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Massachusetts chooses Barbara Harris

First woman bishop elected

by Elizabeth Eisenstadt

With two women on a slate of six candidates, it was quite possible that the Diocese of Massachusetts would be the first to elect a woman bishop when it convened September 24. But nobody quite believed it could happen until the historic announcement.

The race between Barbara Harris and petition candidate Marshall Hunt, rector of St. Anne's, Lowell, Mass., was a tight one with the laity supporting Hunt until the final ballot. But the clergy threw their support behind Harris on the fourth ballot. And when 500 delegates to the special convention cast their eighth ballot, Harris, 58, executive director of the Episcopal Church Publishing Company, was chosen to become suffragan bishop to serve under Bishop David Johnson.

Massachusetts, which in 1962 had elected its first black bishop, had done it again. When the results were announced, "at least half the convention let out a cheer," according to Mary Glasspool, who nominated Harris.

When the cheering died away, Johnson asked the convention to make the election unanimous. Objections from the floor made that impossible.

After concluding the convention, Johnson called Harris at her home in Philadelphia, Pa. The word Harris and Johnson used to describe her reaction was "incredulity." In a press conference held three days after the election, Harris said reaction from bishops, clergy, and lay people around the country had been "overwhelmingly positive."

The speed with which Presiding Bishop Edmond Browning and Archbishop of Canterbury Robert Runcie

issued statements (see page 7) made clear that they had been prepared for a precedent-setting election. Both prelates appealed for unity in the church. They also underscored the canonical process which must be followed before a date can be set for Harris' consecration.

After the candidate has passed a physical and psychological examination, she must be approved by at least half the standing committees

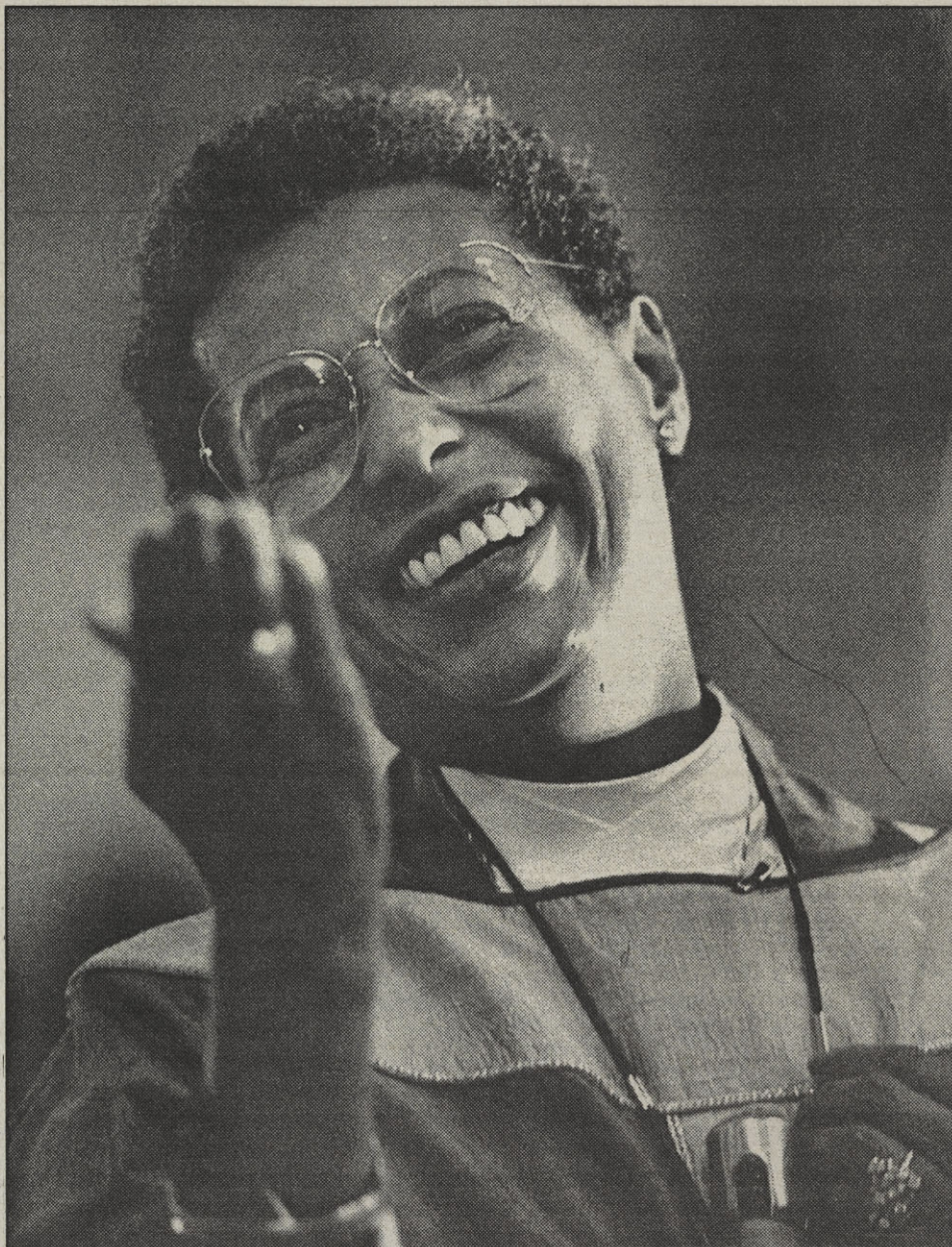
Inside:

Profile of Barbara Harris
—page 6
**Statements from the
Presiding Bishop and
Archbishop of Canterbury**
—page 7

and bishops of the 120 dioceses of the Episcopal Church. This process will take several months to complete. At the press conference Harris and Johnson said they did not anticipate major snags in the consent process.

The consecration is tentatively planned for early February in Boston. While Browning and Runcie counseled prayer, courtesy, and patience, negative reactions were not slow in coming from opponents of women's ordination. In a statement following the election, nine bishops of the Evangelical Catholic Mission (ECM) said, "The election in Massachusetts is a direct assault upon the unity of the church not only in the United States, but across the Anglican Communion. The historic faith of Anglicanism will have been irreparably compromised should Ms. Harris undergo the rite of consecration and be seated in the

Continued on page 40



Barbara Harris greets her Philadelphia parish following her election to be suffragan bishop of Massachusetts.

The next President: What role will his faith play?

From interviews and published material, *The Episcopalian* has prepared profiles of the two presidential candidates, focusing on their religious life. Harry Toland researched and wrote both profiles.

George Bush: Cradle Episcopalian

George Bush was born and reared an Episcopalian and is a reasonably regular church-goer today. He remembers Bible lessons at the breakfast table when he was growing up in Greenwich, Conn., the son of Prescott, a Republican senator, and Dorothy Bush.

Dorothy Bush says, "We prayed together as a family and read the Bible, and today I still do, every day. My husband and I used to read together in the morning and then again in the evening."

"My upbringing," says George Bush, "was very conventional Christianity. We had prayer at home and regular church attendance. There was never any doubt that Jesus Christ was my Savior and Lord. Even to this day, there has been a total conviction on this point."

In the 1984 campaign, a journalist asked Bush if he were a born-again Christian. "If by 'born again' one is asking, 'Do you accept Jesus Christ as your personal Savior?' then I could

Continued on page 40

Michael Dukakis: In good standing

Growing up in a Greek Orthodox family, Michael Dukakis regularly attended Sunday school from age 5 to 13. Now, he says, he is not a regular church attender—"I go at holidays."

But he is quoted in *Dukakis: An American Odyssey*, by two Boston Globe reporters, Charles Kenney and Robert Turner, as saying he believes in God.

Continued on page 40

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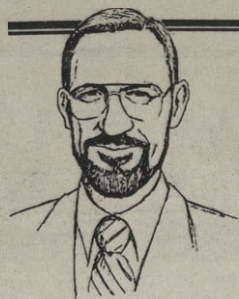
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by Richard Crawford,
Publisher

This church abounds with a propensity to think that much of the work of the church, especially new work, needs to be filtered through, bounced off, or guided by an outside consultant. The key word is "outside."

At the same time, this church abounds with—and always has—talented people who understand "process," the special needs of the church and not only how to "get a handle" on programs and projects, but also how to make the handles turn.

Talk of consultants and the need for their services is usually valid in parishes, dioceses, and at the national level. What troubles me is I seldom hear anyone ask, "Is there someone, or a group of specialists, in the church who can help us with this undertaking?"

You can bet your life there are—plenty of them. What's more, they're good. And even more important, they usually have an understanding that the church's work may call for a theological or other special understanding that the outside consultant may not possess.

FINE LINES

**Now at last I can
sleep in on Sundays!**

by Richard H. Schmidt,
Managing Editor

I don't have to go to church anymore.

For 20 years as a parish priest, I went to church every Sunday whether I felt like it or not. Up at 6:30, a quick cup of coffee, scan the morning paper, and out of the house by 7:30. Begin the divine mysteries at 8:00 sharp.

That's all past now. Newspaper editors can do anything they like on Sunday morning.

