page B

the right questions about working in another country.

Similarly, regarding the Episcopal Church's work in development, without a contextual understanding many of our efforts are doomed to failure. As one trainee wrote after working in Africa for a year, "the insights into food production, the local situation, and appropriate technology have made me appreciate" the orientation sessions.

Some people find this concern for development and socioeconomic change to be distant from our traditional understanding of mission. In fact, the concerns of our partner Anglican Churches as stated in various consultations are intimately linked to the immediate needs of people in their communities as well as the larger development questions such as aid, trade, and debt.

A recently published reflection on rural development is subtitled, "Putting the Last First." It challenges the governmental development establishment as well as church organizations to redirect their energies, their professional reward structures, and their goals to putting the needs and priorities of the poorest people first. This goes against the received wisdom of who knows best and who are the experts.

For Christians, however, this advice ought to be at the core of our own understanding of seeking justice, reaching out in service, and giving generously. To do so effectively means understanding why poverty and injustices exist, knowing what is needed to put the last first, and practicing this both through personal service and institutional programs.

Stephen K. Commins is coordinator of the Development Institute at the UCLA African Studies Center. He is editor of Africa's Agrarian Crisis: The roots of famine and on the board of directors of Bread for the World.

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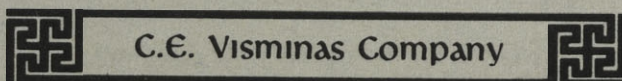
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'The Lord Jesus wants a few good men and women'

by Kershaw Burbank, Jr.

I often talk with people about careers as missionaries. Some are fearful they will be called. Others want to explore more. Still others are clear that mission is for them. Several stock questions usually lead us into vital conversations that give clear direction.

Why do you want to be a missionary?

Several common answers are:

1. "Glamor and adventure." Missionary careers often seem glamorous and certainly give the opportunity to travel and learn many new things, and a love of adventure can help sustain you on the missionary field, but by themselves, adventure and glamor will not sustain you under trying conditions—dirt and flies, unreceptive or even antagonistic local people, lack of appreciation by co-workers and the folks back home, low pay, health risks, poor living and working conditions, and difficult or dangerous political situations.

2. "To serve mankind." Service to mankind is a Christian imperative. But why do you think you are better equipped to help people in a different culture than the poor and suffering at home? Are you hoping to save the world, or will you simply help where you can? The suffering and needs of the people in many countries are so great that sensitive missionaries trying to "save the world" can quickly burn themselves out.

If your motive is serving man alone and not also serving God, then try the Peace Corps, CARE, Red Cross, or other secular organizations for which worship, faith, Christian doctrine, and other Christian values are not of vital importance. You will save a lot of trouble and probably be more successful.

3. "To evangelize the world." Our Lord Jesus commands us to evangelize, to make disciples. Cross-cultural evangelism and teaching, however, often require special gifts and a lot of work.

Too often we think we can do better than local people even though we do not understand their values, history, culture, and local languages. Many Americans we meet are on their way to "evangelize" parts of Africa, even Uganda and Kenya, two largely Christian countries with well-established national Anglican Churches which actively reach out to their non-Christian neighbors in ways that put Episcopal evangelism to shame. Africa, Asia, and Latin America have some of the best evangelists in the world, but rarely do we meet Episcopal evangelists and teachers who realize how much they need to learn to be effective long-term. Not only do career missionaries need to learn, they need to be humble enough to recognize

Kershaw Burbank left his job at McNeil Laboratories and position as a lay leader at Church of the Good Samaritan, Paoli, Pa., to serve as a career missionary in Kenya where he spent four years helping the Diocese of Mt. Kenya East plan development strategy. Following graduate work at Cornell University in agriculture for third-world development, he returned to Kenya where he is completing a three-year assignment. Pictured with Burbank are his daughter Rebecca, wife Gwen, and baby son Kerkie.



how little they do know.

4. "To seek success." Success in another country or culture is more difficult to attain than at home. As a foreigner you will have to learn a new language, new social attitudes and skills, understand a new political and legal system, operate without support of friends or extended family. You will be constantly suspect until you have established yourself as a friend of the local people.

5. "To answer God's call." This is the only adequate single motive for missionary service. If God is calling you to serve Him and His people as a missionary, then He will equip and sustain you for whatever opportunities and trials you may encounter.

What spiritual gifts, natural talents, and experience do you have to offer a struggling Church in another country that will make you an asset rather than a liability?

Most third-world Churches desperately need trained clergy, teachers, administrators, medical personnel, accountants, engineers, mechanics, pilots, and skilled craftsmen who can either train others or exercise their skills while modeling how to be a Christian in doing so. You need to be able to make significant contributions to the work within the first year. Third-world Churches do not need dead wood.

If you are skilled and trained, have you done successfully at home the job you want to do as a missionary?

Many dedicated, talented, educated, and well trained people come direct to the mission field

without serving an apprenticeship in the U.S. Often their missionary careers come to angry ends when they blame nationals for "unreasonable" demands and behavior that are typical of the same situations all over the world. Experience at home in a job you will later do as a missionary will give you confidence and help you handle difficult situations.

Does your home parish support you in this desire to be a missionary?

If it does not, you may not be called to mission work. Or you may need to move to a more mission-minded parish. In either case, missionaries need prayer support, financial support, and loving care and understanding both on the field and when at home on leave.

Are you tough-minded and soft-hearted? Are you emotionally stable and mature?

The mission field is no place for people who cannot handle their emotions well. Most missionaries are faced with loneliness and with situations that can cause a lot of stress and anger. In much of the world, expressing anger is socially unacceptable and can destroy your mission, but harboring that anger will destroy you spiritually and emotionally.

Do you know the presence and power of the Holy Spirit in your life?

If you do not and if you do not regularly spend private time in prayer and meditation in addition to Sunday worship, then you will have a very difficult time being a missionary. Jesus himself told His disciples, "Do not leave Jerusalem, but wait for the gift my Father promised which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit. . . . You will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:4b, 5, 8 NIV)

Our Lord's direction is as good today as it was then. Successful, joyful missionaries know God in loving and intimate ways. They have a vital relationship with Him and depend on Him for peace, love, joy, sustenance, strength, protection, and all else they need.

If God is calling you to the mission field, then you can expect a challenging, exciting, and rewarding career filled with personal growth and extraordinary opportunities unparalleled in any other job. But you will also face hardships, insecurity, lack of support, and a host of other difficulties that require you to be tough-minded and emotionally stable.

The Lord Jesus Christ wants a few good men and women for the most demanding and rewarding job in this world and the next. Are you one of them?

Proclamation of the Gospel is imperative

The age of missions is at an end; the age of mission has begun.

But if a phrase such as this is to have any meaning, a little more precision is needed. Churches in the west have recognized that the task of the Church everywhere is essentially the same; they have acknowledged how much they have to gain, indeed have already gained, from the work and witness of the members of the younger Churches who have come for a time to work with them. But the task is not precisely the same in all parts of the world and in all Christian situations.

The first task in the west is the re-Christianization of those immense areas of life which seem to have fallen out of contact with the Gospel. Whether this task is harder or easier than the task of witnessing to the Gospel in a mainly Muslim country it would be idle to dispute; what is important is it is not the same task. To bring men and women to Christ in the midst of a civilization which has certain roots in the Gospel, in a great

city in which there is a church round every corner, is not the same task as the proclamation of the Gospel in an area where it has never been heard before, in a speech in which it has never been proclaimed before, in a society the organization of which has never been touched by Christian influences.

To use the same word for both types of activity can lead only to confusion. "Mission" has traditionally meant the going forth of the Gospel into those areas where it has never previously penetrated at all—beyond the utmost frontiers of the Church into the wholly unknown. If it is used in this proper sense, the end of missions means not the end of mission, but its transformation. There has never been a time at which the obligation to proclaim the Gospel has been more seriously and pressingly laid on the Church.

—Bishop Stephen Neill
in *A History of Christian Missions*

How to become a missionary

by J. Patrick Mauney

Does the Episcopal Church still appoint and send missionaries abroad? Indeed it does! In seeking to fulfill its calling as a responsible partner-in-mission, the Episcopal Church makes missionary appointments in response to requests from bishops of ECUSA dioceses overseas (such as in Province IX) and of other Churches of the Anglican Communion. In any given year, some 125 to 150 mission partners from the Episcopal Church will serve around the globe—from Argentina, in the Anglican Church of the Southern Cone of the Americas, to Zimbabwe, in the Church of the Province of Central Africa.

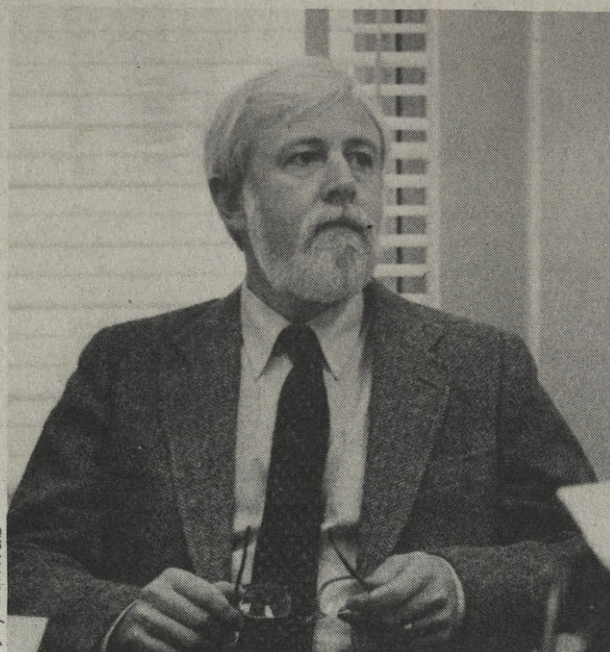
Who are mission partners?

Mission partners include both long-term *appointed missionaries* and short-term *volunteers for mission*. In both cases, the Presiding Bishop appoints these mission partners to a particular overseas Province or diocese, and they serve under the authority and at the pleasure of the local bishop. The difference is in the length of service and the means of support. Volunteers for mission, for example, typically serve from six months to two years and are supported primarily by their local congregations or dioceses. Appointed missionaries, on the other hand, serve minimum terms of three years (a recently returned missionary retired after 40 years in West Africa!) and are supported primarily through the national Church budget. Appointments may be renewed, and a short-term volunteer for mission not infrequently becomes a long-term appointee.

How are appointments made?

Once we receive a request from abroad, review and approve it, we seek the person best qualified to fill the position. Generally we select a prospect for a position from a pool of volunteers who have indicated to the national Church their interest in serving abroad as volunteers for mission or as appointed missionaries.

The prospective mission partner (along with



Joy Schwab

J. Patrick Mauney

her or his spouse) completes an application and has a personal interview. We obtain letters of reference, medical and psychological clearance, and negotiate a support package with the overseas bishop in consultation with the candidate. These steps being successfully completed, we draw up a letter of agreement which the principal parties sign. The Presiding Bishop then makes the appointment through the executive for World Mission in Church and Society. Finally, the candidate undertakes appropriate training and orientation before arrival on the field of service. This process generally takes from three to six months—or more—to complete.

Considerations

The prospective mission partner should have, above all, a sense of vocation or calling to overseas missionary service. The simple fact is this is not

everyone's cup of tea. In addition to the vague but nonetheless real phenomenon of "culture shock," which all going abroad may experience, other realities of overseas missionary service must be considered: different understandings of mission, ministry, and the role of both lay and ordained persons; physical danger (sometimes) and psychological hardship (almost always); lack of the amenities to which middle-class Americans are accustomed and take for granted; loneliness and extended separation from one's cultural or national peers; insecurity and doubt.

On the other hand, rewards are many: satisfaction and peace in having obeyed the inner urgings of one's call; contribution to the common work of God's people in areas which often desperately need this contribution; broadening of one's vision and the sense of having become a world citizen; many new friends—sisters and brothers in Christ. The effect of having undertaken overseas missionary service is always life-changing.

Other, more mundane considerations also pertain. Given the generally low level of salaries—mission partners are asked to accept compensation, apart from certain standard benefits, at the level of national peers—persons with considerable debts are ill-advised to apply unless they can find some way to retire these obligations before departure. Education for school-age children may not always meet American standards; persons with children in or about to begin high school should be particularly aware of this. Access to quality health care may be limited.

Situations vary, and every case must be looked at individually, but these and other considerations must be faced honestly and realistically *before* applying for appointment.

Who may be appointed?

Mission partners may be both lay and ordained, young (college age) or old (retirees often serve as volunteers for mission), professionals and amateurs. Typically, our overseas partners request teachers and administrators, medical personnel and priests, technicians and agriculturists. But recent mission partners have included two wine-

Continued on page K



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In Africa, those who follow Jesus work together to build His Kingdom

by Linda L. Kerr

"It was the best of times, it was the worst of times; it was the age of wisdom, it was the age of foolishness."

These words of Charles Dickens in *A Tale of Two Cities* touch the sensitive nerve of life on the eve of the French Revolution. Tensions convulsed cultures (French and English), social classes (the very rich and the very poor), and the Church (progressive and traditional). During this cataclysmic period one way of life was destroyed, never to return. Out of the convulsive womb of 18th-century Europe a modern world was born.

Succumbing to the rhythm of history, the modern world proved to be irrevocably rooted in the inequities of the past. The promised paradise of "Liberty, Equality, and Fraternity" continues even today to elude modern peoples and nations. Taken as a living parable, the *Tale of Two Cities* finds expression in the current events of African nations—struggling between the old world and the new.

One of my theological students in the central African country of Rwanda suggested the link between the turmoil of the French Revolution and current events in Africa. His argument was persuasive. Rwanda shares its francophone (French) roots with many nations in central and west Africa. Isolation/colonialism/revolution/development are themes common to all Africans experiencing "the best and the worst of times."

Into this tremendously complex political, social, and spiritual mosaic walks the cross-cultural missionary. He or she enters not only another climate, language, and culture, but another history and another world. The only way to enter fully and experience another world is through incarnation.

The incarnation of Jesus described in Philipians stands at the heart and center of the Christian Gospel. Incarnation begins with the painful process of self-emptying and grows through the



Linda Kerr worships in Butare's cathedral, above, and helps diocesan workers, left, plant a hedge as part of a national reforestation program.

ministry of servanthood. Entering the world of another is often a slow and frustrating experience, not to mention lonely and scary.

Jesus, God's original cross-cultural missionary, crossed from His world into ours. The light of God's Law and the Word of the prophets needed to "dwell among us." Love demands incarnation. In Bethlehem the Word became flesh, and human history became a tale of two worlds.

In a profound sense every baptized Christian is a part of Jesus' incarnation. In my case the call to follow Jesus took a specific form: Serving as a Volunteer for Mission, I was called to train Rwanda's future pastors and priests in L'Ecole de Theologie, an ecumenical seminary. The emptying process took many months. In difficult moments the call to incarnation pushed me beyond adaptation (to a world of beans and banana beer, Tarzan movies in French, bars on the windows and omnipresent night watchmen) to participation in the lives of my new African brothers and sisters.

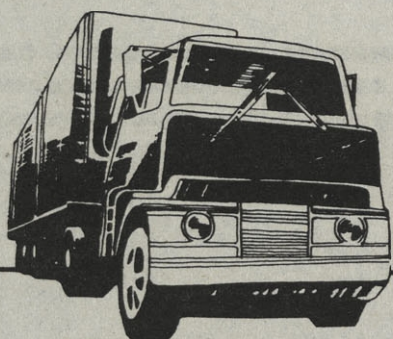
Gradually the gift of authentic and mutual acceptance emerged, and we shared one life. I recall the burial of a student's infant, the anguish of another student as his promising ministry was blocked solely because of his ethnic background,

counseling a young couple torn between traditional and modern roles, helping a young man to experience forgiveness for his role in the inter-ethnic wars of only a decade past, sharing spiritual journeys with a Moslem friend, a Bahai missionary, and a Hindu neighbor in the space of a week. Yes, Rwanda had become "home."