But I still go to church. Maybe it's just an old habit, but it's an old habit I know I'll never break.

Why do I keep going back? I've visited seven parishes since moving to Philadelphia, and they're pretty much like parishes everywhere else. They have their fair share of maudlin music, bromidic preaching, hackneyed liturgies, arid intellectualizing, and empty pews. (Aside to rectors of parishes I've visited: *Your* parish was a glorious exception.)

I guess I keep going back for several reasons:

- It's the only way I've found to fly the flag, as C. S. Lewis once said. Reading theology and meditating with God in my study at home might be more fun and more educational. But Christians do a few things simply be-

**Outside consultants are okay,
but inside ones can be better**

The argument that the outside specialist can be more objective "ain't necessarily so." For one staff member to advise other staff members is difficult. But an advisor from another parish or diocese is as objective as any other.

Do the specialists within the church cost money? Often they do. For many of them this is their livelihood. Cost is not the problem. Stewardship of the talent available to the church is. We always want our money's worth. We also want competent advice.

A few dioceses have set up talent banks, a list of people whose professions and specialties are available to agencies, congregations, and organizations. Those people have been sought out, and they have offered to help. The model is a good one. The results are first-rate. The costs are generally lower.

We miss some opportunities for excellence when we forget that some of the best help around is within the church and from it we can get the results we want with the added touch of obtaining it from people who care.



cause they are Christians, and the first one is go to church.

- Churches are the only places where I can sing hymns without receiving strange looks. I've tried it on the commuter train and in the supermarket checkout line, and it isn't the same.

- But churches are pretty much the same. Their sameness gives me a rock when everything else seems like putty. I've visited colonial, modern, gothic, full, empty, high, low, big, small, folksy, and austere churches. That's just the dressing—the salad's always the same, nutritious and satisfying, and the people are, well—

- I meet the most interesting characters in church. Most of them are pretty much like me, hanging in there day in, day out, muddling through, stumbling and bumbling along the King's highway. It feels like home, like family. I don't always like my family, and they don't always like me. But we belong to each other, lean on each other, even hang onto each other once in awhile. And we want to keep it that way.

- There's something strange about that tasteless bread and cheap wine. I've read all the theories about what happens to that bread and wine, and none of them washes with me. All I know is that Christ takes hold of me in that bread and wine, speaks to me, heals me, strengthens me. And I guess that's all I need to know.

So I keep going back.

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(Signed) Richard L. Crawford, Publisher

the PRESIDING BISHOP

'Wes Frensdorff was my guardian angel'



by Edmond L. Browning

I picked up the telephone so quickly and so naturally and the resulting grief was so deep that I needed some time to collect my thoughts and reflect on the reality. Wes Frensdorff was dead.

It was months after the airplane crash that killed Wes, the retired bishop of Nevada and bishop-in-charge of Navajoland, and his pilot. I was working at my desk one Saturday afternoon. I had just finished reading a long, detailed position paper my staff had prepared. After reading the paper, I picked up the telephone to call Wes. This was such a natural thing to do.

Wes and I had been friends for years. He was that sort of person you could call and talk through an issue or a problem with, and he always seemed to have the right thing to offer. Sometimes advice, sometimes caution, sometimes just humor. As I look back, he rarely had the pat answer, just the good sense to support me when I had a tough decision to make. Before I had finished dialing the number, I remembered Wes was dead. The pain and sorrow I had felt at the news of his death, the deep anguish I felt when I met with his wife Dee and their children, all this rushed back into my consciousness as I sat alone at my desk months after the actual events.

Wes Frensdorff was a pilgrim. He was one of God's special people who lived on the fringe of everyday life. He was the person who had to move onto the beachhead of new ideas, new forms of community, new structures of reality. He lived for the challenge to imagination and creativity.

Wes was a crusader without guile, a critic without cynicism. His humor made him the scourge of the pompous and the delight of the faithful. This perceptive, restless, happy pilgrim became my guardian angel.

Now, that may sound like a strange relationship—a guardian angel! Mentor, consultant, advisor might sound more appropriate for the Presiding Bishop. But, believe me, God did not send Wes to be a mentor! He was a guardian angel.

Many messengers have entered my life. They were the friends, the teachers, the peers who brought me into contact with ideas, with principles, with experiences, with judgment. I don't think I am unusual in having such a string of helpers along life's journey. With some of these messengers, I have had a close relationship; others have been biblical or historical or known only from a distance. They all touched and helped guide my life. Through circumstances or just in quiet moments I often recall these bearers of Christ in my life. Wes Frensdorff was special.

As I sat at my desk trying to deal with my grief, I said aloud, startling

myself, "Wes Frensdorff was special." I picked up the position paper and wondered what Wes *would* have said about it. Then I laughed because, as I began to jot down my thoughts, I knew Wes was still my guardian angel.

The Episcopal Church is a community of memory, a community that ties us to the past. The Episcopal Church is also a community of hope, a community that ties us to the future.

We remember those pilgrims of faith who have gone before us. We celebrate their lives and appropriate into our lives and into the life of our community their spiritual gifts, their experience of God, their perspective of the truth. Some of those we re-

The Episcopal Church is a community of memory.

member were colorful characters; some were even regarded bizarre by their contemporaries. A quick scan of our liturgical calendar gives a rather fulsome picture of humanity! We remember all these characters, these pilgrims of faith, on All Saints' Day. And, of course, we remember the Wes Frensdorffs, too.

As a community of hope, we are tied to the future. Our guardian angels, those from the past and those of the present, push us into the future. These messengers point us beyond the enclaves of our contemporary lives; they often make us uncomfortable. Their presence prevents us from being a gathering of the similar. In forcing us to expand our horizons, they are our heralds of hope—they are the gatekeepers of our future.

Some events before us the next several weeks will give us an opportunity to be a community of memory and hope: All Saints' Day (November 1), the Commemoration of All Faithful Departed (November 2), Leo the Great, Bishop of Rome (November 10), AIDS Awareness Sunday (November 13), Hilda, Abbess of Whitby (November 19), Thanksgiving Day (November 24). As we remember, as we retell our stories, we are tied to the past. As we probe and connect with our present, we are tied to the future. Memory and hope.

Wes Frensdorff was my guardian angel because he lived in the tension between innovation and conservation. He continues to be my guardian angel, within the greater communion of saints, because he supported me when I found myself in that painful tension. He continues to be my guardian angel because his witness often puts me into that hope-filled tension.

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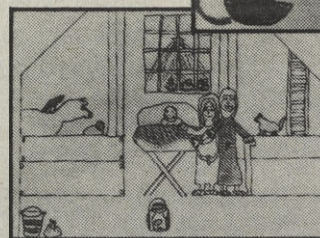
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Where does an ex-offender turn when released with \$10 and a bus ticket in his pocket?

About 125 ex-offenders gather each week at St. Mark's Episcopal Church in Birmingham, Ala., to pray, sing, and support each other. The Re-Entry Church is believed to be the first congregation especially for ex-offenders fresh out of prison.

"We make use of ministers from different denominations," says Hank Gray, who with his wife Jackie directs Re-Entry Ministries in Birmingham. "This has been good not only for the ex-offenders, but for the ministers, who see that ex-offenders aren't all bad people."

Hank Gray is an ex-offender who has spent 20 of his 39 years in youth facilities and prisons. Jackie Gray is a former parole officer who married Hank when he was released from a Florida prison five years ago. The Grays work full-time for Re-Entry Ministries and are parishioners of St. Mark's Church.

"We've been overwhelmed by expressions of prayer and support," says Hank Gray. "Bishops Stough and Miller [of Alabama] have been especially supportive."

"We hope the Re-Entry Church will make it easier for ex-offenders to include religion as a permanent part of their lives. Most inmates' personal problems are so severe that only Christianity can give them the self-esteem they need to succeed. You need someplace to go for forgiveness; you need someplace to put that guilt. I look at Jesus as being that someone for me. And that's what the Re-Entry Church preaches. We preach the good news that Jesus preached. That's love."

The Grays anticipate that most former prison inmates will eventually assume membership in a congrega-



Acy Haynes, Wayne Sheppard, Jackie and Hank Gray

tion of the denomination in which they feel most at home. The Re-Entry Church is intended to be transitional. Several former inmates have become Episcopalians.

"There's a suspicion and condescension by many church-goers toward former prisoners," says Jackie Gray. "We hope that by bringing ex-offenders and 'free-world people'

together, we can remove some of that stigma."

Former inmate Jerry Williams stopped attending church with his wife because he felt that bias. "You get asked questions like, 'Where did you go to church before?' What do I tell them? West Jefferson [Correctional Facility]? Then they ask how long I was there. Ten years. Then they start

wondering who you killed or if you're going to steal from them. Being in prison doesn't automatically mean you're a bad person. It means you made a mistake."

Acy Haynes, another ex-offender, says, "I could go to any church, but I would always be in the back and feeling self-conscious." Haynes read a lesson at the dedication of the Re-Entry Church in June. "I feel good here. The service lets me be me, and I can worship God freely."