The Church in Africa faces an unprecedented opportunity for growth even as it searches for an African identity in theology and liturgy. The French-speaking areas present unique challenges for Anglican Churches and for their western partners. In 1981 Rwanda, Burundi, and Zaire joined to become the first French-speaking Anglican Province. They need our incarnational help.

Africa today is experiencing tribulations and tensions reminiscent of 18th-century Europe. But amid the best and worst of times, those who follow Jesus Christ are working together to build His kingdom of reconciliation, justice, and peace.

Linda Kerr, whose journey to ordination covers three continents and three bishops, spent four-and-a-half years in Rwanda, serving under Bishop Justin Ndandali. She is presently assistant chaplain at Episcopal Academy in Merion, Pa.



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Clergy Changes

BARNES, Robert P., from St. John's, Franklin, MA, to Christ, Norway, ME

BARNUM, Thaddeus R., from St. Paul's, Darien, CT, to Prince of Peace, Aliquippa, PA

BENNETT, Thaddeus A., from Good Shepherd, Hartford, CT, to director, AIDS Ministries, Hartford, CT

BRAXTON, Louis, Jr., from Christ, Rye, NY, to Christ, Teaneck, NJ

BRODIE, Robert E., from Christ, S. Pittsburg, TN, to St. Paul's, Athens, TN

COWLIN, Sydney E. (retired), from Sierra Vista, AZ, to 8116 E. Rivenoak Circle, Tucson, AZ 85715

CREIGHTON, Susan, from St. Margaret's, Seattle, WA, to St. Aidan's, Western Michigan University, Kalamazoo, MI

DECKER, Dallas B., from Holy Spirit, Gallup, NM, to Zion, Douglaston, NY

DUDLEY, Michael D., from St. Luke's, San Francisco, CA, to St. Paul's, Steubenville, OH

FOLSOM, Henry T., from Grace, Old Saybrook, CT, to teaching assistant, Lancaster, NH

FRAATZ, William F., from St. Nicholas, Richfield, MN, to St. John's College, Oxford, England

GARNER, Thomas G., Jr., from non-parochial to Old Trinity, Church Creek, MD

GILL, J. Carlyle, from St. Augustine's, Santa Monica, CA, to St. Stephen and the Incarnation, Washington, DC

GIROUX, Mark A., from St. Martin's, Ellisville, MO, to Trinity, Wheaton, IL

HANNAN, Donald J., from Christ, Wilmington, DE, to Grace, Windsor, CT

HARGROVE, Robert J., Jr., from Grace, Monroe, LA, to Ascension, Lafayette, LA

HARRIS, William C., from non-parochial to St. Michael and All Angels, Tallahassee, FL

HEARN, Arnold W., from St. Francis, Heber Springs, AR, to St. Andrew's, Marianna, AR

HECTOR, J. Robert, from Trinity, Mineral Point, WI, to Grace, Lexington, MI

HENRY, Edward J., from Emmanuel, Winchester, KY, to Holy Trinity, Georgetown, KY

KEENEY-MULLIGAN, Gail D., from St. Thomas, Rochester, NY, to Trinity, Fishkill, NY

KEENEY-MULLIGAN, James A., from Diocese of Rochester, NY, to Trinity, Fishkill, NY

KINNETT, Kenneth, from pastoral counseling, Atlanta, GA, to pastoral counseling, Hendersonville, NC

LIDDY, Jeffrey T., from Ascension, Clearwater, FL, to St. John's, Wichita, KS

LITCHFIELD, Kent, to All Saints, Vista, CA

MacMILLAN, William M., from St. Thomas, Garden City, KS, to St. Raphael's, Evergreen, CO

MARCOS, Victor D., from Trinity, Bulanao, Philippines, to St. Philip's, Galdang, Pasil, Kalinga-Apayao, Philippines

MATHEUS, Robert D., from St. Paul's, Greenville, OH, to St. Raphael the Archangel, Lexington, KY

MELNYK, W. William, from St. Columba's, Bristol, TN, to St. Aidan's, Ann Arbor, MI

MESLER, Raymond C., Jr., from Christ and St. Stephen's, New York, NY, to St. Simon's, Staten Island, NY

MORGAN, William J., from St. Paul's, Mt. Lebanon, PA, to All Saints, Verona, PA

O'REILLY, Patricia, from Epiphany, E. Los Angeles, CA, to St. Philip the Evangelist, Los Angeles, CA

OUZTS, Peter D., from Cross, Bluffton, SC, to St. James, Lenoir, NC

PILCHER, William E., III, from non-parochial to Holy Communion, Glendale Springs, NC

PORTER, James R., from Incarnation, Santa Rosa, CA, to Trinity, Folsom, CA

PRICHARD, Thomas M., from San Pedro, Bogota, Colombia, to executive director, South American Missionary Society, Union Mills, NC

ROBBINS, Buckley H., from St. Mary Magdalene, Fayetteville, TN, to Grace, Chattanooga, TN

SHIPPEY, Edgar E., from spiritual director, Azure Acres/Campobello, Sebastopol, CA, to Holy Trinity, Ukiah, CA

UNDERHILL, William D., from St. Chrysotom's, Wollaston, MA, to Pepperell Mission, Pepperell, MA

WELBAUM, Craig J., from St. Mark's, Glen Ellyn, IL, to All Saints, Oakville, CT

WELSH, Richard J., from St. Luke's, Gresham, OR, to St. Aidan's, Portland, OR

WILLIAMS, Forrest J., from St. Matthew's, Sacramento, CA, to St. Michael's, Carmichael, CA

WISNEWSKI, Robert C., from St. James, Greenville, SC, to St. Mary's, Columbia, SC

WRIGHT, Ross M., from Grace, New York, NY, to Good Shepherd, Norfolk, VA

RETIREMENTS

BEACOM, George C., from St. Bartholomew's, Palmer, AK, on April 1. His address is: 205 W. Beaver Ave., Palmer, AK 99645

FIELD, Robert G., from Christ, Ballston Spa, NY, on September 1. His address is: P.O. Box 2556, Silver Bay, NY 12874

ISON, Luther O., from St. Mark's, Van Nuys, CA, on August 1. His address is: P.O. Box 941, Cardiff-by-the-Sea, CA 92007

KENNEDY, Bill, from missionary, Diocese of Northwest Texas, Lubbock, TX, on September 1. His address is: P.O. Box 933, Arlington, TX 96010

KENT, David W., from chaplain, U.S. Army, on September 1. His address is: 238 Valley Dr., Lansing, KS 66043

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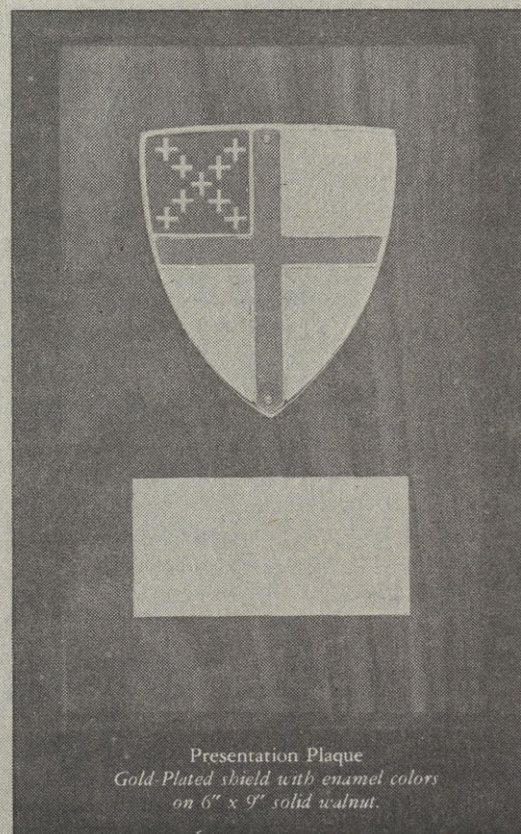
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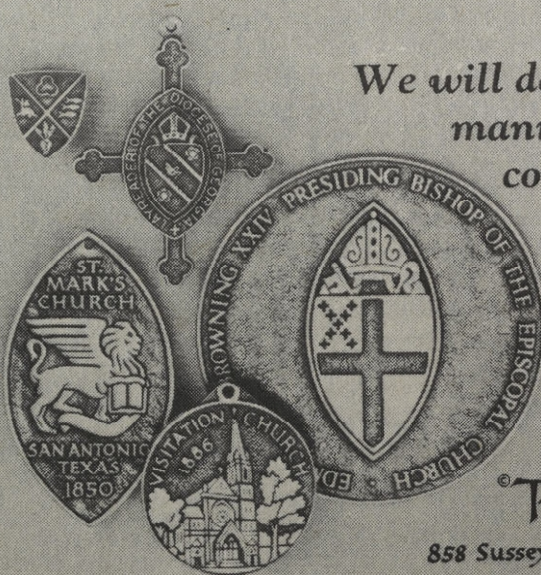
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In Ecuador, Church travels light

by John B. Kelley

The Ecuadorean Episcopal Church (EEC) is the fastest-growing Anglican Church in the western hemisphere. In 1984-85, when I was a missionary to that Church, an average of at least one new congregation was formed somewhere in the country every week! These were not the small, nascent congregations we call missions in this country. Often a new congregation would start with 100 or more people as a whole village, or *barrio* (neighborhood), would ask the Church to come and start a mission. The bishop frequently confirmed or received several hundred people. One Easter Sunday, I baptized over 60 people!

This rapid growth creates the basic problem of the EEC: Its horizontal growth is phenomenal. There is a strong need for vertical growth—deepening the spiritual life and basic Christian knowledge of the people. All missionaries, lay and clergy (everyone in charge of congregations is called "missionary"), have charge of several congregations, some as many as 14 or 15. A major responsibility of these leaders is training local Christians for ministry. Laity must fulfill much of the job of the priest, including instruction for baptism, confirmation, and Christian education and Bible study; conducting non-sacramental services; evangelism; and pastoral care.

One of the EEC's major strengths is it is a people's Church, strongly dependent on a committed laity. If even the newest member wants to organize a congregation, he/she is free to do so. One man, the day he was received, told the bishop about an area where there was opportunity for a new congregation. The bishop then and there appointed the man as "missionary" to that area. He fulfilled his ministry, and six months later the bishop visited that new mission and confirmed/received over 150 people! In effect, the full-time clergy serve as mini-bishops in their areas, exercising many of the functions traditionally fulfilled by the episcopate. One of the oldest continuing programs in the Ecuadorean Church is IMEL, the lay ministry training institute which is country-wide, organized on a local/regional basis, and run by lay and clergy instructors.

"But isn't Latin America [Roman] Catholic?" I'm often asked. Only in the sense that the U.S. is Protestant—that is, in terms of its basic ethical and moral structure and certain public manifestations of religiosity. In the U.S. this is evidenced by the preacher who gives the benediction at graduation

or the invocation at the Rotary Club's meeting. In Latin America, it's street processions during Holy Week and other non-church religious practices. Over 80 percent of the populace is baptized by the Roman Church, but only because this is a social thing to do rather like the status symbol here of being married in church. Only about 5 percent of those baptized take an active part in the life of the Roman Church. In fact, the Latin American Episcopal Conference of the Roman Catholic Church a few years ago officially declared Latin America a mission field for that Church!

The fastest-growing areas of the EEC are in the provinces of the Pacific coast. A new diocese was constituted there in 1985 with its see city of Guayaquil where the growth is very strong, especially in the *barrios* of the poor who constitute the great majority of the population. The coast and Guayaquil have a reputation as the growing edge of Ecuador to which many people move from the interior to find better opportunities. These people are squatters, creating whole new *barrios* virtually overnight—and among them we grow the fastest.

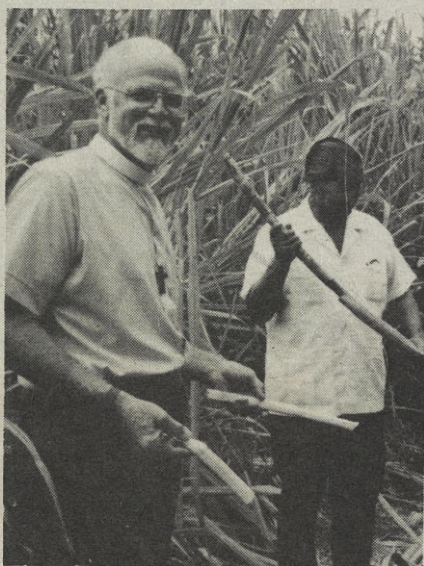
The Church is also strong in rural areas where whole villages ask us to come and start a church. The *Oriente*, on the eastern slopes of the Andes where the Amazon headwaters rise, is still primitive and rural and here, too, the Episcopal Church is fast-growing. "Someday the Oriente will be ours," says Ecuador's Bishop Adrian Caceres. The Episcopal Church's outreach is the most effective

in the area largely because the bishop has ordained the native Indians to holy orders. One result of this occurred in September, 1986, when a delegation of Auca Indians asked the bishop to start a church and school in their territory. These were the people who made international headlines over 25 years ago when they killed five pentecostal missionaries trying to evangelize them by airplane!

I witnessed the presence of the Holy Spirit in the EEC, the power behind what is happening there. But much credit goes to Caceres and his simple and effective policies: The Church travels light, organized programs are held to a minimum, and top priority is given to the formation of new congregations. The lack of social programs to help the poor has been criticized. Caceres replies, "First, we'll organize congregations, and then the people of the local congregations can decide how to serve the poor in the name of Christ!"

Latin America is in a powerful ferment. Old ways are questioned; the new holds great fascination. The general religious character of society there has been set for over 500 years by the Roman Catholic Church. But that religious character has been part of the reactionary system of oppression that the people of Latin America are struggling to cast off. Says Caceres: "Latin America will never be Protestant, but neither will it be Roman Catholic. The Anglican Church—a reformed Catholic Church—is what Latin America is looking for." The EEC surely bears out his prophecy!

John B. Kelley is currently vicar of Calvary Church and St. Paul's Church in Bridgeport, Conn.



The Rev. John Kelley visits Ecuadorean Episcopalians at work and at church.

In Latin America, SAMS missionaries continue a century-old tradition

"We don't want middle-class do-gooders coming in their nice clothes, in their cars from their middle-class homes, to entertain us with choruses in a foreign language and then drive home for a shower to wash off our dirt, people who leave us just as we were—still unemployed and poor."

A community leader in one of the settlements sprouting up around Lima, capital of Peru, put into words the objection of many to the imported religion of North Americans. But the South American Missionary Society (known as SAMS for short) has for over 140 years lived and worked in South America in a very different style.

Allen Gardiner, an English sea captain who had observed the plight of the Indians of South America during his voyages around the Horn, founded SAMS in 1844. He died in Chile in 1851 while on an abortive mission. Three years later his son, Allen, Jr., led a new mission to South America. Beginning with a base on Keppel Island in the West Falklands, in the first 25 years they were able to baptize over 400 Indians.

In the 1890's SAMS missionaries became the first white people to enter the tribal area of the feared Lengua Indians of Paraguay and survive. Thousands of the Lengua's descendants are now active Christians. In 1894 the Araucanians of Chile, whom Capt. Gardiner had tried first to convert,

began to respond, and the Rev. William Case Morris began urban evangelism. In 1914 SAMS began work in the Argentine Chaco.

SAMS/USA was founded in 1976 by Episcopalians who wanted the Church to take a more active role in spreading the Gospel in South America. Today SAMS missionaries serve in many countries of Central and South America. They are doctors and nurses, teachers and agronomists, lay



Gloria Weston-Smart comforts a young patient at Hospital Atlantida in La Ceiba, Honduras.

and ordained. They assist existing congregations and found new ones.

Among SAMS American missionaries are Gloria Weston-Smart and Geoff and Jenny Little. Weston-Smart is a nurse who has just returned home with her three children following a three-year stint in Tela, Honduras. While there she established a clinic in Suyapa, a housing development in La Ceiba. Active in the parish of Santisima Trinidad in La Ceiba, she did prison visiting with the women of the parish.