Re-Entry Ministries offers more than a place to worship. "When a man is released from prison in Alabama, he's given a \$10 check and a bus ticket to the place of his sentencing, and that's it," says Hank Gray. "Often the place of sentencing is a town where he knows no one. The moment he steps off the bus, he needs clothes, a place to stay, somebody to talk to."

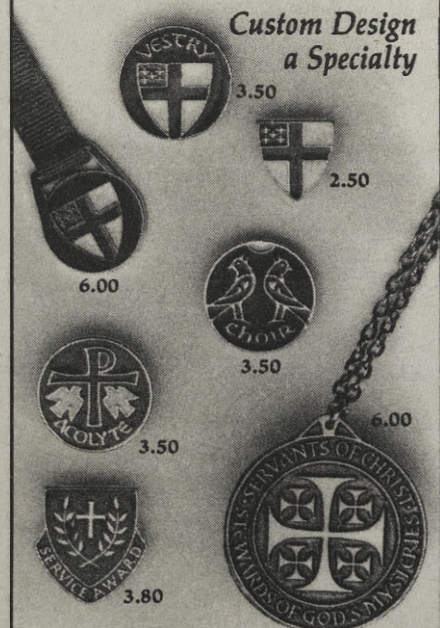
"We have a referral system. If an ex-offender has been a cook, I can call a restaurant owner who has agreed to work with us and say, 'Do you have a place for somebody this week?' Or if he's a mechanic, we've got service station operators we can call. And we have agreements with local boarding houses and apartments to put these people up and hold off on the rent until they've found a job."

"We provide new clothes—and that's not just for work, but for church. People feel better about going to church if they're wearing something that says they count for something."

Chuck Tatum, a parishioner of St. Francis' Episcopal Church in Birmingham, Ala., and a member of Re-Entry Ministries' advisory board, contributed to this article.

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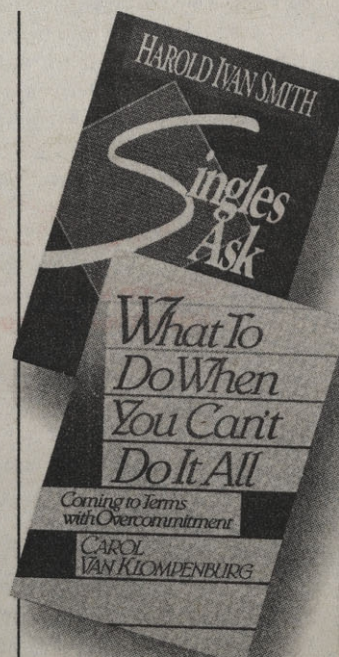
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Shifting expectations lead to stress

by Lindsay J. Hardin

Some call it a transformation, others a sea change. Whatever the description, the facts are clear.

In earlier America, clergy were among the most respected members of society. They were in charge, usually, of small and manageable parishes. Their roles were spelled out: preaching, visiting the sick, baptizing, marrying, and burying parishioners. Their authority was respected and often sought out.

Now, according to a major Alban Institute study, clergy roles have changed. Expectations by congregations for pastoral ministry are often unclear or based on corporate or other secular models. A variety of pressures, both in and out of the parish, have caused clergy stress levels to rise. The results can be poor health for priest and parish.

The study, which incorporated interviews with 20 bishops and 40 priests and deacons, is part of "Excellence in Ministry," a new project of the Episcopal Church Foundation. The effort, underway this year, is expected to be a multi-million dollar venture that will help identify needs and strengthen resources for clergy throughout the church.

"In some way, it's a totally new ball game for clergy and for the church," says Jeffry Kittross, executive vice-president of the foundation.

"Most clergy graduated from seminary at a time when the world and the church were much different than they are now. In the '50's and '60's, we knew little about the pressures clergy would be facing in the late '80's. It's up to the wider church now to provide our bishops, priests, and deacons with the resources they need."

Defining the Problem

"There's a lot of frustration around," says researcher Barry Evans. "Sometimes clergy feel they are nothing more than managers of religious corporations or volunteer organizations, responsible only to the people who pay them. Other times, world pressures—whether they be great technological advances or drug abuse—leave them feeling impotent, that there's nothing they can do that will make a difference."

Entitled *Personal and Professional Needs of the Clergy of the Episcopal Church*, the research documented a number of stress-related symptoms.

Such symptoms, according to Evans, include feelings of personal and professional isolation, "a general malaise or quiet depression," family breakdowns, parish conflicts, and lack of communication between bishops, priests, and congregations.

Building a Response

Kittross, his assistant William Anderson, and foundation board members hope to meet with clergy and laity around the country this year to discover exactly what resources are needed. They envision a number of possibilities for "Excellence in Ministry": highly developed continuing education seminars, leadership training, advanced spiritual di-

rection, personal and family counseling, vocational and financial planning.

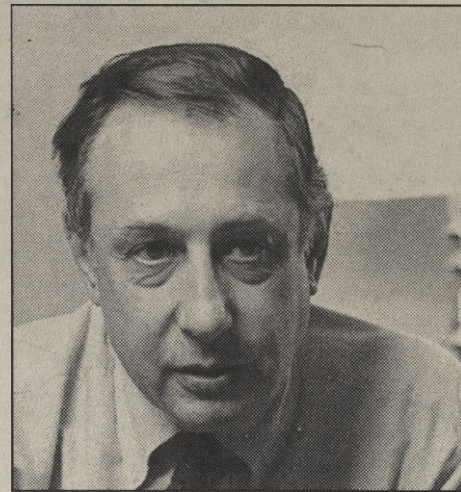
In November they will meet with the Council for the Development of Ministry, which includes representatives from virtually all church bodies having to do with clergy development, the House of Bishops, and the provinces. Provincial and diocesan meetings will follow.

Bishop Richard Grein of Kansas, newly-elected bishop coadjutor of New York, agrees. In November, Kansas clergy will review the results of the study in a diocesan conference led by Evans.

Grein believes that a clarification

and strengthening of priestly identity will come from a closer examination of theology in *The Book of Common Prayer*. "I think the focus on the renewal of priesthood is one of the most important things the church is involved in right now. It's a theological and ecclesiological issue to sort out roles: roles of laity, deacons, priests, and bishops. We've got to clarify the roles of clergy, and we simply haven't done that. Much of what we're looking for on all counts is right in the baptismal and ordination rites."

Lindsay J. Hardin is assistant rector at St. Martin-in-the-Fields, Philadelphia, Pa.



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Barbara Harris: Activist journalist

by Richard H. Schmidt

Barbara Harris will never be your run-of-the-mill bishop.

She's black. Of the 287 members of the House of Bishops, only 21 are black.

She's divorced. Only half a dozen or so other bishops have been divorced.

She's largely self-educated. Most bishops hold college and seminary degrees.

She's never been rector of a large parish. Most other bishops ran a large parish first.

She plays the baroque flute. Most bishops wouldn't recognize one.

And she's a woman. In 2,000 years of Christian history, no woman had ever been elected bishop in a church of the historic succession until the Diocese of Massachusetts chose Harris on the eighth ballot on Sept. 24, 1988.

How does the 58-year-old Harris feel about making history and becoming a symbol to Anglicans around the world? Harris played down the historical and symbolic significance of her election at a press conference in Boston on September 27.

"I have... been elected a bishop of the church and not a symbol or a token, and my whole emphasis... is on the role to which I have been elected so I do not feel that much emphasis needs to be placed on what some people see as the historical or symbolic significance of this election," Harris said.

Harris was poised and reserved when meeting the press. She is no stranger to such settings. Prior to her ordination in 1980, she was manager of public relations for the Sun Oil Company and for 10 years before that headed a Philadelphia, Pa., counseling firm.

A native of Philadelphia, Harris was reared in the Episcopal Church and had for years been an active parishioner of Church of the Advocate there before deciding to seek ordination. She literally led the way—as crucifer—at the controversial and "irregular" ordination of the church's first 11 women priests which was held at that parish on July 29, 1974.

Harris is known for her advocacy of change



Boston Herald photo

both in the church and in society at large. During time off from Sun Oil in the 1960's and 1970's, she often traveled to the south to join efforts, many of them church-sponsored, to achieve racial equality. She helped register black voters in Greenville, Miss., and marched from Selma to Montgomery, Ala., with Dr. Martin Luther King in 1965.

Following ordination, Harris was chaplain in the Philadelphia prison system for four years, an experience which made her a strong advocate of prison reform. At the same time she was priest-in-charge of St. Augustine of Hippo Episcopal Church in Norristown, Pa. She was interim rector of Church of the Advocate at the time of her election.

Harris is well known in Episcopal Church circles. She was a lay deputy to General Conven-

tion in 1979 and has twice been an alternate clerical deputy from the Diocese of Pennsylvania. She is currently a trustee of Episcopal Divinity School in Cambridge, Mass.

She is perhaps best known, however, for her journalistic achievements. The Episcopal Church Publishing Company, an independent corporation producing books and magazines advocating social and ecclesiastical reform, appointed Harris to the newly created post of executive director in 1984. She began writing a column for *The Witness*, the company's 70-year-old magazine.

Called "*A Luta Continua*," a Portuguese phrase meaning "the struggle continues," the column gave Harris a visible platform from which to nudge the church and American society toward greater racial justice, prison reform, equal rights for women, stricter sanctions against the government of South Africa, and other activist causes.

In one of her early columns, Harris wrote, "How typical of this church and the society it reflects to get its adrenaline flowing over non-issues like irregularity versus validity while real issues go unaddressed—justice, power, authority, shared mission and ministry, and wholeness in the body of Christ."

But Harris was subdued at her maiden press conference as bishop-elect, refusing to speculate on the directions her new ministry might take. "I would like to do all the things a bishop is called to do," she said. She stressed that as a suffragan bishop, "the demands of the office will be worked out with my diocesan bishop [David Johnson] with whom I will be in joint ministry."

She played down her past role in helping formulate a theology expressing the insights of women and blacks and said she has "no specific plans for dealing with racism in Boston. . . . 'I don't think [race] in and of itself is going to make my job more difficult."

"The scope and breadth of my ministry in this diocese are yet to be really defined," Harris said. "Pastoral care of the clergy is part of the role of any bishop, and that would normally be a part of the job responsibility. But the specifics of my role are yet to be defined. That will come in time."



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From the Presiding Bishop:

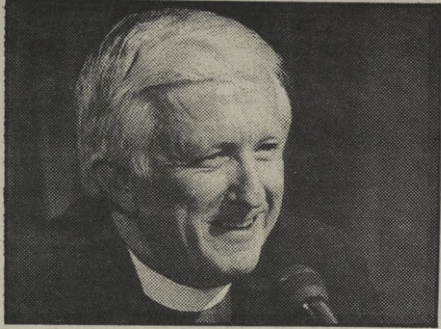
by Edmond L. Browning

On Saturday, September 24, the diocese of Massachusetts elected the Rev. Barbara C. Harris as bishop. She is the first woman elected as a bishop in the Episcopal Church.

This election is an historic event. (The Episcopal Church has ordained women to the sacred order of priests since 1977.) For many it is the occasion of great joy and celebration. For many it is a troubling time. For all of us it is a time when we will be flooded with deep emotions. It is a time that will test our commitment to the unity of the church but more especially our sensitivity to the feelings and convictions of others. It is also a time when we must exhibit a clear commitment to the ongoing mission of Christ's church, a commitment that must transcend our feelings about this event, however momentous it is.

As your Presiding Bishop, I would like to share with you the canonical process that follows each election to the office of bishop. It is this well-tested process that we will faithfully carry out in the days ahead. I want to assure all those unfamiliar with the election and consecration practices in the Episcopal Church that this process is not unique to this particular event. . . .

Experience has shown that the canonical process is not a rubber stamp. The process is not an institutional



short-cut or a deterrent to prayerful, thoughtful discussion. Every episcopal election is the occasion for the church—through the electing diocese, the standing committees of every diocese, and the bishops with jurisdiction—to renew its biblical, theological, and ecclesiological understanding of the apostolic ministry. This canonical process offers the church an ongoing occasion for continuity, renewal, and, if it be God's will, a reformation of its clerical leadership.

During the next days there will be many participants in the consent process. Some will be exercising their canonical responsibilities, and others will be providing the context for the local decision-making through the sharing of information and opinion. My role in the process as Presiding Bishop is clearly defined by the canons, and I am committed to the faithful execution of this role.

This is a role for every Episcopalian and for those who join us in worshipping and serving God. Our offering

Continued on page 28

From the Archbishop of Canterbury:



by Robert Runcie

The election of Barbara Harris as the suffragan bishop of Massachusetts is an important event in the life of our communion and in relation to other churches. Her election now goes before the standing committees and bishops of all the dioceses of the Episcopal Church. Their consent is required before she can be consecrated. Such a consecration will have far-reaching consequences for the character of Anglicanism.

The bishops at the Lambeth Conference gave overwhelming support to a resolution urging us to maintain courtesy and communication with any woman bishop. The Lambeth Conference also urged respect between provinces of the Anglican Communion which come to different decisions about women bishops while making clear that such respect and courtesy did not necessarily indicate acceptance of the principle involved in the issue. So I hope the Church of England as a whole will respect deci-

sions of the Episcopal Church in the U.S.A.

I know, however, there will be some in the Church of England and the Anglican Communion who feel they will not be able to recognize a woman as a bishop or those ordained by her. But for the moment it is not for individuals to make declarations about whether they are in or out of communion with her or the Episcopal Church. Such a matter is determined by the due processes of the church, not by private judgment—even by the Archbishop of Canterbury. In the Church of England this will mean respect for the present position of the church as officially established by the General Synod.

All this gives great urgency to the Commission on Women and the Episcopate I have established with the other primates, under the chairmanship of the Archbishop of Armagh, the Most Rev. Robert Eames, to establish what the relationship of provinces will be which differ in this matter. The spirit of the Lambeth Conference has given all the bishops—including those against the ordination of women—the inspiration to maintain the highest possible degree of unity with those who differ. I renew the pledge I made in Canterbury to do all in my power to serve this unity as we begin to work out the implications of the Massachusetts election.

Column A

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Mow the Yard
Clean the Gutters
Get References for a Plumber
Call a Plumber
Paint the Fence
Shovel Snow
Check Leaky Roof
Be Burdened

Column B

Go to the Theater
Play Golf
Enjoy a Gourmet Dinner
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Go to a Concert
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Enjoy Yourself

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South African Anglicans share nation's turmoil

by Pamela Ferguson

The Anglican Church of the Province of Southern Africa's role in the struggle to end apartheid has given the church a new identity far removed from the languid colonial associations of society weddings, games of cricket on oak-fringed lawns, and exclusive boarding schools.

Archbishop Desmond Tutu is more representative than the "English-born figure in gaiters one saw at garden parties in the past," says Dean Edward L. King of Cape Town's St.

This firsthand account of recent events in South Africa is by a long-time resident of the country and a lifelong Anglican.

George's Cathedral. Someone spraypainted, "The people shall govern" and "Long live the United Democratic Front," on the walls opposite the dean's residence as if to reflect the Anglican Church's commitment to political change.

But some white Anglicans seem unaware that the majority of South Africa's 2 million Anglicans are black. Those who find this disquieting are scattering in various directions. The "high church" often join suburban white Roman Catholic parishes. The

"low church" are encouraged to join the Church of England in South Africa, a small separatist group. Evangelical types drift into born-again congregations linked to America's religious right; these groups often circulate misleading graphics and misquotes about Tutu and other church leaders identical to South African government-funded propaganda.

No one can tell how many conservative Anglicans have left the Anglican Church. But among some wealthier Anglicans, the church has an easier time raising money for a stained glass window in memory of Lord Mountbatten than for sorely needed township projects.

In contrast to these "colonial" Anglicans, Anglican activists, black and white, have assumed leadership in the struggle for human rights. St. George's Cathedral is a lively, weekly venue for interfaith, interracial protest services, meetings, and exhibitions and is a constant symbol of the Anglican Church's commitment to change.

One member of the congregation, Dr. Mamphela Ramphele, is known to viewers of the movie, *Cry Freedom*, as the young medical doctor and associate of Steve Biko in the Black Consciousness Movement who prompted editor Donald Woods to meet Biko.

Ramphele continued her clinical work through several years of government banning orders and is now a research fellow in social anthropology at the University of Cape Town. She is co-author of a recent UNICEF report on the effects of apartheid and warfare on children. In South Africa, the richest country in Africa, says the report, black children, because of malnutrition and poor living conditions, are 15 times more likely than white children to die before the age of 5 and suffer from some of the highest incidences of tuberculosis in the world.

The statistics were even worse during my own Anglican school days in Cape Town over 25 years ago, and I am ashamed to recall the school's long-standing tradition of collecting money for orphanages—in England! The protests of anti-apartheid clergy like Trevor Huddleston and Ambrose Reeves seemed to have fallen on deaf ears within the church's then all-white schools.

During my return to Cape Town earlier this year I saw how the government's banning of 18 democratic organizations threw all the mainline churches into the anti-apartheid struggle. No one church dominates another, and the key word is "interfaith."

The combined churches' sharpened political role was underlined recently when the South African Council of Churches' Johannesburg headquarters, Khotso House, was destroyed by a bomb blast. This bombing of the "House of Peace," a haven of refuge and advice for thousands of apartheid victims, followed a statement signed by Tutu and 25 other leaders of the mainline churches asking South Africans to boycott the October municipal elections.

The Western Province Council of Churches' free-sheet, *Crisis News*, dedicated its August issue to this

Continued on next page

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South Africa

Continued from previous page
interfaith statement, describing the elections as a sham and a government effort to elect puppet leaders among blacks while the people's genuine leaders were either in detention or banned. Police marched into the council's offices in Cape Town and seized 35,000 copies of *Crisis News*, not realizing that those on the foreign mailing list had already received the paper.