Geoff and Jenny Little are involved in church growth programs with Bishop David Evans of Peru. For two years they have been based at Cristo Redentor in Arequipa in the southern Andes. The congregation founded 10 years ago with four or six people praying in the living room of the Rev. John Harvard, SAMS/USA's first missionary, has grown to 35 members who more than half-fill the church on Sunday mornings. The parish is made up largely of women and partial families for believing in God and attending church are not considered macho.

SAMS new executive director is the Rev. Thomas Prichard. He, his wife Louise, and two children have just returned from Bogota, Colombia, where the elder Prichards were involved in work among needy urban people.

Continued from page C

the real issues of the debate. We need to discuss the effect of technology on our sexual behavior. This country and the world are in a crisis brought about by massive social changes caused by the technological revolution. These social changes have caused the questioning of the great moral truths of Christianity. These truths must be reaffirmed for our generation. Jesus Christ is the same today as yesterday. This is truth, not passion.

William Harper
Kittanning, Pa.

Give credit. . .

I was surprised but delighted to see a picture of our church and the beautiful Christus Rex which adorns the east wall of our sanctuary (September, page F) but was a tad disappointed that no credit was given. Perhaps [you could note] that folk are looking at St. David's Church, Topeka, Kan.?

James A. Hammond
Topeka, Kan.

We need more ordained evangelists

Keith A. Leach's article ("Is the clerical pipeline too full?", July) is a frank engagement with the problem of a shrinking membership and a top-heavy clergy. But he does not reach to the heart of the issue. What we need above all is parish priests who are gifted as evangelists, whose hearts are in winning the world to the Church. Attracting new members is no longer one among many interests potential to the ordained: It tops the list.

We need to junk the chaplaincy model of priesthood whereby the pastor just serves the people who were there when he/she came in favor of an outreach model which intentionally fosters the fringe while feeding the flock. We are ordaining too many (Leach is right) but far too few evangelists.

Let's get serious about ordaining evangelists and stop ordaining so many who are clogged in the old way.

Paul Zahl
Scarborough, N.Y.

Application of GOE is unfair

John Lane (Editor's Report," July) has missed entirely the point of the complaints of recent seminary graduates. In my 1985 graduating class, one student failed two out of seven areas and was refused ordination until the exam was taken again the following year. Another of my classmates failed six of seven areas and was ordained on schedule after writing a few remedial papers. Both students met fully all other requirements for ordination. This vastly different application of the exam is unfair. A few mistakes or differences of opinion can cause failure of the GOE and delay or stop ordination.

If Lane had written his "Editor's Report" as part of his work on the GOE, you can be sure the readers would have firmly failed him for pastoral insensitivity.

John T. Sorensen
Midland, Texas



One of the Episcopal Church's aims is to help overseas dioceses achieve autonomy. Here, at the first meeting of the Joint Committee on the Philippine Covenant held in Quezon City in July, Bishop Lyman Ogilby, second from left, who was Bishop of the Philippines from 1957 to 1967, and Episcopal Church Center staff member Robert Brown, right, discuss with Philippine representatives the mechanics of autonomy.

Become a missionary

Continued from page G

makers who revolutionized an African diocese's capacity to provide scarce Communion wine! What is important is this: a commitment to Christ and His gathered community, good health and an inquiring spirit, and a readiness to serve in a supporting, servant role.

Is this for me?

Consider all the factors mentioned. Pray about your decision. Consult your parish priest, family, friends. Be realistic—but not rigidly so lest you block the promptings of the Spirit.

For further information, write: Coordinator of Overseas Personnel, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. State whether you are interested in a volunteer for mission or appointed missionary position.

J. Patrick Mauney, who was rector of Santo Andre, Campinas, and professor at Instituto Anglicano de Estudo Teologicos in Sao Paulo, Brazil, is deputy to the executive for World Mission.

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Hannums teach from experience

by A. Margaret Landis

When you are a newly minted deacon given barely a briefing and no training and sent off with all good wishes to be a missionary in Alaska, how well do you do your job? Answer: As well as you can, but you learn the hard way and make a number of mistakes. Missionary work is *not* the same as parish ministry in suburbia, nor are the how-tos taught in most seminaries.

The young deacon in question was Walter Hannum, and after 20 years in Alaska working among the Inuit and the Eskimos, he decided what he had learned about ministry with peoples of other cultures should be made available to prospective missionaries. He and his wife Louise studied missiology at Fuller Theological Seminary and at the School for World Mission, both in Pasadena, Calif., and then founded the Episcopal Church Missionary Community to train missionaries, be a fellowship for missionaries, and promote awareness of the need for world evangelization.

Strategically located across the street from the School for World Mission, which is a veritable shopping mall of mission organizations and resources, with missionaries constantly either going or coming, ECMC uses the school's facilities to hold one-week introductory courses and three-week training sessions. The Hannums also travel around the U.S. conducting six-hour mission awareness seminars for parishes and dioceses.

The Bible, says Walter Hannum, is a missionary book, and the Episcopal Church was founded



Louise and Walter Hannum

as a missionary Church. Indeed, its corporate title is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and it spends over a third of its budget annually on Christian mission outside the U.S. Episcopalians ought therefore to be missionary-minded.

In their introductory course, the Hannums use selected passages from the Bible, Prayer Book, and Hymnal which promote awareness of the call to mission. From early morning Eucharist around their dining table to Compline after the last evening session, the call is obvious, not implied.

During August, 20 Episcopalians attended an introductory week, living in dormitories at the School for World Mission, eating in its dining hall with missionaries in training and on furlough, and studying in its classrooms. The opportunities for learning and sharing were enormous.

Walter Hannum talked about the local church as a seedbed for world mission, world mission and enabling ministries, the unfinished task and insights for today's missionary enterprise, and considerations for the individual, parish, and diocese.

Louise Hannum dwelt on cross-cultural communication and gave effective exercises. She discussed stereotypes both of the American culture and other cultures as well as the value systems the different cultures hold—some were amazingly similar. One session was spent on adjusting to a different culture and how to deal with culture shock both in going overseas and returning home. Another dwelt on the problems of being heard—not just a matter of the ability to hear, but what impedes hearing, such as manner, dress, language.

Audio-visuals made both mission work and mission needs immediate, as did outside speakers. Tyler Zabriskie, who was a volunteer for mission in Zaire, spoke about the Anglican Church there and Bishop Kolini's training of local leaders. The Rev.



Tyler Zabriskie

Petrus Hilukiluah of Namibia spoke of the Church's responsibility in social action, using the Church in southern Africa as an example. Hilukiluah's

The Church resources for mission are vast

Mission, according to some people, is anything one does in the service of the Lord. Others say mission is reaching out to the unchurched at home and abroad. Still others define mission even more narrowly, limiting it to the proclamation of the Gospel to the unreached peoples of the world.

No matter how one defines mission, one of the best resources the Episcopal Church has is the World Mission unit located on the eighth floor of the Episcopal Church Center. Under its umbrella are such programs as Volunteers for Mission and the Presiding Bishop's Fund for World Relief, and housed in the same building is the Communications unit's vast audio-visual library with tapes and films on all aspects of mission.

The Church must be more intentional about mission, Presiding Bishop Edmond Browning has said. To that end the World Mission unit has been restructured to be more responsive to our overseas partner Churches in the Anglican Communion and to parishes and individuals at home which would like to be a part of this work. Judith Gillespie is executive for World Mission. The Rev. J. Patrick Mauney is the Church's partnership officer for Asia and the Pacific, the Rev. Burgess Carr for Africa, and the Rev. Ricardo Potter for Latin America and the Caribbean. These officers maintain an active dialogue with the Anglicans of their areas.

To do mission work overseas the Episcopal Church has some 70 appointed missionaries as well as 35 volunteers for mission. The Church, however, sends missionaries only if overseas bishops request them. This stricture is a result of the sense of partnership the Church feels in regard to the communion as a whole. The Church's attitude has changed from "we give to you/you take from us" to one of "let's share."

In this vein are the companion diocese relationships which over the years have fostered an awareness of the Anglican Communion and the gifts and needs of the dioceses which are in relationship. This awareness is increased when companion dioceses exchange clergy and have visits in both directions by diocesan delegations.

Also integral to world mission are the Church's ecumenical office, the overseas development office, the United Thank Offering, the Church School Missionary Offering, the Good Friday Offering, and the Presiding Bishop's Fund for World Relief.

The ecumenical office not only maintains dialogue with other Christian Churches, but also with Jews and Muslims. The overseas development office provides leadership training to overseas Churches that request it. Working through seminars and consultants, the aim is to make these Churches stronger, self-supporting, and self-sufficient.

The United Thank Offering is a century-old

unimpassioned report drew instant reaction as the group spontaneously laid hands on him and prayed for his continuing ministry to his people. Betsy Hake, who has served two terms in Honduras as a SAMS missionary nurse, spoke of her dream of training health workers for the whole country.

Several participants also spoke. Norman Beale, who had visited Nepal and is preparing to be a tentmaker there, talked of his experiences in a nation of unreached peoples while the Rev. Juan and Salome Sicwaten gave a short course in Philippine Church history and talked about mission opportunities.

The audio-visuals were stunning. Participants saw the work being done and needing to be done in Zaire, South Africa, Nepal, and among Muslims in the Middle East. They also saw the approach to mission by a single parish—Good Samaritan in Paoli, Pa.

One week of exposure to the call to mission simply whets the appetite. But one also learns that to be an effective missionary one must be a learner, be willing to be vulnerable, be adaptable, and have more than a little knowledge of theology, psychology, anthropology, history, language aptitude, and a host of other skills. The task is not easy, but it is both urgent and rewarding.

fund started to help missions and missionaries. It expends nearly \$3 million annually for such projects as girls' dormitories in Taiwan, bicycles for priests in Central Africa, and shelters for abused women in the U.S. The recipient of the Church School Missionary Offering changes, but the goal is the same—help for children and increased awareness of other people and their needs. The 1988 Offering is for homeless children.

The Good Friday Offering is earmarked for the work of the Church in Jerusalem and the Middle East. The Presiding Bishop's Fund gives emergency aid throughout the world at times of disaster—food to starving people in Ethiopia, medical supplies to earthquake victims in Mexico, food and clothing to flood victims in Appalachia. It also makes development grants.

All this is part of mission.

Since the Episcopal Church works Church to Church, it must work within the existing structure of the Anglican Communion. Independent missionary societies are also involved in training, placing, or sending Episcopal missionaries. Groups such as the Episcopal Church Missionary Community give cross-cultural and evangelistic training. The Development Institute of the African Studies Center at UCLA gives three-week, tailor-made sessions for people going to Africa. These are sometimes used for training the Church's appointed and volunteer missionaries.

Everyone can participate in world mission. People can study, develop and promote awareness, and give financial support as well as go out to the mission field. Resources at the Church Center can help the person who is considering becoming a missionary or help the parish which is interested in the Church's work overseas.

While God calls some people to do mission abroad, He calls others to do it at home and still others to enable and support mission work through prayer, money, and promoting awareness of the need to spread the Gospel. But He calls each and every one of us to participate in some way in fulfilling the Great Commission.

For further information about any of the Church's programs mentioned, write to that program's director at The Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

Among the independent Episcopal missionary societies and programs are:

Companions in World Mission, 6902 Maple Ave., Chevy Chase, Md. 20815.

Episcopal Church Missionary Community, 1567 Elizabeth St., Pasadena, Calif. 91104.

Episcopal World Mission, Box 490, Forest City, N.C. 28043.

South American Missionary Society, Box 276, Union Mills, N.C. 28167.

In El Salvador
For Maximiliano
prison is purely political

by Toni Lusk

Maximiliano is one of 1,200 political prisoners in El Salvador. An Episcopalian, a member of St. John the Divine in San Salvador, he is general secretary of the National Transport Workers' Union. Since April, 1986, he has been held at the prison on the hill at the edge of San Salvador, a prison with the ironic name of *La Esperanza*, hope.

On a hot Sunday afternoon in mid-January I waited with hundreds of other women to be searched and allowed entrance to the walled grounds of *La Esperanza*. My North American companion and I tried nervously to look inconspicuous as we towered over the smaller Salvadoran women.

A shorter line for male visitors moved quickly while wives and mothers in their best clothes stood patiently, brightly-colored baskets balanced on their heads. A little girl clutched half a dozen eggs in a plastic bag.

In the political prisoners' wing, separate from the criminal detention area, I was surprised by a vivid mural depicting the assassination of Archbishop Oscar Romero along with banners proclaiming slogans of COPPES, the organization of political prisoners which operates within *La Esperanza*.

Maximiliano was visiting with three of his eight children when I met him. His friendly smile stretched broader, and his eyes widened in surprise when, through an interpreter, he learned my companion and I were fellow Episcopalians.

A veteran of five arrests over his 18 years in the union, Maximiliano has been picked up by each of the five security forces within the country. He's in prison now because "during the last year the union has been struggling for an eight-hour work day because for every 100 workers in private transport, there are 140 who are not working. The government now is no different from the past. Ten years ago the FMLN (the guerrilla faction) denounced us, but the government

accused us of being FMLN. Now it's the same accusation."

When I asked if he'd been tortured, he said matter-of-factly, "Yes, of course."

Maximiliano's initial detention story is typical of Salvadoran political prisoners. "I was held by the National Guard for 12 days. I was kept standing for 10 days with no food, water, or sleep. I was interrogated constantly and struck for every wrong answer. There were constant threats. My faith was the only thing that kept me from saying I was guilty."

Like others in *La Esperanza*, Maximiliano ultimately signed a "confession." But he, like the others, still does not know what he confessed to or what he is charged with.

The non-governmental Human Rights Commission of El Salvador (CDHES) interviewed 443 political inmates at the prison for a study published in September, 1986. Of those studied, 441 said they had been tortured by various means, including electrical shock, submersion in water, cigarette burns, and hanging in various positions. Of those, only one failed to sign a "confession" as a result.

Maximiliano talked of his hopes of being one of 52 prisoners released in February as part of a goodwill gesture by the government. When I asked if he would go back to the union if released, he said, "I have few choices. I have worked in the unions so long that no owners will hire me. I must feed my family. A family needs a father."

Toni Lusk went to Nicaragua and El Salvador as part of a trip sponsored by the Refugee Committee of the Diocese of Ohio. Billed as a travel seminar, the tour was conducted by the Global Center for Education based at Augsburg College in Minneapolis, Minn.

The Marin Interfaith Task Force, 25 Buena Vista, Mill Valley, Calif. 94941, has copies of an excerpted version of the CDHES report, *Torture in El Salvador*, which is available for \$7.

Make a list now to avoid trauma at death

by Kenneth Barker

Those who might be called upon to settle an estate following a death are often suffering upset lives and emotional trauma and may have difficulty thinking clearly about what must be done. For them the following checklist may be a useful tool.

1. Notify the deceased's employer and/or retirement system.
2. Contact the local Social Security Office to determine eligibility for any death or survivor benefits.
3. If applicable, notify the Veterans' Administration and other organizations regarding death benefits.
4. Notify the family lawyer and all insurance agents.
5. Notify the bank and other firms where the deceased had accounts, debts, or loans.
6. Obtain the needed number of certified copies of the death certificate from the funeral home.

7. Obtain the original copy of the will and of all stocks, bonds, savings certificates, passbooks, ownership deeds, etc., so an inventory can be created for estate purposes.

8. File an income tax return on the deceased's behalf if he/she received taxable income during the year the death occurred.

All these things, according to the Oklahoma Bar Association, should be done when an adult dies. Keeping an up-to-date file of who to contact and what documents are needed will make the job a great deal easier.

For parishes, having such a list available to help parishioners can make a big difference in the degree to which they can incarnate the risen Lord and extend Him to those in need.

Kenneth Barker is an Episcopal priest and an Oklahoma University instructor.