In the secular media, the escalating church-state clash is personified by Tutu and State President Pieter Botha. Behind the scenes, an increasing number of priests, ministers, nuns, and lay churchworkers clash with police in the townships and at public meetings. Several have been imprisoned without trial under South Africa's emergency laws. Few of their names touch the world media. Nconde Balfour, who works for the Anglican Board of Social Responsibility, was arrested in July without being charged or brought to court and then was suddenly released after several weeks in Pollsmoor Prison. This was not his first arrest.

I was impressed by the concern and urgency of this articulate young community worker when he chaired a meeting of Anglican and Roman Catholic priests and nuns in the midst of Cape Town's KTC squatter camp violence in February. Addressed by both Tutu and Albertina Sisulu, president of the since-outlawed United Democratic Front, the meeting preceded a walkabout of the devastated site of murder, arson, burnt-out shacks, smoldering garbage, and blackened dog skeletons just a short drive away from gardens of flowering shrubs in the white suburbs.

Balfour, Tutu, Sisulu, and other speakers were careful not to blame one side or the other in the factional fighting. We could see for ourselves how the squalor bred conflict, and we were told how the police encouraged violence and arson as a way of clearing the area. Drawing an analogy with Christ's desolation in the wilderness, Tutu said, "We have the raw material right here."

Concerned with factional fighting that saps energy from the larger struggle, Balfour and his colleagues set up monitoring committees of

clergy aimed at encouraging peace talks. "Only in a state of peace will people talk together," he said.

The armed forces thought otherwise and quickly sealed off KTC with double-edged blade wire fencing. "They did this to keep us out," commented one black Anglican priest. "They didn't want the clergy interfering even though we were making some progress." He and others vigorously denied police claims that the squatters had requested the fencing. The resulting clash between police and clergy resulted in the arrest of a group led by Syd Luckett, director of the Anglican Board of Social Responsibility, who was accused of arson while monitoring the situation.

Within days the government banned leading anti-apartheid organizations. To protest these bannings, on February 29 church leaders staged a procession out of St. George's Cathedral, at which time they were prevented from handing a signed petition to Parliament less than a block away. The quiet, orderly procession is now seen as an important turning point in church-state relations. Police reaction turned the march into a world event.

I joined the procession of some 150 religious leaders, priests, nuns, and community workers. We were hosed like dogs by powerful police water cannons, arrested, and driven in trucks to Cape Town's central Caledon Square police station. Morale was high. Ignoring our dripping clothes, we formed a huge circle, linked hands, and sang "We Shall Overcome." The police singled out and dragged away members of the Anglican Board of Social Responsibility, including Nconde Balfour and fellow worker Ntsiki Jaxa. We were all released after a few hours.

A couple of days later I met an undaunted Balfour and Jaxa, Luckett, and several other Anglican activists at the trial of conscientious objector Ivan Toms.

Toms, who served on a number of Anglican councils, meditated and fasted in St. George's Cathedral prior to his trial. A sensitive young medical doctor who helped run a clinic in Crossroads squatter camp, Toms said, "The reality of the injustices in our country has convinced me of the impossibility of continuing with any form of service in the SADF [South African Defense Forces]."



Bishop Tutu prays with KTC squatter camp residents.

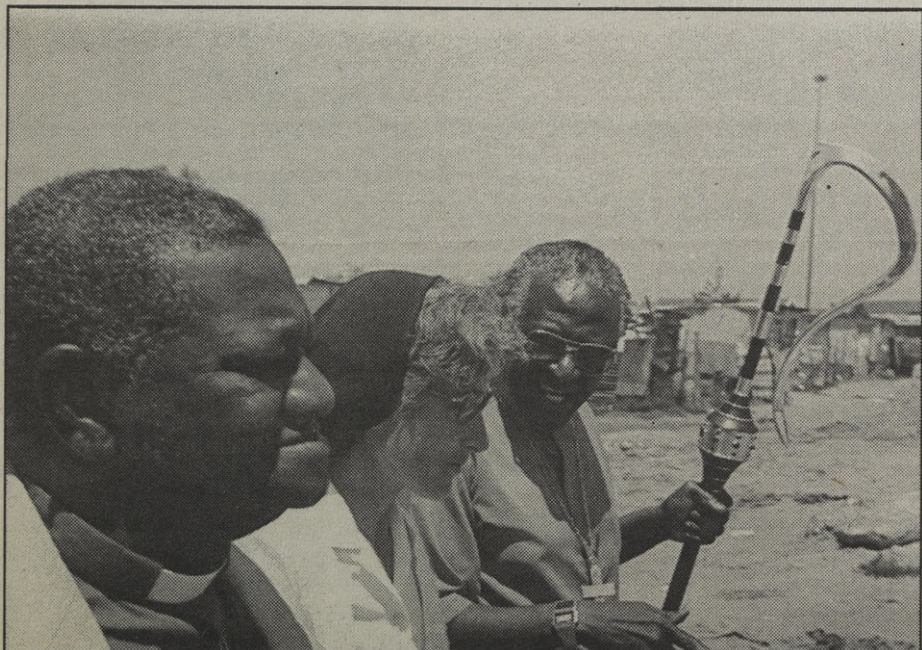
Toms was on trial for refusing to attend annual army camps following his national service. He hoped his example would set a precedent among others, to choose jail over exile, and pressure the government to introduce constructive alternatives. Toms was unwilling to join the thousands of young men who leave South Africa every year to avoid the draft.

Detailed evidence of over 600 SADF atrocities in Namibia, including accounts of multiple rapes and people being set on fire to make them talk,

was presented at the trial. Bishop David Russell, who came down from Grahamstown in the Eastern Cape to appear on Toms' behalf, said the doctor's refusal to wear an SADF uniform was "entirely in line with Anglican thinking."

Toms is now serving a two-year sentence in Pollsmoor Prison, but his trial has had an effect. Another young man, David Bruce, has gone to prison for six years for refusing to do basic military service. In August, an un-

Continued on next page



From left: Bishop Charles Albertyn, Dominican Sister Kevin, and Archbishop Desmond Tutu walk through the KTC squatter camp.

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Khotso House following bombing

Maggie Helass photo

Bomb rocks headquarters of S. African Church Council

by Elizabeth Eisenstadt

The bombing of the South African Council of Churches' (SACC) headquarters in Johannesburg on August 31 was another marker in the escalating series of clashes between anti-apartheid church activists and the South African government.

Church officials say the early-morning blast may have damaged six-story Khotso House (House of Peace) beyond repair. A security guard was hospitalized, and about 20 residents of a home for the elderly across the street sustained minor injuries.

In addition to housing SACC's headquarters, Khotso House also had offices for human rights and trade union groups and several denominational offices, including that of the Anglican Church of the Province of Southern Africa. When its occupants were able to enter the building and remove their documents on September 6, they found that cameras, radios, and money were missing. A report from the SACC communications division says that only the police had access to the building at the time the articles were removed.

Although the Johannesburg police called in a forensic expert to investigate the blast, the South African government made no statement condemning the action. Responding to the government's silence, SACC's General Secretary, Frank Chikane, said at a press conference the day of the bombing, "We are concerned that when community organizations and buildings are attacked, no one is arrested in almost all the cases whereas the minister of law and order is quick to report how successful the police are in tracking ANC [African National Congress] guerrillas and arresting them."

Two days after the blast, law and order minister Adriaan Vlok told a group of South African businessmen that "the time has come to clip the wings of people who hide behind the masks of liberation theology and people's democracy."

Tension between church and government has been on the rise since the government banned 17 anti-apartheid organizations last February. At the time, church leaders predicted they would pick up the slack the banned groups left.

At SACC's meeting in June, the

leaders urged South Africans to boycott municipal elections October 26 to protest the blacks' inability to vote in national elections. Such an action is expressly forbidden under the government-imposed state of emergency. The leaders also voted to oppose government policy on separate residential laws, executions, and the release of political detainees.

Archbishop Desmond Tutu of Cape Town, Metropolitan of Southern Africa, has continued to defy the government's state of emergency restrictions. As a participant in last summer's Lambeth Conference, Tutu, the former SACC general secretary, was the moving force behind a resolution recognizing the need for armed resistance against unjust forms of government.

When Tutu viewed the damage at Khotso House, he declared that "no way will the forces of darkness overcome the forces of light. . . . The perpetrators of these deeds will end up like all those who took on the church of God, as the flotsam and jetsam of history."

At the request of South African church leaders, denominational representatives from around the world met in Geneva in mid-September. Those attending decided to increase pressure on their respective governments to strengthen sanctions against South Africa and enforce the arms embargo.

At that meeting, Chikane predicted more toe-to-toe warfare with the government. "We knew the stance of church leaders—of speaking the truth irrespective of what the government intends to do, telling the story of the pain of the people in South Africa—would mean that we would face certain consequences," he said. "The attack on Khotso House is just the beginning."

SACC staff and other Khotso House residents are presently occupying donated office space around the township of Soweto.

After the bomb blast a man claiming to be a spokesman for a group calling itself "White Wolves" phoned a local paper and said his organization had set the bomb. The "White Wolves" have also claimed responsibility for another bombing and a tear-gas attack last August. Johannesburg police say they have no information on the group and are still seeking those responsible.

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South Africa

Continued from previous page
precedented 143 young men gave press conferences around the country to explain their objections to the SADF as a "brutal and unpopular army serving narrow political ends." Like Toms, many of the men had already served in the SADF and used their firsthand experiences to explain why they refused further involvement. Others were drop-outs and graduates refusing the call-up.

Analogies with Vietnam are tempting but not wholly accurate. South Africa's state-controlled television and stringent censorship prevent the pub-

lic from viewing the sort of footage Americans saw daily from Vietnam.

But the press conferences were enough for the government to ban the nationwide End Conscription Campaign. Again, the ball has been tossed into the churches' court. Anglican leaders, along with Roman Catholics and Methodists, are currently planning a program to continue the campaign for alternative national service.

Pamela Ferguson, a British author who attended an Anglican school in Cape Town, lives in New York City where she is a member of the congregation of St. John the Divine Cathedral. She is currently writing a novel about South Africa entitled, *Chaotic Sky*.

The puzzle of Central America



by Edward R. Sims

I have no credentials to make pronouncements on matters political; the field of political science is vast, complex, and well-researched, and I am not one of its students. But like many of us I wonder about things, I read the newspapers, and I come to some conclusions. I want to share one with you.

It began with the resignation of President Nixon. The most important thing to me about that episode was the ease with which an unprecedented transfer of power took place: no troops in the streets of Washington, no panic in the board rooms of Wall Street, no fear in the populace of miscarriage or usurpation.

I found it astonishing that the president of a world power could resign his office—a thing never done before—without precipitating alarm over the continuity of our government or the survival of our political system. I saw no hint of such anxiety, rather an almost casual trust that the transition would be orderly and lawful and would leave our institutions unaltered and unscarred.

I concluded that the major source of such profound political stability could be found in only one place: our large, educated, prosperous, deeply patriotic middle class. Such an immense body of people committed to a democratic nation, nurtured in the ideals of integrity, informed by a free press, heirs to two centuries of con-

stitutional government—such an electorate came to mean to me an impregnable guarantee against sudden subversion, seizure of office, abolition of legitimate authority, coup d'état. I saw in the people of our land, possessing an economic and emotional stake in our system, the immovable, undeceivable source of the security of our democracy.

I look then at the history of the republics of Central America, and

such a middle class is what I see missing from the political equation of stability. A long history of power in the hands of an entrenched minority who control the sources of wealth, the institutions of law enforcement, and the agencies of education and information has prevented the emergence of the kind of middle class which holds the weight of power in our country. And I despair of the capacity of any outside party to effect

lasting change in the melancholy sequence of autocratic rule.

Movement toward authentic political freedom for the peoples of Central America awaits a conjunction of forces that are not well understood and that lie beyond our control. We must be vigilant not to exploit small nations to our economic advantage, and we must do what we can to mitigate the poverty and injustice we see in oppressive oligarchies. Outside interests can do little to create and enfranchise a middle class.

Little wonder our foreign policy in Central America leaves us frustrated and quarrelsome. The destiny of those nations is in the hands of their own people, and the coming of lasting democracy must be the product of their own dreaming and their own devising.

Edward R. Sims is a retired priest who lives in Rockport, Mass.

Conference planned on family education and ministry

Three units at the Episcopal Church Center have announced a conference, April 18-20, 1990, on family education and family ministry. The site is not yet selected.

Among the eight Mission Imperatives for the church, as enunciated by the Presiding Bishop and Executive Council early in 1988, is a call to implement a church-wide strategy for family education and family ministry. The Families 2000 conference in 1990 is an attempt to begin to develop such a strategy and to produce resources for congregations and dioceses.

The three sponsoring units at the Episcopal Church Center are the offices of Education for Mission and Ministry, National Mission in Church and Society, and Women in Mission and Ministry. For more information about the Families 2000 project, write to John Vogelsang, Marcia Newcombe, or Linda Grenz, of the three offices listed respectively at 815 Second Ave., New York, N.Y. 10017, or call (212) 867-8400 (1-800-334-7626, in New York state 1-800-321-2231).

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A ministry to say 'Yes' to

"Wherever there are four Episcopalians, there's always a fifth"

by J. David Else

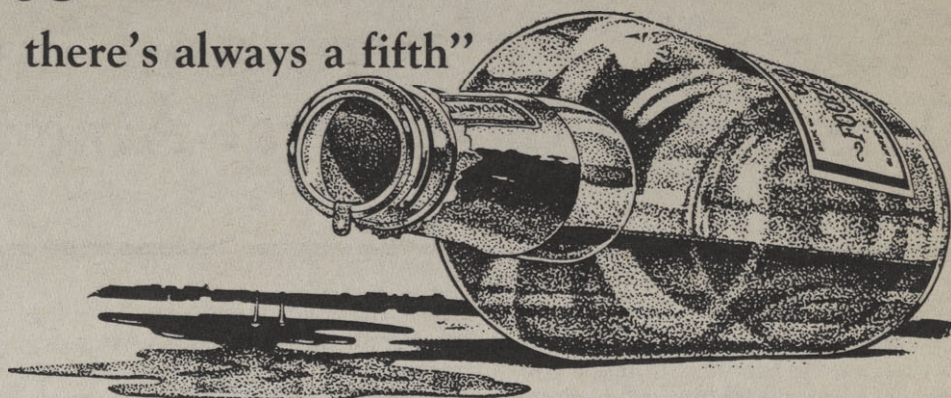
The Episcopal Church seems to pride itself on a tolerant attitude toward beverage alcohol. "Moderation in all things" might be our slogan, growing perhaps from such a theological stance as the *via media*. Yet alcohol is often used immoderately, and in spite of our "enlightened attitude," alcoholism (and other drug addictions) is a serious problem in the Church among clergy and lay members.

I have encountered various forms of what I call denominational denial in my efforts to involve the Churches. "Lutherans only drink beer so they

can't have problems." For the Orthodox, it's an ethnic custom. The Baptists and Methodists "obviously couldn't have a problem because they preach abstinence." In the Episcopal Church we seem to use the disclaimer that we are too sophisticated to have a problem.

Yet many within the Episcopal Church have recognized the seriousness of this problem among us. Our denominational response to alcoholism and other addictions has been relatively enlightened, and we have pioneered in certain compassionate and effective areas.

In the early years of Alcoholics Anonymous one might have thought



it was an Episcopal organization due to the preponderance of AA meetings in our church basements. More recently we moved beyond church basements when a group of concerned persons, under the encouragement of Bishop David Richards of the Office of Pastoral Development, formed the National Episcopal Coalition on Alcohol and Drugs (NECAD).

NECAD has become a model for other faith groups to follow, and some are beginning to do so, chief among them the Presbyterians. We have also played an influential role in the development of a newly created Interfaith Network on Alcohol and Other Drugs. Like NECAD, this has been largely a grass-roots effort.

We can take satisfaction in the number of Episcopalians who are recognized as pioneers in the addictions field. First among them was the Rev. Samuel Shoemaker. Shoemaker provided a spiritual haven and direction to Bill W., co-founder of Alcoholics Anonymous, at Calvary Church, New York City, and in recognition of his pivotal role, NECAD established the annual Sam Shoemaker Award to recognize those within the Episcopal Church who have made significant contributions to the effort.

NECAD has also presented a special award to Betty Ford for her courage in sharing her own personal experience and for her support of suffering addicted persons and families.

But the Episcopal Church still falls far short of anything like optimum involvement or optimum support of those responding to the human misery and need created by abuse and addiction. We are beginning to look beyond sophistication and tolerance as adequate responses.

The Episcopal Church Center in New York City recently instituted a program to aid employees in recognizing the need for help and in obtaining it for personal problems—including alcoholism and other addictions—which impair job performance. While many dioceses have policies to facilitate similar interventions with impaired clergy, not all do. And in some dioceses which have written policies, the implementation of procedures, communication of policy, and follow-through need to be translated into practice.

While Episcopal seminaries are doing better than others in teaching future clergy to recognize, understand, and respond to this pastoral problem, few provide the comprehensive training needed, and some virtually ignore it.

Although alcoholics, other addicts, and their families may be visible in our church basements, they remain

largely hidden within our congregations—whether in the pew or the pulpit. Many who are in recovery are involved in diocesan and NECAD efforts. Yet we still have a largely untapped and vital resource for ministry. We need to communicate an atmosphere of loving acceptance and opportunity for service such as these persons find in AA programs.

Vernon Johnson, a priest and pioneer in treatment of alcoholism, once described clergy as having a virtual hunting license for family intervention with those troubled by alcohol and other drugs because they have access to their homes. Family intervention is a message of hope to families who once believed they could do nothing for a loved one until he or she hit bottom and asked for help. It is also a message of hope to addicted persons who cannot see the self-destruction of their disease except through the eyes of others who compassionately confront them, which is the thrust of intervention. Despite the hunting license, far too few clergy are acquainted with the concept of intervention, much less trained to facilitate one.