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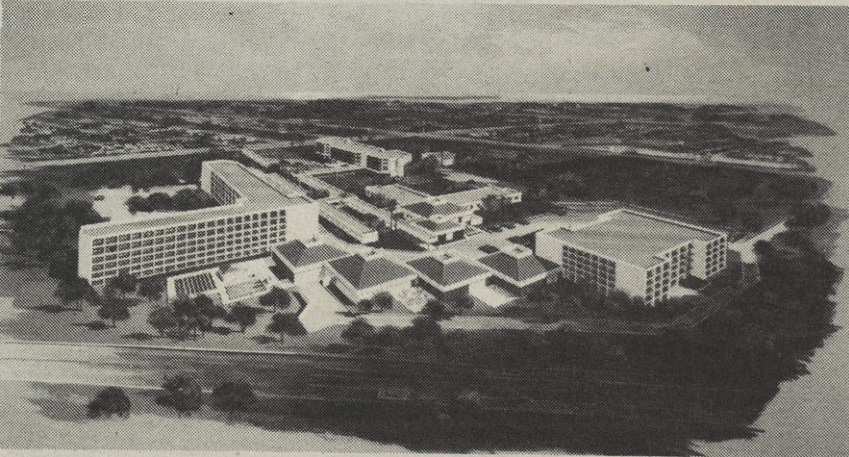
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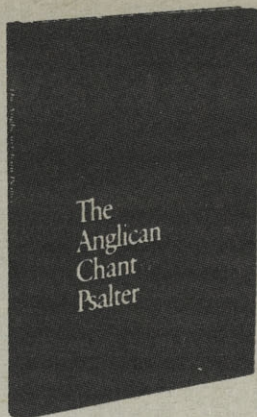
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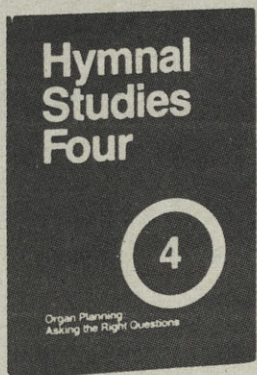
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At Nes Ammin, in Israel, community offers vacations

by Lenore Nir

All over Israel small hotels in farming communities offer vacation sites with fine cooking and attentive service in a Galilee setting. What sets a 48-room, three-star hotel in the village of Nes Ammin apart is its location in an international Christian village, Israel's only community where all members and volunteers belong to Protestant and Catholic Churches in Europe and America.

Nes Ammin—the name taken from Isaiah means “a banner to/for the nations”—recently marked 25 years of existence as a community in Israel. Begun in 1961 by a group of European Christians, many of them from Holland, who survived World War II, the Nes Ammin movement now has branches in England, Germany, France, and other European communities as well as in the U.S. and Canada. The community's philosophy is an expression of respect toward Israel as a people, a land, and a state as well as for Judaism as a living

tradition.

The village is a normal Israeli farming community with the difference that its residents are Christians who promote understanding, dialogue, and helpfulness but do not do missionary outreach. English is the official language of the village; Dutch and German are widely spoken, and Hebrew is taught.

Winter roses for export to Europe are grown here, as are such crops as avocados, cotton, wheat, corn, tomatoes, and other vegetables. A large carpentry workshop specializes in building wooden staircases. The Nes Ammin movement also augments its income with the hotel which provides special facilities such as ramps and wide entrances and 20 rooms for the disabled.

Most months of the year hotel guests can enjoy swimming, wind surfing, and sailing in the Mediterranean a few miles away, and illustrated lectures and films on the life of

Nes Ammin are available to guests. Staffed by permanent residents, three Israelis, and volunteers who stay for a minimum of one year, the hotel does not maintain a kosher kitchen but makes special efforts to serve only food which is in accordance with Jewish dietary laws. Tours in the area include such sites as the crusader castle of Montfort, Haifa, Acre, Nazareth, Tiberias, and the Sea of Galilee.

Bed and breakfast per person cost \$20.70 for a double room, \$32.70 for a single. Lunch and dinner are an additional \$8 each with group rates available. For information, ask your travel agent or write Mobile Post Ashrat 25225, Israel. Nes Ammin's local telephone number is (04)922566.

Lenore Nir is a former Canadian who has lived in Israel for 32 years from whence she does free-lance writing. The Rev. Bruce Bramlett of St. Mark's Episcopal Church, Teaneck, N.J., heads one of the branches of American Friends of Nes Ammin.

Hospice: A challenge for laity

by Bruce Eaton Johnson

In living we do not have to give ourselves up to dying. Hospice means we befriend those who are dying; we share the burdens and blessings of the journey.

Hospice was born out of need, out of conviction. Hospice was born out of the need not to neglect the dying. For too long the dying and their needs had been set aside. We were uncertain, frightened. We stood before the unknown. Then creative pioneers—Kubler-Ross, Saunders—be-

gan to ask questions about the unknown. The rest of us, reaping the harvest they planted, began to understand more of the fullness of human living even in the process of dying. The need of the dying for companionship was paralleled by the need of the living to come to grips with dying—their own and their neighbors'.

Hospice was born out of conviction. A conviction that no person should be left alone. A conviction that we owe the dying a special place

of privilege. We owe them the possibility of not dying alone, of not dying in unnecessary pain, of not having the sense that their journey is isolated. They can speak their hearts. They can speak their fears. Someone will listen and share.

The ideal espoused and embodied by the great pioneers and saints of the hospice movement was that a team (not individuals) should respond—a team of professionals who would interact with each other, responding to each of the dimensions of the needs of the dying person and the dying person's family.

Continued on next page

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Hospice

Continued from page 20

Each team member would be a layperson in relationship to the other professionals. Each professional would fulfill his or her professional vocation in part by direct application of expertise to the relevant area of need of the patient/family. Each would also in equally important part fulfill his or her professional vocation by enabling all the other members of the hospice team who are laity in relation to this particular professional task.

Another conviction central to hospice is the wholeness of every person includes that person's spiritual being. The spiritual journey becomes the particularly privileged journey of the dying. The dying may not have attended to their own spiritual journeys during their earlier days of liv-

ing, and some will reject opportunities to respond to their own spiritual journeys of dying. Hospice accepts this. The important point is the availability of response to spiritual need. Response is not required. Non-response is honored.

Dying is the final human need, the penultimate place of meeting our Lord. The great challenge of hospice for Christians is the challenge of attending our Lord as He meets and calls forth a new life to those who are dying. We remain and watch for our own good—out of our need, out of our own conviction.

Bruce Johnson is active in the Vesper Society Hospice in California. His remarks, excerpted from *Laity Exchange*, are dedicated to the late Mark Gibbs who edited that publication.



Cindy Wheeler, an employee of *The Episcopalian* for 11 years and advertising manager for seven years, leaves her post this month to move to Florida where her husband was transferred. **Dorothy M. Kelso** is the new advertising manager, and **William Griffiths** is advertising director.

Church musicians magazine begins

Ensemble, a quarterly publication focusing on innovative ideas for church musicians and other pastoral music leaders, offers a free trial copy to those who send their name, title, and church address to Ensemble Magazine, 2368 Victory Parkway, Cincinnati, Ohio 45206.

Consortium to meet

When representatives of the Consortium of Endowed Episcopal Parishes meet February 4-6 at St. John's Cathedral, Denver, Colo., they will hear presentations by William May, director of the Center for Ethics and Corporate Policy at Trinity Parish, New York City, and Diogenes Allen, Princeton Theological Seminary professor and author.



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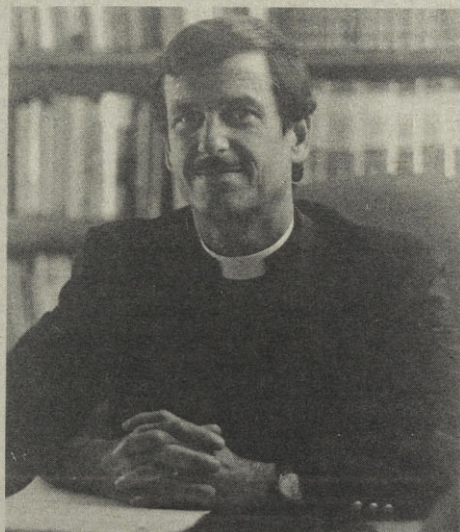
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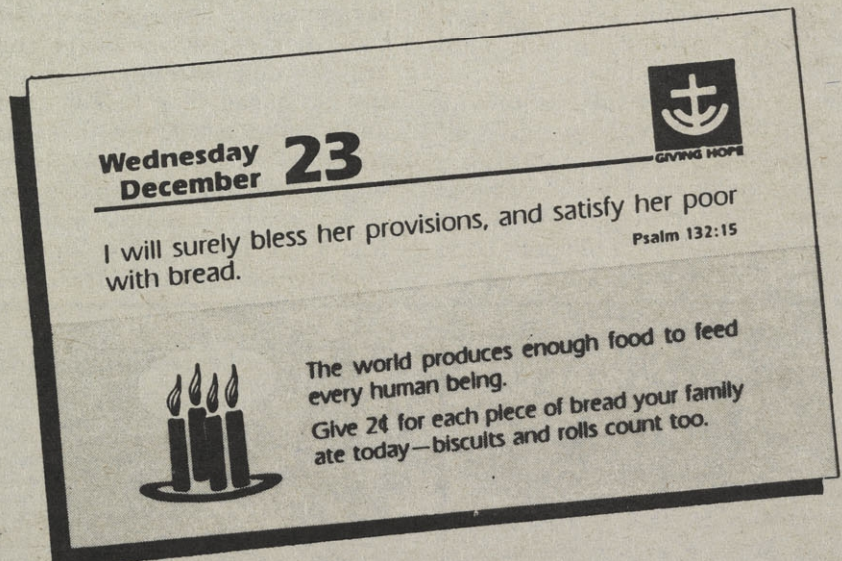
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Lancaster resource center: Providing the high-touch to counter high-tech

by Dolores Parsil

Most people don't understand at first. The Parish Resource Center? Just another supply house for churches, they assume. But this is different, so different.

Imagine a place where you can obtain help for carrying out your duties in a local parish whether you are a layperson or priest. This place is just a phone call or short distance away and is open six days and three evenings a week all year round. It's yours to use like an annex to your own church building. In it you'll have professional consultants at your disposal and access to an infinite number of resources. And each year you can choose from 35 to 50 workshops led by nationally recognized authorities on such subjects as "Unplug the Christmas Machine" or "Youth, Rock Music, and the Church."

Local lay leaders and clergy of seven Episcopal churches and 241 churches from 19 other denominations have turned such imagining into the Parish Resource Center in Lancaster, Pa. Governed by a board of 18 directors, the interdenominational Center was begun in 1976. The most important resource is people—those who staff the Center and those who use it.

"Without personal support, other resources are like granite tombstones around people's necks," says Douglas Whiting, founder and director. Choosing resources can be an overwhelming and frustrating task, complicated even further as materials proliferate and become more high-tech. "The need of the Church is high-touch," Whiting contends.

Seven Center consultants provide that touch. Their expertise and guidance take the anxiety out of finding the right materials. They have broad experience in local church work and come from a variety of religious backgrounds. Many hold advanced de-

grees. They are familiar with materials from many, many sources. They do not impose their own biases on visitors and are particularly careful not to pit one denomination against another. In fact, consultants usually help visitors discover the most appropriate resource within the searcher's own denominational publications.

People who visit the Center are not "done unto"; they "do with" one another to find answers and solutions. Whiting views such problem-solving as part of a cumulative educational process that can help revitalize and strengthen local congregations. This educational aspect of the Center is one of its most important characteristics.

The Parish Resource Center, which began with 50 subscribers, has grown 17 percent a year. It is non-sectarian and open to any religion, Christian or other. Congregations may subscribe for an annual fee of \$300; individuals and denominations may not. Subscribing congregations range from small (23 members) to large (5,000), and they are urban and rural, black and white, conservative and liberal, wealthy and poor. Most are clustered in central and eastern Pennsylvania and the neighboring states of New York, New Jersey, Maryland, and Delaware. Two are in Colorado.

The Center is housed in an old stone building on the campus of Lancaster Theological Seminary. A sofa, easy chairs, and small round tables, where users may work on their own or ask one of the consultants to demonstrate resources and discuss ideas, are tucked under a wide wooden balcony. The balcony contains a resource bank complete with audiovisual equipment plugged in and ready to sample materials. It has areas for worship and music, youth, children, intergenerational and



At the resource center, the Rev. Alfred Johnson speaks with Kenneth Whitney, an Episcopalian and board member.

family life, and a curriculum corner. The adult area has resources on stewardship, evangelism, missions, leadership development, peacemaking, and current topics.

Elsewhere are preview areas for videos, slides, and movies. A seasonal area contains resource materials for Vacation Church School, Thanksgiving, Advent, Christmas, Lent, Easter, and Pentecost. The lower level has a room for workshops and meetings and an arts and crafts studio where newly-designed puppets and banners with bells pop out in vibrant colors.

Visitors' length of stay varies. The panic-stricken dash on Saturdays to check out the last Kamishibai box (Japanese paper drama). Wednesdays see a relaxed but steady flow of planners-ahead. Between 500 and 1,000 persons use the Center each month. Sometimes whole committees come to gain a fresh perspective on their task. Some visit once; others return often. One urban parish recently sought help in six areas, including regaining visibility and designing a program for its latchkey children.

St. Edward's Episcopal Church, Lancaster, has used Parish Resource Center services in such areas as church membership, church secretaries, Christian education, and setting up a youth fellowship program. The Center helped Susan Martin from St.

John's, Lancaster, custom-tailor a vacation church school program entitled "Journey to Jerusalem" to teach the chronology of Christ's life for which she had been unable to find materials elsewhere.

Workshops, open to both subscribers and non-subscribers, last two or six hours and run the gamut from clown ministry to newsletters, from church secretaries to stewardship, from Christian education to outreach. Choir festivals and seasonal fairs, such as Lent or Advent, are scheduled.

The 1987-88 schedule includes Locke Bowman on teaching, Carla DeSola on the use of dance in worship, and Emma Lou Benignus on creative living in the later years of life.

Whiting, a Presbyterian who is professor of Christian education and parish development at Lancaster Theological Seminary, patterned the Lancaster Center on one in Chicago and hopes someday such centers can be within an hour's drive of any parish in the country. An affiliate center was opened in Long Island, N.Y., in 1985, and in Harrisburg, Pa., a board of directors is forming for a center there. The Lilly Endowment of Indianapolis, Ind., funded a feasibility study on establishing six to 12 affiliates in other parts of the United States by 1994.

Dolores B. Parsil lives in Lancaster, Pa.

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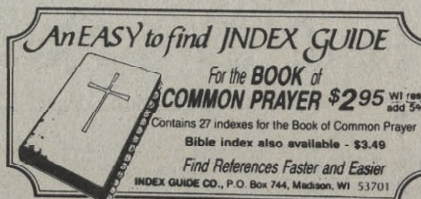
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The Rev. Vasco Musiwacho is completing a Master of Arts degree in Bible at Church Divinity School of the Pacific and Graduate Theological Union. A parish priest from the Anglican Diocese of Manicaland in Zimbabwe, Musiwacho has been an educator for the last 25 years. His remarks here were elicited by Eric Heidecker for "Crossings," published by Church Divinity School of the Pacific, Berkeley, Calif.

My ministry is to interpret Jesus' parables through an African world view. Here's an example.

In a reading of the parable of the Prodigal Son, the character who leaps to the front in an African perspective is the elder brother. He is assuming the respectable role as he has been taught all his life. In return for assuming responsibility for his father's farm, he should be able to expect certain privileges in return. That is how the only system he knows works. However, he is not consulted when his younger brother leaves. He is not even told when his younger brother returns. This is not fair or just. His respectable role in society is shattered. But why? Because Jesus wants us to see that the respectable role is based on justice, which is not bad, but it is justice without love.

In Africa, many people now in authority were reared in the colonial system. They have been taught that if they study certain things, speak certain ways, take certain stands, then they can expect certain privileges. But these are not privileges that come from love. There is something wrong with that type of justice. As the colonial powers leave, we in Africa are looking for a new order of justice based on love.

I'm not saying we are always succeeding, but we are trying. A fundamental premise of that new order is basic human equality.

My two years here have been most valuable, and I feel I have more understanding to offer when I return home because of it. Before I could begin to articulate an African perspective of the Gospel, I needed to learn historical, socioeconomic, and liter-



Vasco Musiwacho and his wife Una.

ary perspectives, and I was able to do that here. However, the person who stayed home and learned the old ways from a grandmother also has been preparing to make a valuable contribution, and I deserve no titles of respect over that person.

Actually, the most important dialogue going on in Africa at this point is not between modern western and modern African, but between modern African and traditional African. That dialogue is what I am preparing to engage in; it is what mission must be about in this day and age.

How do you in the United States fit into this? First and foremost, don't send us missionaries who are theologians! We need teachers, farmers, people who can impart vocational skills. What we don't need is someone from the outside to try to tell us what modern Africa is or, worse yet, what traditional African means. That is a task we must assume.

However, bringing mature, academically qualified people over here to study helps them to take their rightful place in the dialogue back home. It also helps the Church in Africa to have their own people trained here because when they return home, they can locally train the next generation of church workers.

What does it mean to take responsibility for mission seriously? For Americans it means to stop sending us answers but to give us the tools to address those questions ourselves. For Africans, it means taking seriously our responsibility to address these questions.

ing project to add and renovate nine buildings and has inaugurated the Single Parent Support System which it hopes will create an environment on campus where single parents and their children can live and study.

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The Office of Communication at the Episcopal Church Center offers two videos that explain the new Hymnal. Alec Wyton leads viewers through *Preview: The Hymnal 1982* which is 57 minutes long. *The Gift of Music* is a 29-minute performance of choirs around the country trying out the music. The tapes cost \$23 each postpaid. Order from Office of Communication, 815 Second Ave., New York, N.Y. 10017. Specify VHS or Beta format.

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St. Paul's College celebrates centennial

St. Paul's College, a small historically black college in Lawrenceville, Va., is celebrating the centennial of its founding by James Solomon Russell, the son of slaves who became an Episcopal priest. In 1882, the young clergyman organized a black congregation in Lawrenceville. He and his wife Virginia opened a Sunday school, and within five years it was filled to overflowing. The Russells received a state charter for a school in 1888.

St. Paul's began with fewer than a dozen students in the three-room, frame Saul Building located a 3.1 acre plot which the Russells had bought for \$1,000. Today the college has 20 buildings, excluding dormitories, and approximately 700 students. It recently launched a \$20 million build-

Sexuality report commends monogamy, asks further study

by Janette Pierce

Like members of the parishes in their dioceses, Episcopal bishops struggled with the topic of human sexuality. The General Convention's Commission on Human Affairs and Health, to which the bishops referred a sexual morality resolution last year, presented an interim report which the bishops then debated in plenaries and in small groups, including one for bishops' wives which "would be helpful to an all-male house."

Bishop George Hunt of Rhode Island, Commission chairman, presented the report with his fellow Commission members, Bishops John Spong of Newark and William Swing of California, and the Commission's vice-chairman, the Rev. Robert Cooper.

Hunt said Commission members uniformly agree that lifelong, monogamous marriage is "the normative or ideal context for moral intimate sexual expression between Christians" and that extra-marital sexual relations are immoral because they violate "the sacred commitment of the marriage bond."

Commission members were more ambiguous when addressing pre- and post-marital affairs. "Some mirror the faithfulness of marriage and have potential while others witness to promiscuity. How can we communicate the good news of marriage without closing off discussions of values with the unmarried?" In Rhode Island, as many as nine out of 10 couples in pre-marital counseling are living together, said Hunt. "Just to repeat the principles doesn't seem to work." Is the Church's only response to say, "Do better," in obeying current doctrine?

"What is the appropriate teaching on human sexuality that the Church should utter to the Church and to society at this time?" In seeking answers to this question, Hunt said the Commission was helped by recognizing three categories of morality: principles which articulate ultimate values; policies, which are rules-of-thumb and apply principles differently in different situations; and practices. A statement that would stand firm on principles without ignoring pastoral implications would be difficult to write and could cause confusion, Hunt reported.

Proper interpretation is an important role for a pastor. Also important is respect for the judgment of clergy and bishops who are responding pastorally in their own situations, he said. "If a bishop issues a pastoral that doesn't fit what you like, don't leap to judgment and write critical letters to his hometown newspaper. Have some trust in his integrity," Hunt urged.

The report's discussion of sexual relations between persons of the same sex provoked lively discussion. Several times Hunt reiterated that the Commission's charge had not included blessing homosexual unions or ordination. Intimate homosexual relations, the report said, present a different set of issues that deal with

who people are, not just what they do.

The Commission took seriously scientific evidence that sexuality is determined in utero and asked the discussion groups to consider whether the Church's teaching would change if sexual orientation were proven beyond doubt not to be a matter of choice. Hunt said studies have found "few who choose to act out of a sexual orientation other than that which is a given for that individual."

Bishop Peter Lee of Virginia said some people are engaged in transient homosexual episodes and he would not want "to bind someone who might be on journey" seeking sexual identity.

Swing urged the bishops not to worry about blessing same-sex unions or ordination, but about the "enormous pain the Church has caused gays. . . . The people in the gay ghetto

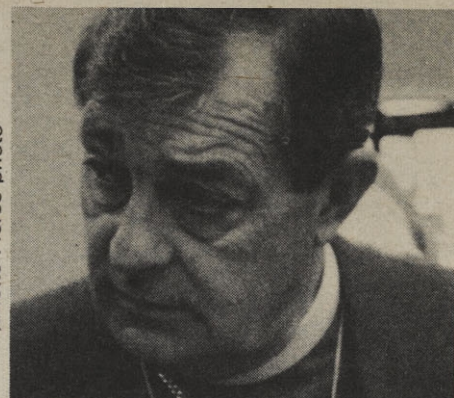
of San Francisco were born in your dioceses. You send me your clergy. The Church is so young in dealing pastorally with gays. They are dying so fast we hardly have time to hold their hands."

Spong said five years ago he had been called homophobic but is now convinced that orientation is set in utero and wonders if the Church encourages promiscuity by not affirming monogamous relationships. "We bless hounds but not loving relationships."

Bishop Paul Moore of New York said he has never seen such examples of sacrificial love as the ministry of the gay community to those dying of AIDS. "They help one another. Whether it's a stranger or a lover, someone becomes a buddy and stays with him until death."

The Commission, Hunt reported, recognizes that in due course the Church will have to speak out, but at this time the Commission asks the Church "to suspend for a time the ancient judgment" and listen to and learn from the life stories of homosexual Episcopalians. "This is not just a matter of 'coming out' or 'staying in' the closet. It is a matter of finding another room where we can talk."

While some bishops differed with



Janette Pierce photo

"Suspend for a time the ancient judgment" when considering sexual morality, Bishop George Hunt of Rhode Island, chairman of General Convention's Standing Commission on Human Affairs and Health, counseled the bishops.

the report's content, most appeared to like the process.

Bishop Robert Atkinson of West Virginia said he was "deeply moved by a design that allowed me to speak about an uncomfortable topic. How can we lower our voices so we can hear each other?"

Bishop David Reed of Kentucky warned the bishops not to forget their pastoral ministry to those "who are not where we are in dealing with these issues."

Bishops hear report favoring female bishops

by Janette Pierce

Thirteen years ago the House of Bishops held an emergency meeting in Chicago in the aftermath of the irregular ordination of women in Philadelphia, Pa. This fall the bishops again met in Chicago, and again women in holy orders was on the agenda.

Over two days the bishops debated, revised, and passed—by a vote of 113 to 17—a report from the Committee on Women in the Episcopate which endorsed the consecration of female bishops. That statement, accompanied by a minority report, will go to all diocesan standing committees and be part of the discussion of female bishops at next summer's Lambeth Conference.

The bishops also heard that members of the committee had met with those who oppose women in holy orders but were not able to agree on pastoral provisions to accommodate both views. Bishop Roger White of Milwaukee, a participant in the conversations, called them "a fruitful journey that needs to continue." The Presiding Bishop said later he would appoint a new committee to continue the dialogue.

As chairman of the Committee on Women in the Episcopate, Bishop Edward Jones of Indianapolis explained the task the 1985 General Convention set for his committee—not to reopen the debate on women's ordination, but to explain to others the Episcopal Church's experience with ordained women.

Committee member Bishop John Coburn said the report gives both the Church's theological reasons for ordaining women and "the historical example of how this Church at this time responds to the gentle leading of the Holy Spirit." The Church's experience with female priests has been a positive one, Coburn said. He

added, "We believe it will strengthen the mission and ministry of the entire Church of God."

The Rev. Patricia Wilson-Kastner told of the committee's struggle to express the Church's experience to various Anglican and non-Anglican audiences and its effort to "strike a positive note that's not defensive or apologetic."

The final section of the report expresses concern for those who disagree with its contents and urges the Church to pursue all feasible means of maintaining unity during the "long period of discussion and contention" which is expected before women's ordination is universally accepted.

At the House of Bishops' meeting, contention was not long in coming. Bishop William Wantland of Eau Claire strongly criticized the paper. "This is not dialogue. This is an apology for a position you like. How can this report speak for the whole Episcopal Church when many were excluded from having any input?"

When Wantland, a lawyer, said, "Many find the constitutional arguments specious, and there was no attempt to deal with this," Committee member David Beers, an attorney and chancellor of the Diocese of Washington, responded that the constitutional questions had been carefully considered and widely debated by diocesan chancellors.

Bishop Donald Parsons of Quincy said five pages of the report were in fact a reargument of theological issues that were "argued from only one side."

Bishop Richard Grein of Western Kansas suggested the paper needed to put the discussion of orders in the context of baptism.

Bishop Mark Dyer of Bethlehem thought the paper "a fine document" but said it should address questions

raised by an Anglican task force which collated responses to ordination of women as bishops from around the communion.

The committee members noted the bishops' comments and welcomed the Presiding Bishop's offer to rearrange the next day's agenda to allow further discussion.

The next day, Jones reported receiving 12 suggested changes "made in good spirit." He said the committee had agreed to write a preamble that explains the Church is not of one mind but declined to remove the five-page theological argument. The committee also agreed to answer the questions raised by other parts of the Anglican Communion and to add a section on baptism.

The bishops then held a lengthy debate about delaying action on the document until their meeting in Detroit in 1988, but most thought the Church should tell its story sooner.

After Jones' committee rejected incorporation of minority viewpoints in the main document, some raised questions about how a minority report would be written. The bishops agreed such a report should be signed by those who endorse it.

Later, in a related action, Bishop William Burrill of Rochester read a four-part statement suggesting that some bishops might refrain from celebrating Holy Eucharist while attending the Lambeth Conference in England where women priests are not allowed to celebrate.

Later some 49 bishops individually pledged not to celebrate in England except in services connected with the Lambeth Conference. The move drew criticism from Bishop Alex Dickson who said those who signed the pledge were attempting to "organize a protest."

Burrill responded that bishops pledged as individuals, that the move was not an action of the House. "I think it important to stand by the women I've ordained."

For blind deacon,
ministry is
shared effort



At Barbara Allen Ramnaraine's ordination to the permanent diaconate in Minnesota in 1984, she was escorted in the processional by her husband. While distributing the bread at the Eucharist, she was dependent upon the communicants extending their hands so she could feel them.

Ramnaraine, who is blind, feels support from the congregation at St. Paul's Parish, Minneapolis, which is committed to inclusiveness and to facilitating all persons in their ministries.

Ramnaraine, who coordinates the Diocese of Minnesota's Office on Ministry with Persons Who Are Handicapped, "reads" the Gospel by memorizing it. She sets the table for Communion; the priest watches the level of wine being poured into the chalice; she administers the bread or wine with an acolyte guiding her along the altar rail. The roles of "helped" and "helper" are interchanged many times throughout the course of her day.

Ramnaraine finds "a fullness-of-time feeling about being an ordained and disabled person in the Church today which is exciting and rewarding. Although we have a long way to go before we become fully inclusive, I give thanks [the Church] is making a beginning and that my ministry has been accepted and encouraged."

People with handicaps
have new resource

"Handicap News" is a monthly newsletter written for people with handicaps and their caregivers. Published by Burns Enterprises, it provides reading on such topics as new developments in rights for people with disabilities, medical research, travel, products, and publications. A column entitled "Caring for the Caregiver" offers support and accepts readers' suggestions on how to help others. The June issue also included stories and poems.

Annual subscriptions to "Handicap News" are available for \$10.50 (U.S.), \$23 (Canada), or \$35 (foreign) from Phyllis Burns, 3060 E. Bridge St., #342, Brighton, Colo. 80601.

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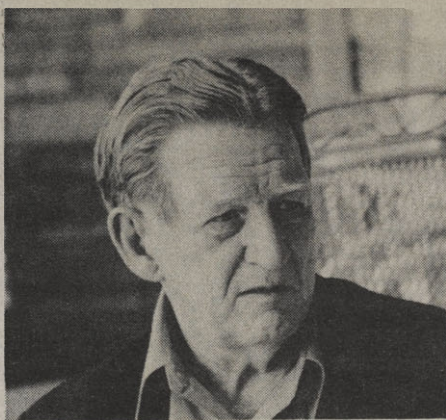
Accessibility Guidelines for Episcopal Churches contains charts, diagrams, and standards for design and improvement. It is available from Marcia Newcombe, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017. The first copy is free; additional copies are \$1 each.

Richard Whiteside
developed a degree
of tolerance

by Phyllis Cole Braunlich

Although he doesn't see his life as a crusade, the Rev. P. Richard Whiteside of Tulsa has, by his example and his work, fought prejudices of many kinds all his life. The senior priest in the Diocese of Oklahoma and now retired, Whiteside celebrated the 41st anniversary of his ordination last June. St. Aidan's Church, where he preaches monthly and serves as honorary member of the vestry, honored him with a reception.

Born with cerebral palsy, Whiteside determined early in life not to allow his problems with motor skills to limit his agile brain. He graduated from public schools in Tulsa, from the



University of Tulsa, and from the School of Theology at the University of the South. He worked in New York City, then taught school children in North Carolina, Texas, and Oklahoma. In 1964, he began a 20-year career as chaplain of the new Hissom Center for about 600 retarded children and young adults near Tulsa.

"I really liked the kids and didn't find work there depressing at all. I enjoyed them," he says. "I never became discouraged."

Whiteside was instrumental in the development of St. Aidan's Church, formed in 1973 by integrating St. Thomas' (mostly black) and St. Mark's (mostly white). He had worked at St. Thomas' as a lay reader and later served on a team of priests working with both congregations. At that time Masud Syedullah, St. Aidan's present vicar, was a young music director at St. Thomas'. Syedullah says Whiteside was a mentor for his journey into ministry.