Even though we minister to the addicted and their families, prevention of the spreading epidemic is largely ignored. Those in recovery believe recovery via AA is a spiritually based journey. Those concerned with prevention also need to explore the spiritual roots of effective prevention, and we who espouse spirituality need to enlist in the effort.

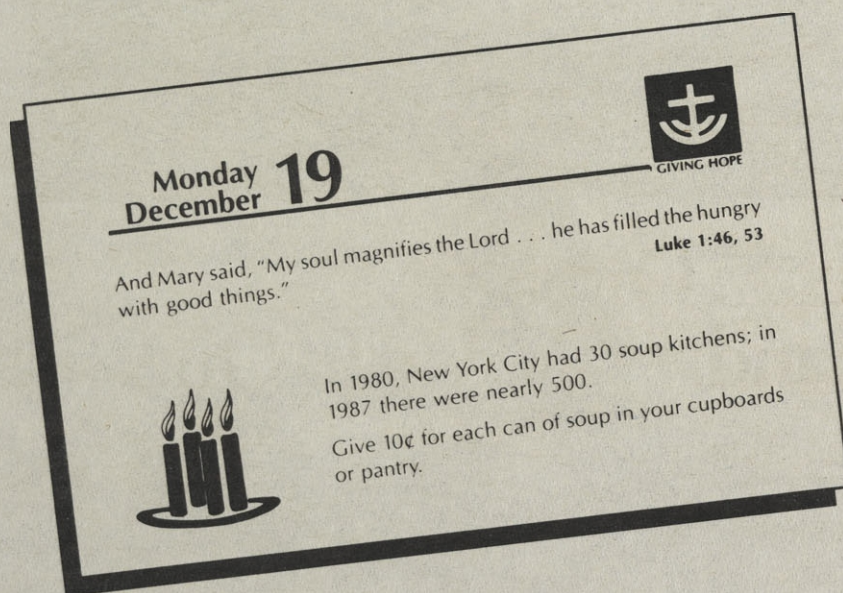
Those who become involved with alcohol and other drugs are often expressing an unmet spiritual need. As one recovering addict said, "Drugs gave me the wings to fly, then took away the sky." Whether it be the mystique of the neighborhood tavern or the fellowship of those who share a common needle, abuse has a "religious" quality which we need to understand and respond to.

We have a mandate for this ministry—not just a specialized few, but all of us. A NECAD goal is to have at least one trained expert on the staff of each diocese, yet NECAD cannot even find adequate support for its own efforts to minister nationally and locally.

One of the unmet needs expressed at the recent White House Conference on a Drug Free America was for much greater involvement in community-wide efforts. We need to build upon the foundation Sam Shoemaker and others have left to bring healing and hope.

J. David Else is director of the Center for Spirituality in Twelve Step Recovery in Pittsburgh, Pa. For information on Episcopal ministries relating to alcohol and other drugs, write to Eric G. Scharf, NECAD, 1511 K St. NW, Suite 715, Washington, D.C. 20005, or call (202) 737-0920.

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San Joaquin offers seminars in Hispanic culture and language

by Richard L. Crawford

For more than 200 people life is profoundly different because they took two weeks to expose themselves to Hispanic cultures and the Spanish language.

In 1983, Bishop Victor Rivera and a group from the Diocese of San Joaquin conducted the first Speak Spanish Seminar at the Episcopal Conference Center in Oakhurst (ECCO), Calif. Each year since, the two-week program has drawn people from many walks of life, according to Keith Brown, the diocese's Hispanic missionary.

The seminar is not just a Spanish language school. Exposure to Hispanic cultures is equally important. Not only does the program help non-Hispanics learn, Brown says, but it has great impact on bi-cultural students whose primary language is English. This includes about 70 percent of the Mexican-Americans. The seminar is an intensive program designed for students in a range of Spanish-language skills from beginners to the advanced.

The seminar grew from the bishop's recognition that many people needed and wanted training in Spanish. One of every four people in the diocese is of Hispanic background, and that percentage is true for the population of California, Brown says. Three-fourths of them are U.S.-born; half were born in California.

Students over the years have included priests and lay people, nurses, college and seminary professors, secondary school teachers, and a cathedral dean. Brown is particularly excited that church secretaries see a need to speak to inquirers in their own language.

"One high school teacher said, 'The seminar was one of the most profound experiences of my life.' We've heard that many times," he says.

Students come to the seminar seeking bilingual credentials. Two-thirds are Episcopalians. Some are pastors from other denominations. The student-teacher ratio is 7-1.

This year the faculty included Hilda Ortiz, dean and architect of the program; Juana Ortiz Acosta, an experienced teacher with students at all levels of Spanish skills; musician Robert Domingos; and Jose Carlo, an Episcopal priest.

Ortiz, Rivera's sister, organized and designed the annual program. "She is a gracious and energetic woman," says Brown, "an excellent choice to develop this ministry."

The seminar is considered one of the outstanding programs of its kind in the country. The diocese and the Hispanic office at the Episcopal Church Center in New York subsidize the program so students pay only about 60 percent of the costs.

Herbert Arrunategui, the Episcopal Church's Hispanic officer, regards the program as a valuable course for all who wish to sharpen their skills or become acquainted with Spanish and Latin cultures. Several agencies, including the Cross-Cultural Ministry

Development Program of the Province of the Pacific (Province VIII), endorse and sponsor the program.

"The course stresses learning to speak Spanish," says Brown. "Reading and grammar are secondary." Classes are kept small to make learning easier. Each day there are six hours of instruction. Evenings include programs, lectures, and plays.

Brown, who is experienced in international marketing, sees knowledge of Spanish as crucial in today's world and its market place.

"The Pentecost vision underlies the present theology of the Speak Spanish Seminar," Brown says. "How-

ever much Pentecost emphasizes the incredible power of the Holy Spirit, it also sets forth the vision of a multi-cultural and multi-ethnic church.

"St. Luke describes Pentecost as an event where 'devout men from every nation' came together. He twice makes the point that 'each one heard them speaking in his own language.' The gift of the Spirit did not enable each to hear in English, but rather in their own native language.

"The gifts of the Spirit are, in fact, diverse and given for the common good as the epistle for Pentecost reminds us," he adds.

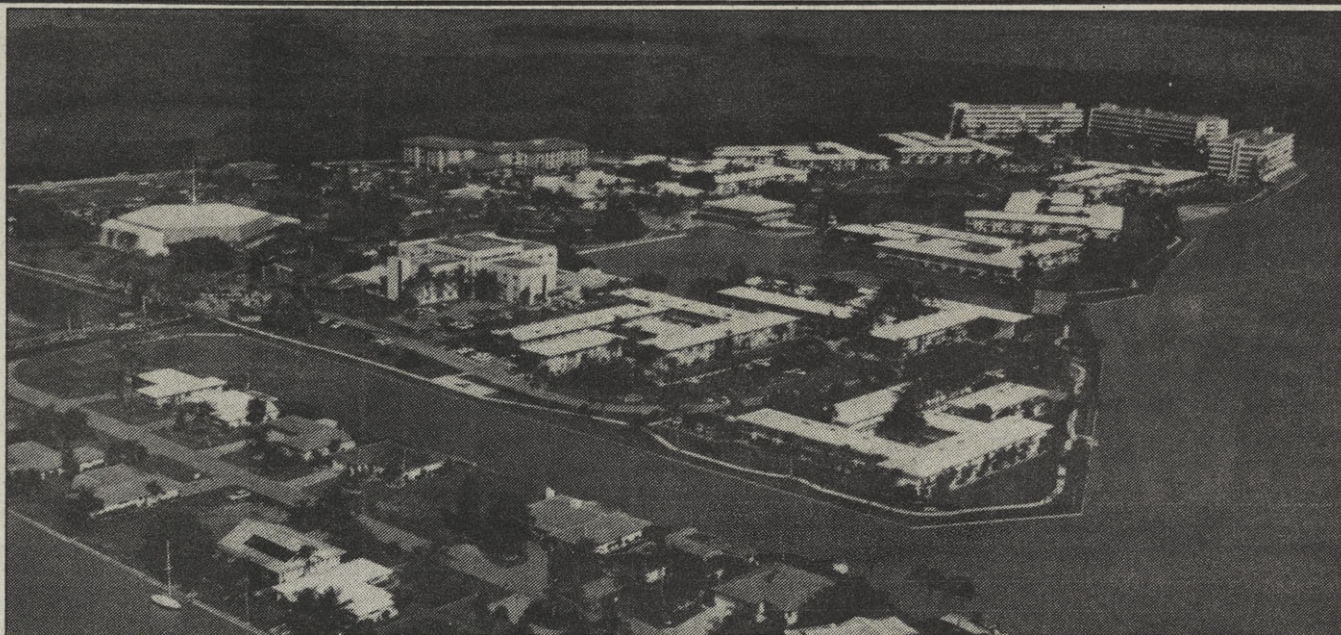
"No one," he emphasizes, "is called

to abandon the gift of his or her own language, culture, or identity. . . . The work of the Spirit not only brings diversity, it brings the power to call the multitude together so that the diversity of gifts, distributed among different cultures and ethnic groups, might be shared for the common good."