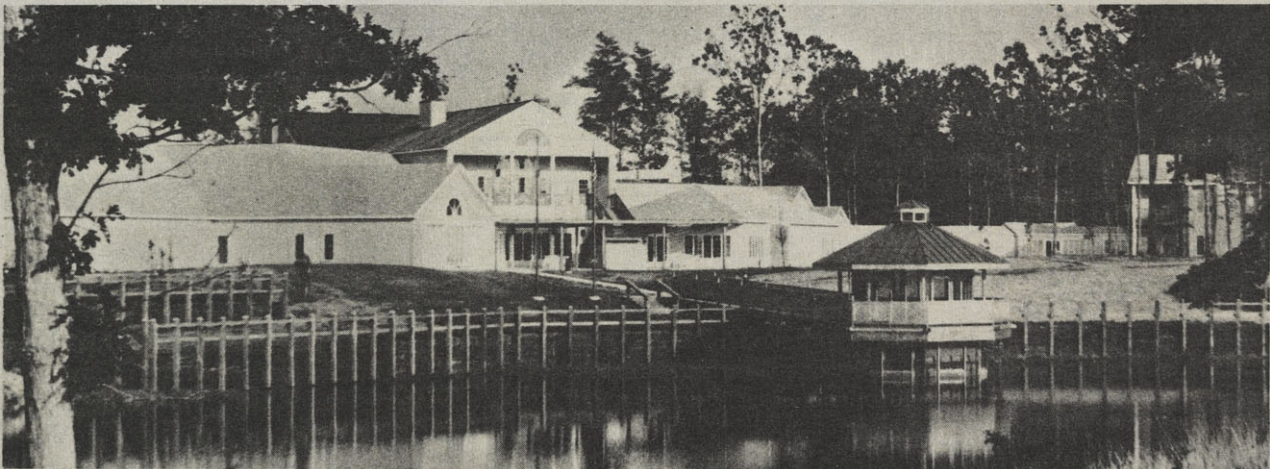
Whiteside says, "I did have a broad and varied experience. A lot of things don't bother me that bother other people. I've learned to get along with all sorts and conditions with a degree of tolerance and understanding."

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to grandmother's house we go . . ."*

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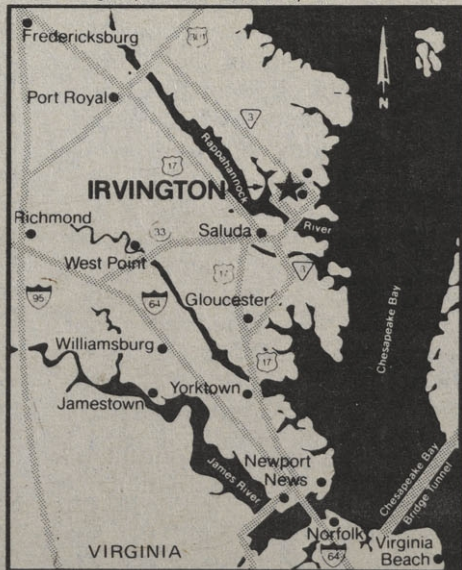
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Center provides resources to help churches include disabled persons

by Laurine E. Tuleja

The Episcopal Awareness Center on Handicaps (EACH) is a clearing-house that serves dioceses and parishes which seek to improve their accessibility to individuals with handicaps, and it provides information directly to disabled persons and their families. Although serving Episcopalians is its first priority, EACH operates in ecumenical perspective. Its materials come from diverse Judeo-Christian groups as well as from Episcopal Church sources.

Founded by Charlotte Hawkins-Shepard as a pilot project at her own parish, Church of the Good Shepherd, Burke, Va., EACH now has a Washington, D.C., office that provides information on aids, support groups, special religious education guidelines, respite care, hearing amplification systems for churches, and architectural barrier removal and building/renovation guidelines.

Since its founding in 1982, EACH has provided materials to help over 1,000 groups and individuals solve specific problems. For example, a parishioner in a Virginia parish was looking for special ways to help his sister whose arm had been amputated. EACH provided the loan of two special clothing catalogs, two reprints of articles on problems of amputees, and material on a support

group. In another instance, a parish interested in building a ramp received information on national standards and state codes as well as on securing loans for this purpose from the Church Building Fund.

In the Diocese of Northwestern Pennsylvania, which made accessibility a program emphasis for 1988, Sally Cochran says "a whole world opened up" after she heard a presentation in which Hawkins-Shepard spoke and exhibited materials.

One of EACH's most widely distributed publications is a booklet entitled "Special Needs of Persons with Handicaps" which was sent in 1985 to 7,800 Episcopal parishes as part of an information packet from the Presiding Bishop's Task Force on Accessibility. Another popular publication is a resource manual which provides fact sheets about handicaps, information on accessibility for churches, flyers describing support groups and organizations for the disabled, and materials for special religious education.

EACH maintains an extensive lending library whose materials are available to individuals, parishes, and organizations which seek to learn more about handicaps and disabilities. Publications range from *Access Ability: A Sourcebook for Churches*, published by



Dr. Charlotte Hawkins-Shepard, founder and director of EACH, shows the Center's Resource Manual on Handicaps to Bishop Alexander Stewart, a member of the Center's board of directors.

St. James' Episcopal Church, Minneapolis, Minn., to *Scouting for the Visually Handicapped*, published by the Boy Scouts of America.

EACH will rent or sell a 15-minute media kit designed to increase awareness about how Episcopal parishes can include persons with disabilities. It also maintains a confidential file of persons with disabling conditions who are willing to talk with others in similar circumstances.

"EACH offers a treasure of resources for ministry with disabled persons which is unparalleled in the Church," says William Weiler, Washington Affairs Officer for the Episco-

pal Church, adding that they are excellent resources to help parishes achieve the goals set forth in nine resolutions related to disabilities that the 1985 General Convention passed.

Parishes or individuals who would like additional information on the services EACH offers should contact the Episcopal Awareness Center on Handicaps, Church of the Epiphany, 4805 Manion St., Annandale, Va. 22003. Or call (202) 783-3277, a voice/TDD telephone line.

Laurine E. Tuleja is a free-lance writer who assisted the Episcopal Church's Washington Office when she was a Congressional aide.

Praise God for doors that begin to open
To the light of ability

Amid the shadows

Of prejudice and preconceived notions
About perfection and service.

FIRST-PERSON FAITH STORY

'God will use you as you are'

by Nancy L. Chaffee

My ordination to the priesthood in 1984 was a milestone in my own life as well as in the life of the Church. Historically, the Episcopal Church had ordained persons who were visually or hearing-impaired while those with physical impairments usually were not. In my own life, it was a time for celebrating my abilities, my gifts, my call. My ordination was a liberation from the Leviticus stereotype that the blemished shall not approach the altar of God.

When I was born in 1942 with cerebral palsy, my parents were told I would never walk or talk and that I certainly would never go to school. The experts gave us no hope and no encouragement, but my parents' expectations were positive. They expected me to learn to do all things in whatever way I could.

My maternal grandmother also provided hope, pointing always to Jesus, to the Cross. She used to say God would use me just as I was. That stuck somewhere inside me and was to be the motivating force in the days of despair.

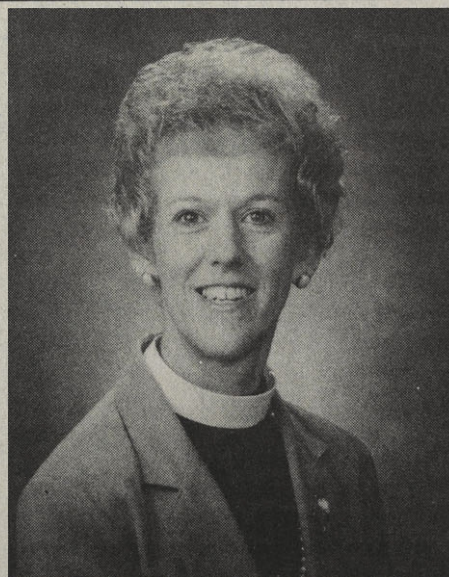
Against the predictions of the medical professionals I was able to go through school with little extra help.

I learned to play the piano, the accordion, the organ, to dance and to roller skate. In short, I learned not to be a "super-crip." I felt I just had more difficulty doing whatever my brothers did. Sometimes that was all right; other times I was mad about it.

To the objections of most everybody, I married and had two children in eight years. My friends did not celebrate with me; they dreaded that I was doing either thing. My marriage was disastrous; his family blamed his alcoholic behavior on my not being a "whole person."

At the age of 32 I decided to go to college. By then I had been divorced, denied employment for two years everywhere I went, and was determined to survive and support my children somehow. I applied to a community college and to the Office of Vocational Rehabilitation, planning to study creative writing, thinking if I worked at home, no one would refuse me work. But I was turned down; the cerebral palsy label determined my ability.

Finally, through the efforts of the school's financial aid director, I was admitted, and for the next three-and-a-half years I attended part-time,



Author Nancy Chaffee

studying women's liberation and thanatology under the direction of a truly outstanding priest who subsequently helped me enroll in the religion department at Wells College.

I had always had thousands of questions about God, creation, and Christ. Each night as I did my readings I would type out two or three pages of questions. Each morning my professor gave them back unanswered, assuring me that I could answer them myself by learning to use the tools and by trusting my own ability to read, sort, and reason, eventually finding their answer for me.

I thought I was being ignored or

maybe laughed at for asking so many questions. But then the revelation came: I was being treated as a capable, thinking adult. I was being taken seriously and being encouraged to look for my own answers.

During this time I discovered the Episcopal Church. Here was the Crucifixion, for me a powerful symbol of struggle, of suffering. But Easter was even more powerful as a symbol of triumph, of hope.

At the end of my first year at Wells, I became fully aware of my call to the ministry, a call I had been hearing since the age of 16. With great trepidation, I approached my bishop, Ned Cole. He listened carefully as I outlined my hope to seek holy orders through the Canon 10 process whereby one is always unpaid, under the auspices of the local congregation, training outside seminary.

I said I would be willing to work just in the area of terminal illness—staying out of sight, not preaching or serving at the altar. But Bishop Cole's answer was I was to go to seminary.

After the requisite psychological tests, a letter arrived saying I did not accept being disabled. I was furious. How dared they define how I felt about myself or my disability. True, I had a poor self-image, but was that the same as accepting or not accepting disability?

After much study I came to see that liking and disliking are active modes

in which we have a choice. One does not like having pneumonia or cancer; we do not like losing loved ones; we do not like war or earthquakes. But we often have to accept these things and go about the business at hand. The same with disability: We do not necessarily like it, yet we can still accept it.

This and other learnings at seminary helped me to integrate disability into who I am. I no longer had a need to be ashamed or to feel I was not in the image of God. Indeed, the discovery that I am in the image of God was very liberating. How long I had been taught that to be in the image of God meant to be white, male, middle-class—and perfect. But God is not limited! Whatever we are is what God is, too, for God is not limited by our finite ideas of perfection.

I still have days of pain, frustration, and grief for the real or perceived image of who on occasion I would like to be but never will be—always the tension between liking, not liking, accepting, not accepting. Grace enables me to walk that fine line; grace helps me when I stray too far into the “negative” zone. We are but frail human beings—not always able, not always perfect, not always accepting. I can live with that. Can others?

I had decided long before seminary that I would never preach, therefore I felt no need to take a preaching course. The preaching professor did not buy my argument so off I went to class. In the closing few minutes, Thomas Troeger gave a short sermon example that spoke about the call of God to Moses and how Moses resisted because he had a speech im-

pediment. But God assured Moses that if he could not speak, his brother Aaron could do so and assured him also that God would be with him always. As Troeger said this three times, I felt the power of that statement flowing through me as if God stood at my shoulder. I knew then I would stay in the class, and not long after that I gave my first sermon.

The first student to stand up after I completed my sermon was a man who said, “When you first came into the class, my immediate response was, ‘The blemished shall not approach the altar of God.’ ” My professor was turning green. “But after hearing you speak,” he continued, “I shall never again feel that way.”

The sound of relief in that room reached heaven, I am sure! On that day I became aware of what Paul meant when he wrote that God’s strength is made perfect in our weaknesses.

The Committee on Ministry and the Standing Committee of my diocese required physical and psychological examinations. Every member was personally affirming of me and of my call as well as supporting me collectively. Their evaluations never centered on what I could not do, rather on how they could assist me in developing my ministry.

As a deacon, I was assigned to a parish where the people were willing to work with me, accept me, and learn from me and with me. That meant some of them also had to deal with their own feelings.

At my first Eucharist there, one couple watched me prepare, with the assistance of a licensed layperson, the altar for Communion. My hand merely rested atop his as he reached

across the altar to accept the gifts of wine, water, and bread and poured the wine and water into the chalice. I couldn’t administer the chalice as a deacon usually does so the layperson carried the ciborium with the wafers, and I took them one at a time to serve.

Watching me do all this, the couple said later they saw struggle and suffering yet sensed that that had not prevented me from doing. For them, Communion was broken open, and the suffering of Christ and the purpose of the Eucharist became real. What they shared with me was both an affirmation and acceptance. It was also a reminder that things about which I am often embarrassed are the very vehicle through which God has chosen to express God’s power and presence in my life, with and for others.

As a priest I celebrate the Eucharist, but I do not elevate the elements. A deacon or other licensed person will always assist me. For me to require the assistance of others in carrying out my sacramental ministry has meant that I participate and share in the gifts of others. I have always believed that in ministry we do things with others rather than to or for them. How much more powerful, then, that I cannot do my ministry without the assistance of others!

I am accepted and affirmed as being a whole person, a person who is in the image of God. My limitations are accepted for what they are, merely more visible and perhaps slightly different from those of others.

Nancy Chaffee directed Ministry of Accessibility for the Episcopal Diocese of Central New York, a program she began. She told her story in *The Caring Congregation*, from which this article is excerpted.

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For the long haul, try spiritual trail food

by Mary Warren

Some crises bring years of suffering and ongoing sorrow, and healing takes months or years. At such times it helps to know about "spiritual trail food." Spiritual trail food, like the nuts and freeze-dried soups seasoned hikers carry, must be light and nourishing.

For good, substantial, stick-to-the-ribs, high energy food, look first to Bible verses which can be memorized or stored in a handy pocket notebook. Some of the verses that serve me best are Rom. 8:37, John 6:51, and II Cor. 12:9, but you will want to choose your own.

A second trail food is praise. Mother Teresa of Calcutta is able to put in a strenuous day despite her age because her life is steeped in praise. In

addition to other kinds of prayer, she spends a full hour each day in quiet adoration before the Lord.

Third, thanksgiving is good food for any trip. Favorite hymns and verses from Psalms are good, but your own spontaneous words of praise and thanksgiving will be of immense help.

A warm group of praying Christians can provide a fourth trail food. If it is impossible for you to leave home, try to gather a group whose members will come to visit for regular prayer.

The fifth, and one of the very best, foods is the sacrament of Holy Communion. Our Lord promised He would be present in a special way whenever His followers broke bread

together. He does not fail to keep that promise. If necessary, issue a standing invitation to your parish priest. If he or she has so many commitments that Communion can't be brought on a regular basis, ask for a suggestion of a retired clergyperson who might be able to do so.

Your road may take you through unknown desert places and along dangerous and rocky cliffs. When you are hungry and thirsty, take a generous helping from the food you have packed or drink from your invisible canteen. It contains fresh water from the springs of the Spirit. Refreshed, you will discover you can walk another mile.

Mary Warren, an author, and her clergy husband lead retreats, workshops, and healing missions in the United States and Canada.

Ministering, walking

Jesus walked—and His followers kept pace

by Nancy G. Westerfield

I am an Episcopalian who walks. For 37 years, my husband and I have walked to work, to market, to church without ever driving a car. For me those great thanksgivings at the end of the Daily Office and the Eucharist have a particular pertinence. We are sent out "walking before thee in holiness and righteousness... to do all such good works as thou hast prepared for us to walk in."

Walking, I use that time for reflection, thinking often of Jesus, walking. For less than half my lifetime He, too, walked the ground, and His feet were tough. I know because my feet are tough. I can run on stone. His tough feet, coarsened and hardened by walking, were nailed through into splintered wood. His leg and back muscles were strong. The Jesus who walked was a physically fit man, vigorous and youthful. That fitness made it harder to die.

I wear shoes, walking. In fact, I wear out shoes—two or three pairs a year. I know Jesus wore shoes of a kind because John the Baptizer said, "The thong of His sandals I am not worthy to untie." As often as not, though, He probably walked barefoot as the footwashing stories tell me. When Jesus was king for a day, He rode on the back of a donkey—but just a little way. It wasn't His style. His style was walking.

Jesus must have known walking in the rain, getting soaked in a surprise storm. He must have known walking in the burning sun. I walk in the Great Plains, semi-arid country. His

country was drier, hotter still. Maybe His hair bleached a shade lighter in summer the way mine used to do. He knew the breathtaking delight of being out walking in whatever spring comes in Judaea. Jesus knew how the lilies grew wild in the fields because He saw them while walking. He saw the whole world with the wide windows of any easy walker's eyes, not through the closed windows of a car.

I think about how far and long He must have walked. Walking took a lifetime of perhaps 33 years. I walk on sidewalks, in well-crafted leather; He walked that rough hill country on sand and rock paths that generations of Old Testament hill people had traced before Him. He got to know them the way I know the same city streets. Familiar, we say, as an old shoe.

From Nazareth to Jerusalem today is an afternoon's drive. But when Jesus walked with His family to attend the Passover festival, it was a journey of up to 17 days. From Jerusalem to Emmaus is an easier walk of about seven miles. It might have been a two-hour walk, that afternoon of the Resurrection, when the two men were joined by a third, walking fast enough to catch them. The tough feet were back, but His friends didn't recognize them. When they did, they turned right around to go share the news, a 14-mile round trip. Not only Jesus walked, in life and when He returned from death, but those who followed Him kept the pace.

I think about carrying things while walking. Non-sports walkers are so rare these days that young people in their cars sometimes shout insults. "Hey, grandma," is the least of these I find as I grow older and less agile of foot. Jesus bore public insults, too, especially when He carried something heavier than the bags of groceries I carry—a cross.

I can carry a bit of Him, I like to think, among walkaday lives. A genuine smile, a greeting, a stop for neighborly words.

"Why don't you drive your car?" a cheery teenager said to me lately, catching up with me near the school.

A few steps together and I was aware she was retarded. "I always walk," I told her.

"I could never learn to drive a car," she confided.

"I never learned either."

"You're like me!" she exclaimed as I joined her awkward trudge for the blocks to her house.

She insisted on carrying my bag. I think I gave her a bit of something else I was carrying, which is Him.

I don't always walk alone. Shiveringly real sometimes, Jesus is walking with me through the seasons. Forever ahead is some earthly, even unearthly, good work He has "prepared for us to walk in."

Nancy G. Westerfield walks in Kearney, Neb., where she also writes articles and is a deputy to General Convention.

Toward a totally ministering Church

by Jean Haldane

A bus driver in San Francisco calls out clearly the names of the stops "so people don't get lost." A woman in her 50's gives most of her non-work time to taking care of an invalid mother. A government executive, required by a budget cut to put 400 employees on indefinite furlough, creates a workshare and attrition program that saves 250 jobs and develops job assistance for the 150 who must be terminated.

Are these people ministering? For the most part, these acts of everyday ministry are not seen as significant by the Church. As a result, the laity count as trivial their efforts to carry out their Christian commitment in daily life, and the Church as a whole misses its opportunity to empower the people.

An ambiguous message about discipleship exists in spite of all our raised consciousness about the ministry of the laity. I have talked with many hundreds of laity and clergy, reviewed surveys and parish bulletins, and looked at what is happening in congregations. What I have seen and heard suggests strongly that the message laity have heard is the major thrust of ministry is to be within and under the auspices of the gathered Church—not in the world where the laity spend most of their time.

Not that the laity are failing to minister in their everyday lives—they are ministering. I have many times asked laity to share two personal experiences: "When did you feel you were ministered to?" and "When did you feel you ministered to someone else?" The answers they give make clear that each had an understanding of and experience with ministry. When asked what they were doing as they ministered, they said things like: "I cared," "I listened," "I was there," and "I showed some alternatives." When I asked, "Where did these ministries take place?" the answers revealed they happened with friends, family, and strangers in supermarkets and hospitals, at work, at the tennis club, and, of course, at church. As people shared, they began to see themselves—and others—differently. They also began to see ministry is in all of life.

But are these experiences seen as ministry by the Church? We may say, "Yes, of course." But are their ministries commended as outreach along with the hunger program? Probably not.

An even greater problem obscures the laity's calling.

Robert N. Bellah's book, *Habits of the Heart*, chronicles a highly individualistic society where people yearn for community. The Church offers warmth of relationship, common purpose, and a chance to do those neighborly things we find difficult in society. In contrast, laity's ministry in the world is complex, often difficult and unclear. Many experience struggles of conscience, tensions and worry in their work, loneliness in the gray areas of public conduct and practice. So they collude with the clergy to keep themselves focused within

Continued on next page

Continued from page 28
church programs.

Clergy for their part, though they may intend to support laity's ministry in society, are caught with the need for many hands if worship, education, and outreach are to be worthy of their names. And, "anyway, our prison ministry is surely ministry in the world." So clergy and laity work together to keep laity in the church.

Is it possible to have a warm and growing community of faith and at the same time to make central the strengthening of the people for that ministry which goes beyond the church-sponsored outreach program—good though that is? I believe so.

First, a congregation must be committed to its larger responsibility for sending parishioners out, sending

them forth "to love and serve the Lord" wherever they are called to be.

Second, worship must emphasize coming and going—the coming together to hear our story, to affirm our faith, and the going out to love and serve, to live the Christian life.

Third, several core experiences should be identified as essential for the Christian's life and ministry. The first is ministry identification and development, which includes a process of discerning one's gifts and thrust of ministry now and ongoing reporting of ministry by laity to other laity, thus providing support and challenge. The second is tradition, including the Scriptures (our story), spiritual formation for life on the run and theological reflection. The third core experience is skills training—not training for tasks, but for life. Such skills include critical thinking about community and society, community

building in society, crisis intervention, negotiation, conflict management, and listening.

The challenge for clergy is to give laity to one another so they can support each other in ministry. The challenge for laity is to claim their high calling.

Jean Haldane is an educator in ministry development and author of *Ministry Explorations*.

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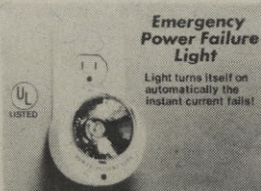
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SMALL CHURCHES FIND BIG WAYS TO SERVE

Hunger Education, Small-Town Style

by Darcy James

Can a tiny parish in a remote community know or do much about world hunger? Holy Trinity Church, with an active membership of about two dozen, found a way in Grangeville, Idaho, through ecumenical cooperation.

In the spring of 1984 when the Ethiopian famine was on everyone's mind, a small committee began to work on the problem, and almost a year later that work culminated in an all-day workshop co-sponsored by 11 local churches. The workshop drew participants from as far as 100 miles away. In the intervening period the committee increased its ecumenical membership, studied hunger, and designed a multimedia program using hometown talent.

We started with basic questions: How widespread is hunger? Short of starvation, what does it do to people? Do too many children cause it? Do not enough tractors cause it? Are the only alternatives for some of the world death or permanent dependency? Is hunger like being on a lifeboat: If we throw out a line to everyone struggling in the water, we will all sink?

With \$50 in seed money and the nearest library 75 miles away, we were glad to discover how many resources are available by mail. We found the scope and damage of hunger even greater than our suspicions—almost a quarter of the world's population suffers some degree of malnutrition, and years of lost productivity, illness, blindness, birth defects, and mental handicaps are added to the toll of outright starvation.

Luckily, we also learned that virtually every region of the earth can be self-reliant in food if governments, international business interests, and individuals make different decisions. For instance, in the Sahel famine of



the early 1970's, ships were taking agricultural export cargoes from the same ports where relief shipments for the starving were coming in. Self-sufficiency is not limited to any single economic system either—communist China and capitalist Taiwan have both expelled famine.

We discovered that a few generations ago the population explosion had been in Europe. How would we ever squeeze back into Europe all the people of European ancestry now living in North and South America and Africa? Further, we also learned that for a number of reasons people have large families because they are poor, not that they are poor because they have large families.

We learned new questions, too. "How many of the earth's resources



One spinoff of the workshop was Grangeville's Alternative Christmas Fair which Holy Trinity helped sponsor. For their table, parishioners ordered \$1,000 worth of toys, baskets, brassware, jewelry, and purses on consignment from SERRV Self Help Handcrafts, a nonprofit importer and wholesaler of handmade objects operated by the Church of the Brethren. Held in October, 1986, the fair benefited a local food bank which received 100 percent of the profit. For information on handmade crafts for church fairs, contact SERRV Self Help Handcrafts, Box 365, New Windsor, Md. 21776.

does a person use?" A middle-class American will use in a lifetime about 30 times as many non-renewable resources as a child born in poverty in a developing country. As for the lifeboat idea, the earth has not yet reached its carrying capacity; the problem is still one of distribution and waste.

Continued on next page

What we learned in a small parish

by Miriam Marty Clark

My first sustained and sustaining experience of the Episcopal Church occurred at the Chapel of the Cross in Chapel Hill, N.C. A large congregation, it offered dignified and diverse services, glorious music, and fine preaching. It also offered a considerable and pleasing array of programs, styles, and gifts. I won't soon forget Easter Vigils there—the overflowing nave, the dozen or so babies in baptismal dress, the singing of the big choir as it crossed the courtyard and processed into the church. Ordinary Sundays brought crowds, too, and in all but the worst weather a playground swarming with children.

After I married in 1981, we moved to Alabama and found ourselves in a different kind of parish. Emmanuel Church in Opelika, though not among the smallest parishes in the diocese, has just over 100 communicants and an average Sunday attendance of 50. It seemed small indeed to us. The choir on any given Sunday may be composed of five voices; the acolyte and server, thanks to their faithful-

ness, may have been on duty just a week or two before. Lay readers and altar guild members, too, take their turns often. With small church school classes, putting together a Christmas pageant requires everyone's participation.

I missed the Chapel of the Cross, and sometimes I still do. But recently when Emmanuel's vestry asked parishioners to fill out a survey as part of our search for a new rector, I found myself lingering over the questions having to do with the size of our parish: Should we make an all-out effort to increase our numbers? Is it a "nice size" now and not in need of increase? Of course, I want Emmanuel to grow, but my husband and I have learned much and continue to learn from the experience of belonging to a small parish.

For one thing, we haven't had the luxury of anonymity. The second or third Sunday after we arrived, we were both asked to be lay readers, something we've done every since. By fall, we were actively involved in

church school, and less than a year after we first attended Emmanuel, my husband was elected to the vestry. We're not exceptional people or especially forthright about participation, but because our parish was a small one, it had places for us and things to do right away.

Similarly, we haven't had the luxury of time off. Members of Emmanuel worship in the second oldest public building in the county and take pride in its beauty as well as its age. Like all churches, perhaps more than some, its maintenance requires loving labor. As a small congregation we support a full-time rector and a part-time secretary but can't manage more than a very part-time sexton. This means we all pitch in. Parishioners polish wood in the nave and chancel, mow the lawn, and scrub the kitchen. Last year, with funds raised by the ECW and considerable hard work, several parishioners completely refurbished the parish house and set aside space for a small chapel.

Continued on next page

Hunger Education

Continued from page 30

We learned sobering things about America's place in the picture. The land of the Old Chisholm Trail and the Big Mac now imports beef from Latin American countries whose children have protein deficiencies. Many consumer goods are affordable for us partly because their producers receive less than a living wage. We also learned we're not as generous with foreign aid as we had thought. Our economic support is determined more by strategic interests than by degree of need. During the 1980's, 15 other nations outstripped us in the percentage of their gross national product sent annually in development aid to underdeveloped countries—and this at the same time U.S.-based commercial, mining, and agricultural enterprises are pulling profits out of these "underdeveloped" lands.

With a tentative outline in hand, committee members invited those from other Churches to join the research and planning. We stressed an educational program to support the Churches' own mission and service commitments. We weren't putting together a competing project.

We discovered we weren't as isolated as we appeared to be. Among us we found overseas church workers, world travelers, a former Peace Corps volunteer, a farmer, a businessman, an agronomist—all of whom added global perspective to their professional abilities.

We were Baptist, Full Faith Gospel, Christian Reformed, Episcopalian, Roman Catholic—praying together and reaching consensus on a program. The theme of our committee prayers was usually, "God, you see we are in over our heads. Help us understand what you want us to understand and do what you want us to do."

Over the winter we began to specialize. We prepared individual pre-

sentations on the scope of the problem—historical background in colonialism and population trends, U.S. government food aid, the power of multinational corporations over food production and marketing, successes and failures in the fight for food self-sufficiency, and evaluation of private voluntary organizations. We illustrated our presentations with charts, slides, cartoons, video graphics, and object lessons according to our individual aptitude. We tested them on the whole committee which questioned, criticized, and encouraged.

Separate committees and co-opted individuals worked simultaneously on publicity, physical arrangements, packets of handout materials, registration, and closing worship. We set a \$5 registration fee to cover expenses, including two meals at the conference.

When the day came, we welcomed more than 50 paying customers to the gym of the Roman Catholic school. They found the walls hung with posters and maps and tables loaded with information. Baskets, cooking utensils, and staple grains from every continent added warmth and color. The planning committee, having become a community ourselves over the months of work and prayer, incorporated our long-expected guests into a family atmosphere of concern and hope.

We had 20- to 40-minute presentations interspersed with opportunities for Bible study in groups of eight to 10 in which we discussed the story of Jesus feeding 5,000 with one boy's lunch; a simple but lively game illustrating the advantages/disadvantages that go with birth in various parts of the world; and an hour for deeper discussion based on specific interests. At the closing worship each

Continued on page 35

Small Continued from page 30

In matters of worship and program, we've learned to say not "they ought," but "we must." In a small parish no "they" exists. We have only friends and fellow worshipers. We've learned we can't will without work, and a wish can turn all too quickly into a project. This we've learned by seeing the hard and varied work of others in our parish.

Financially, too, we've had to turn "they" into "we." When we joined Emmanuel, we had just come out of graduate school and were earning salaries for the first time. Our stewardship was helped when in working out our family budget we had to participate actively in working out a budget for our parish. We soon began to understand that the level of Emmanuel's percentage of giving to the diocese and programs in the congregation and community had a great deal to do with our stewardship of personal resources and our willingness to participate financially as well as in other ways in the parish in which we already participated in so many ways.

We've prospered and been received

and valued here not for what we could do or give, but as part of a family. Each time the congregation has made promises to a child of ours at the baptismal font, we knew the people making those promises would welcome and nurture our child as they welcomed and nurtured us. And sometimes when we worry about how few children Emmanuel has, we remember that people of all ages are already giving our daughters the one thing we cannot teach them at home—a sense of belonging in the Body of Christ.

I would be foolish to say we couldn't have learned these same lessons in a large congregation, but I think we've learned them sooner and, by necessity, more fully here. So, yes, I do want Emmanuel to grow. But I wouldn't, for all the choir music in the country, give up the lessons we've learned in the last few years or the pleasure we've had listening to a small junior choir made up of children we've taught and cared for; children who, in turn, take a lively and affectionate interest in our little girls; children whose parents we've worked alongside on parish workdays and worshiped beside on Sunday. I wouldn't trade it.

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Revival in Kenya

by Gray Temple, Jr.

At the urging of Bishop James Mundia of Maseno North and of the Lord Jesus and with a heroic effort to raise money by my parish, St. Patrick's, Dunwoody, Ga., my wife Jean, our two sons, and I spent a sabbatical in Kenya in 1985.

We lived at St. Philip's Bible College in Maseno. Jean taught pastoral counseling and music to the diocesan seminarians, and I taught Old Testament and liturgics. We made several forays each week to other parts of the diocese, ably assisted and no doubt frequently improved by translator Patrick Osuka, a priest and faculty colleague.

Bishop Mundia appointed me canon to the cathedral to give me a little credibility and told me he wanted to start a revival along charismatic lines in Maseno North.

Americans normally misperceive the spiritual condition of East African Christians because they are blinded by material and spiritual needs that are camouflaged beneath African cordiality and generosity. The seriousness of church life masks the large-scale absence of prayer life.

Experience and many conversations with spiritually mature Kenyans substantiated that description. Only about five of the 70-odd priests in the diocese would claim to be filled with the Spirit or indeed think of that as good or necessary. Clergy and layfolk alike operated under the pall of traditions introduced by English evangelical missionaries.

After 15 years of praying for his diocese, Mundia was preparing to launch a full-blown campaign for its spiritual renewal. He carefully selected parishes for Osuka and me to visit and gently suggested what sort of message might be in order for each.

For the first couple of months we made only slow progress, but small miracles encouraged us. Jean daily confronted the legalism and tradition-

alism of the seminarians but gradually eroded their resistance with her love, her candor, and a lot of prayer. A factionalized congregation to which I preached a call to repentance did in fact repent en masse, falling weeping before the forgiving bishop. From time to time we would see healings, and once when local witches had stopped the clouds for several days, Jean and I coerced the reluctant students to pray for rain. It fell right over the college itself!

One Saturday evening early in August Jean and I were about to pray with the college secretary when in walked Osuka and his wife. The five of us prayed together, and Jedida was healed. We sensed we were on a roll so we prayed for the services the next day, then for the seminarians, then for the clergy of the diocese who were to have their annual conference later in the week. Our sense of the revival started that night.

The first service on Sunday was in the college's chapel, an English Prayer Book service for Anglicized Africans and English folk. I preached on worship—hard—with Osuka grinning encouragement.

Right after the sermon, *mirabile dictu*, the principal led the startled congregation in free and spontaneous praise of God. A woman drifted down the aisle moaning incoherently and received an exorcism right there. Revival was stirring in a most unlikely place.

The main service that day was in another fractious parish. I preached, Osuka translated and applied it, and we had an altar call. One hundred people, many of them church leaders, surged forward weeping, repenting, giving their lives to Jesus, receiving His Spirit. A respected elder came forward, asking for and receiving a ministry of healing. Before long the whole congregation was standing, singing, praising God, and dancing.

That evening at Eucharist we told
Continued on page 33

Concert evangelism draws ecumenical response in Charlotte

by John C. Boling

Roman Catholics, Episcopalians, Lutherans, Baptists, Church of God folks, Presbyterians—all stripes of liturgical, evangelical, conservative, and liberal expressions of faith—came together to praise Jesus in a mid-July concert at Grady Cole Center in Charlotte, N.C. They came to hear Carman, a Christian rock singer.

Carman Ministries is a Tulsa-based group which describes itself as "a widespread evangelistic outreach that goes beyond the concert hall" in which all members are born-again believers who have "a powerful, personal testimony of what God has done in their lives." They invited St. John's Episcopal Church in Charlotte to house the concert, but the parish didn't have enough seating. So Carman Ministries booked the concert hall, and the Rev. Paul Martin, St. John's assistant rector and youth minister, agreed to provide volunteers to collect money, take a love offering, sell records, tapes, and T-shirts, coun-

sel at the altar call, and set up and take down the equipment.

Carman Ministries asked for a \$2 voluntary donation, and St. John's asked Carman to add a can of food to the entrance price. The food was donated to Loaves and Fishes, a local hunger program. St. John's also decided to go outside its parish to gather volunteers.

Parents who attended witnessed to the concert's effectiveness. "We brought a neighbor youngster—a Methodist I think," one mother said. "He claimed it was awesome. He'd never experienced Jesus so intensely."

Marty Furr, director of Loaves and Fishes, said more than 2,000 pounds of food were collected. "It was amazing. We never dreamed it would be that much. It was the largest single collection—other than the yearly, county-wide drive—we've ever had."

John C. Boling, Jr., is Grady Cole Center concert coordinator.

Continued from page 32

the seminarians about our day. We prayed they would be receptive to what the Spirit was doing, a prayer they apparently felt was safe enough to add their "Amen."

At the three-day clergy conference which began on Tuesday I gave my personal testimony followed by a talk on the necessity of Spirit-empowerment for victorious ministry. With trepidation, I offered the clergy an invitation to come forward for prayer. Four fled the building. Then, beginning with the assistant bishop, every priest in the Cathedral came forward, repenting of sins, offering his life and ministry to Jesus afresh, asking for the Holy Spirit. The mood of rejoicing that shook the building is one I have rarely felt in this life.

The next morning we talked of Spirit-led ministry and repenting of the sin of man-pleasing. Without invitation, all the clergy came to the altar rail.

"Brothers, what do you want?" I asked.

"More!" they grinned.

Priests stood up to testify to physical and spiritual healing received the previous day.

Mundia, arriving at the conference on the third day, discovered he now led a Spirit-filled clericus. In response to his moving personal address, one elderly canon confessed publicly to having started a false rumor concerning Mundia, asked help of his brothers in scotching it, and begged the bishop's forgiveness, which he received in generous measure.

The next day Osuka, Jean, and I told the seminarians of God's work in the diocese and recommended they prepare themselves by reading the

Scriptures concerning the Spirit. Since Anglican seminarians in Kenya have a horror of Pentecostalism, the ensuing discussion was somewhat tense.

The following Sunday another parish swarmed to repentance and conversion. Osuka and I went to tell the seminarians about it and found them in their common room already dancing and singing with joy. When we told them of the day, one asked me, "Mwalimu Gray, why do we always hear of these things happening elsewhere? When do these wonderful things begin to happen here among us?"

I asked if they had done their assigned reading.

They had.

Were any ready to be prayed for to receive the Spirit?

Every man there began leaping and waving his hands in joyful expectation.

Osuka's and my job was easy; we just moved through the room, embracing each man and praying congratulations to God for what He was already clearly doing.

Our summer was nearly over. We made a few more visits to congregations and villages. Once on top of Mt. Elgon over 200 surged forward, wanting prayers for healing. I could only wade into the crowd, touching and embracing, praying in the Spirit, often feeling the Spirit quicken me to pray harder over particular persons.

How had Jesus felt on such occasions, I wondered.

"The same as I felt today," He whispered inside me.

Gray Temple, Jr., rector of St. Patrick's Church, Dunwoody, Ga., wrote of his experiences in Acts 29, from which this is excerpted.

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FEASTS FOR FEAST DAYS

by Virginia Richardson

James Otis Sargent Huntington
November 25

The legacy of James Huntington, a founder of the Order of the Holy Cross, affected not only the Episcopal Church, but countless of his fellow Americans. He served God and humanity with the firm conviction that physical conditions are as vital as spiritual care. Seeking not to alleviate the poverty he saw, but to eradicate it by striking at its causes, he taught that "the laborer is worthy of his hire" and that workers should stand together—unite—for their rights.

A remarkable man, he was born in 1854 into a remarkable family. His father, Frederick Dan Huntington, a social activist, resigned his post as a Unitarian professor of Christian morals at Harvard to become an Episcopal priest; he was later consecrated the first Bishop of Central New York. James' grandparents were Dan and Elizabeth Phelps Huntington. Because they would not accept the doctrine of infant damnation, his grandfather was denied membership in the local Congregational church, and his grandmother, who believed in a God passionately involved with His world, was tried for heresy. George, James' older brother, also became a priest, and his sisters were active in various social reforms.

Huntington was ordained a priest in 1880. A year later he and two friends established the first indigenous Episcopal monastic order for men in the United States, the Order of the Holy Cross, through which they sought to practice the social gospel among the poor of New York City's lower East Side. Huntington took his final vows in 1884. But what had begun with such faith seemed destined to failure: One of the brothers became ill, and the other changed his mind. For four years Huntington was a one-man monastic community.

While Huntington was struggling to establish the order, he was also fighting for decent conditions for workers. Despite the prevalent attitude that men's souls were the province of the Church and that one's worldly circumstance was God's will, he held to his conviction that "the Church is the great anti-poverty society" and must work for an end to wage slavery. In 1887 he helped found the Church Association for the Advancement of Labor.

Such views were not easily accepted, but Huntington never faced open ecclesiastical opposition to his demands for labor unions—he possibly heard more criticism over his call to "sacerdotal celibacy" which one person saw as "an indirect insult to the womanhood of our mothers"! In 1889 he lived and worked incognito among farm laborers to understand them better and was soon known among the incipient unions and in the press as the Episcopal monk of the United Labor Party." He studied works other than religious and devotional in order to "be on most intimate terms with the advanced thinking of socialist and other progressive writers."

As the religious community grew, its members did not always agree with Huntington's outspoken and occasionally contentious activities. When he saw that his secular actions might cause friction, he gave them up although he continued to promote social awareness. "He felt in so small a community... it was not fair to the other men to become identified with any distinct economic problem."

Huntington believed Holy Cross should be involved in mission and evangelism. In 1905 it founded St. Andrew's School for mountain boys in Sewanee, Tenn., and in 1906, Kent School in Connecticut. In 1897 he had encouraged the founding of an institution for unmarried pregnant girls and in 1911 was a founder of the Church Mission of Help for unmarried teenage mothers. In 1922 the order began work in Liberia.

Huntington remained active until his death in 1935. He conducted retreats, counseled both clergy and laity, and preached in churches from north to south. He was remembered with warmth, love, and admiration. A complex man, he distrusted the government and despised class distinction but was patriotic and enjoyed membership in the Harvard Club; he was liberal and advanced in social consciousness but a true conservative in his personal beliefs, "a radical in his day... but not ours," said one biographer.

Remember this dedicated son of New England with a simple, hearty supper that is easy on the family cook, most fitting since Huntington was always eager to help all who labored. Serve New England clam chowder, winter salad, sesame biscuits, and apricot whip. (Serves 4.)

New England Clam Chowder

2 oz. bacon or salt pork
1½ cups peeled, diced potatoes
½ cup chopped onion
1 10 - 12 oz. can minced clams
1 cup clam juice
Dash hot pepper sauce
1 cup milk
1 cup half-and-half
1 tbs. butter

Blanch bacon in boiling water 5 minutes or rinse salt pork; blot dry; dice. Fry meat in heavy saucepan until golden; remove with slotted spoon and drain on paper towel. Add potatoes and onions to bacon fat, stirring until well coated and beginning to have a tinge of color; do not brown. Drain clams; measure liquid, adding water to make 1 cup; add liquid to saucepan and simmer until potatoes are tender, approximately 15 minutes. Add clams, pepper sauce, milk, and cream; heat until steaming, stirring to prevent sticking. Do not boil. Add butter, stirring until it is melted. Sprinkle bacon bits on top for garnish.

Winter Salad

2 cups chopped green tomatoes
1 medium green pepper, seeded, chopped fine
½ medium sweet red pepper, seeded, sliced in thin strips
½ cup chopped onion
1 tbs. salt
½ cup white vinegar
2 tsp. mustard seed
¼ cup chopped celery
1 tbs. sugar
¼ tsp. prepared mustard

Combine tomatoes, peppers, onion, salt, and vinegar in a glass or ceramic bowl. Chill 2 hours to overnight. Drain vegetables, saving liquid. In a small saucepan combine mustard seed, celery, sugar, and ½ cup reserved liquid; simmer 5 minutes; add mustard. Pour dressing over vegetables. Cool; cover and chill.

Apricot Whip

1 16 - 18 oz. can apricots, drained, chopped
¼ cup sugar
¼ cup apricot juice
1 envelope unflavored gelatin
4 oz. Cool Whip

Puree apricots and sugar in processor or blender. In a small saucepan combine juice and gelatin and heat until gelatin is dissolved; stir into apricot mixture. Chill until thick. Fold Cool Whip into fruit. Pile mixture into individual dishes or serving bowl. Chill. (Any canned fruit may be used. To make Pear Whip, add ¼ tsp. vanilla.)



A lion is one of nine church symbols designed by Raye Minardi for the Women of St. Mark's Church, Tampa, Fla. A packet of instructions for the lion and the Chi Rho, draped cross, IHS, lamb with the banner of victory, crown and cross, Episcopal Church shield, flame and cross, and dove is offered by St. Mark's Women for a \$10 donation to benefit the building fund. To obtain the patterns, write to the church at 4119 Gunn Hwy., Suite 22, Tampa, Fla. 33624.

Hunger

Continued from page 31

person placed in the offering plate a written commitment to some specific personal action.

Education didn't stop at mealtimes. At lunchtime, each person stood in line for a pancake made of the commodities then being sent by the United States to Ethiopian refugee camps. "Refugees" had to find their own water—not too harsh because a drinking fountain was in the hall. In a further concession to American weakness, coffee and teapots were kept on all day with informative labels about the wages of tea and coffee plantation workers.

In contrast to lunch, supper was festive and bountiful to illustrate that equal distribution of God's gifts need not mean "equal misery for all." We had lentil and sausage stew, homemade rolls and butter, fresh vegetables, and oatmeal cake with whipped cream, a menu we understood represents a level of sustenance the earth could now provide for everyone on it.

Ripples of enthusiasm went out from the workshop. Participants from several other towns took home the seeds of ideas. New understanding penetrated neighborhood and workplace conversations. Letters based on new knowledge went to legislators and local newspaper editors. Individual giving was improved both in ability to discriminate between worthy and unworthy organizations and in level of commitment. The next month Holy Trinity raised \$300 for a special hunger project at a dinner 16 people attended.

Those of us who planned the workshop feel we made some good decisions—making it a joint effort of the whole Grangeville Christian community, using local leaders who knew the local questions and could learn answers rather than importing a speaker who already knew all the answers to the wrong questions. We feel we gave it our best effort and that God truly multiplied the harvest.

Darcy James, who often writes for *The Episcopalian*, and her husband, the Rev. Paulding James, are now in Uganda where he is teaching theology at Bishop Tucker College.

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We must continue to modernize our production methods, we must attract writers who can provide the very best in religious journalism, and we must be able to send our editors into the church where the action is taking place. Doing less than this

would be poor stewardship and remiss in the ministry and mission to which we have been called.

Since The EPISCOPALIAN Development Fund was established four years ago, members of the Board have contributed regularly, along with others throughout the church. The Development Fund has made possible improvements in the printing and distribution of The EPISCOPALIAN—two significant steps.

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This, then, is a personal appeal to you to become a PARTNER IN PROGRESS, by giving to the Development Fund, so that The EPISCOPALIAN can continue to move forward as a strong partner in ministry in congregations such as yours.

For those of you who have given in the past, thank you. The EPISCOPALIAN continues to need your support. If you have never given to this Fund, the need is great and the time is now. Your tax deductible dollars will make a significant difference in how effectively The EPISCOPALIAN is able to fulfill its mission as a partner in ministry with the whole church.

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God Rest You Merry
Gentlemen
Joy to the World

O Tannenbaum
Deck the Halls
It Came Upon a
Midnight Clear
We Wish You a Merry
Christmas

O Little Town of Bethlehem
The Huron Carol
Up on the Housetop
Good King Wenceslas
Angels We Have Heard On High

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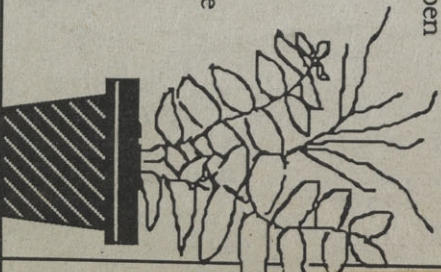
Praise the Lord!
Praise God in the mighty firmament.
Praise God for mighty deeds.
Praise the Lord for powerful gifts
Bestowed on each of us.

Praise the audio-loop and wheelchair,
Praise God with withered hands
And wooden legs.
Praise with braille and large print,
Praise God with expressive bodies
Used as instruments
For those who cannot hear.

Praise God with ramps and lifts,
With tape recorders and
With voices that struggle to speak;
With toes that work as hands,
Hands that reach out among the doubters
To touch and hold and heal.

Praise God with dogs that hear
And see for others.
Praise God for doors that begin to open
To the light of ability
Amid the shadows
Of prejudice
And preconceived notions
About perfection and service.

Let us who breathe use all that
Breathes and all that cannot breathe
In praising God
To the glory of our Lord!



Produced by the Task Force Ministry on Persons with Handicapping Conditions of
the Northern California/Nevada Conference of the United Methodist Church.

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