The 1989 Speak Spanish Seminar is scheduled June 18-30 at ECCO in the foothills of the Sierras. Students and faculty live in that residential-type setting to learn and to get to know each other.

Now is not too early to write for information. Costs are kept low to encourage and assist all interested persons.

For a brochure, write: The Rev. Keith Brown, Speak Spanish Seminar, Diocese of San Joaquin, 4159 E. Dakota Ave., Fresno, Calif. 93726.



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Has a church ever delivered a loaf of bread to your door?

by Richard H. Schmidt

Bread.

It stands for nourishment of every kind, as in, "Give us this day our daily bread."

It stands for life itself, as in, "My time on the job is my bread and butter."

And for Christians it stands for the ultimate act of love, as in, "The bread which I shall give for the life of the world is my flesh."

Several Episcopal congregations draw on bread's deep associations in welcoming newcomers. When my family and I moved to Philadelphia six months ago and began visiting nearby parishes, a lay couple from one of them telephoned to ask whether we would like them to visit us to talk about their parish.

Yes, we said, we would. We made an appointment, and the couple arrived a few evenings later, bringing with them a small loaf of blueberry bread. We enjoyed their visit, and the bread served to remind us of them and their parish when we ate it a day or two later.

The welcome is done differently in West Tennessee. Several parishes in that diocese welcome newcomers with a loaf of bread according to a method Noland Pipes, rector of Church of the Annunciation, Memphis, developed when he was at Church of the Holy Apostles in Memphis.

"We were looking for a way to help parishes affected by the rapid growth east of Memphis," says Pipes. "One of the ingredients in that growth was a lot of church visiting, people visiting a different congregation every week. We knew from the published material from Wayne Schwab and Arlin Rothauge [of the Episcopal Church Center] that brand name loyalty isn't strong in a developing urban area when it comes to churches. People often move to a denomination other than the one in which they were reared.

"We also knew that the quicker the response by the visited congregation, the better the chance the visitor will remain and join that congregation. So we started responding with a visit on Sunday afternoon, immediately following their Sunday visit to the church."

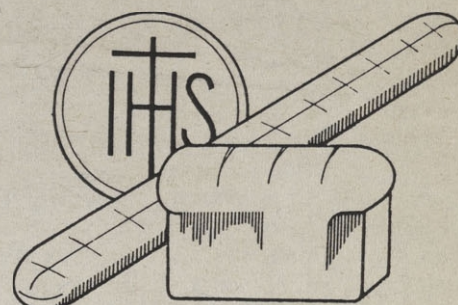
The Sunday afternoon visitors are lay persons, and they stop by unannounced. But they don't stay to visit. They simply knock on the door, greet the persons who answer, express their pleasure that they had chosen to worship in the parish that morning, hand them the bread, and depart.

If no one is at home, the visitors leave the bread on the doorknob and leave. A note is always left with the bread:

Bread is a universal symbol of nourishment and therefore is likewise a universal symbol of hospitality. Bread has taken on even more powerful meaning to Christians who know that when they gather in the name of Jesus Christ, and in obedience to his command, take bread, give thanks,

break and eat it, they will be fed by the power of his presence in that Bread.

We are pleased that you have visited us. Please accept this bread as a token of our hospitality and know that we would be even more pleased to have you among us as we gather Sunday by Sunday to meet our Lord in the breaking of bread and then return to our daily places to serve his hungry and broken world.



"Eighty percent of the people call to thank us," says Pipes. "Then we ascertain the degree of interest and set up a follow-up visit to tell them about our parish. The response is especially good from mature Christians, regardless of their denominational background. They see us as a congregation that doesn't tout its stained glass or music or buildings, but its Christian ministry."

In California they take a whole apple pie—that's PIE, as in People Involved in Evangelism. About 30 PIE's meet monthly at Trinity Cathedral in Sacramento for evangelism training, sharing experiences, motivation—and eating apple pie.

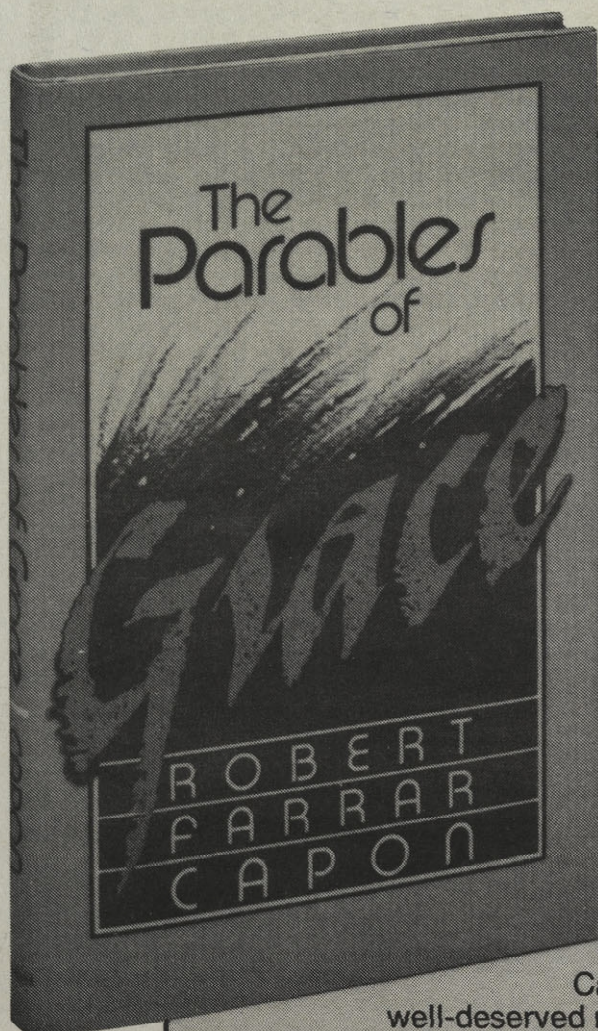
Michael McClenaghan, a priest on the cathedral's staff, devised the PIE program, modeling it after one he had seen in a Methodist church.

The PIE's, like their Tennessee counterparts, visit newcomers on Sunday afternoons. They don't phone in advance—"The answer is almost always, 'Don't come,' if you phone in advance," says McClenaghan—and they don't stay for a visit. If invited in, they never stay for longer than 15 minutes. "Be bright, be brief, be gone" is the rule. But they always leave a homemade apple pie.

The PIE program includes other features as well. PIE's are the Sunday greeters at Trinity Cathedral, seeking newcomers in the narthex whom they invite to the coffee hour. There the newcomers are introduced to other PIE's.

"All groups at the cathedral are represented in the PIE program," says McClenaghan. "That makes it possible for us to introduce newcomers to someone with a similar interest. If a newcomer says, 'I used to be active in an Episcopal church and was on the altar guild,' we've got a PIE who serves on our altar guild and can make the introduction then and there."

Newcomer classes are offered four times a year at the cathedral. In the year since the PIE program was begun, class sizes have increased from eight or so to 25 or 30.



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The coffee hour: Open arms or the cold shoulder?

by Nancy Hammond

When we first came to our new parish, we thought the coffee hour after church was a great idea, an ice-breaker to help us meet more people in the parish.

It worked fine for awhile. But soon the gathering changed. It became a meeting place and message center for church workers, ourselves included. We exchanged messages while newcomers stood to one side, alone.

This could be a good and natural thing at some other gathering, but it isn't for a coffee hour in a Christian church. Everything in a church should be something special, just as Christians should be something special. No one should stand in a corner except by choice.

Most of us would rather talk to our friends—it's easier. We share our sorrows, joys, and problems with them and experience the warmth of a parish family. But since the coffee hour is an extension of church, we must seek to include our visitors and new

members in this fellowship, too. St. Paul stressed this in his letters to the young churches.

Sometimes our greeting may prove embarrassing. Have a big smile ready and a cheerful reply when in answer to your question, "Are you new here?" an old-timer replies, "Not really. I was baptized here." My reply is, "Then you can welcome me. I imagine you can tell me a thing or two. I've only been here 10 years."

Difficult conversations are sometimes taxing but usually rewarding. I once talked for half an hour to a pleasant old lady. Our conversation seemed to go in circles. Later I learned she was senile. But our talk gave pleasure, and I was glad. I feel the same when I talk to a shy visitor.

Think how you would like to be treated if you were new in the parish. That thought alone, kept clearly in mind, could make the difference.

Nancy Hammond, a free-lance writer, is a parishioner of St. Thomas' Church, Whitemarsh, Pa.

Making the coffee hour visitor-friendly

Here are several ways to make your coffee hour after church more welcoming to newcomers and visitors:

- Have everyone, even those who think everybody knows them, wear a nametag.
- Post signs indicating how to go from the church to the room where coffee will be served.
- Make long-time members aware of the importance of greeting strangers. This may take years to accomplish, but it is worth the effort.
- Seek out strangers. Don't be afraid of offending a long-time but seldom-attending member. A good line with which to begin a conversation with a stranger is, "My name is Jane

Doe; I don't think I know you."

- Plan things to happen during the coffee hour, such as awards to Sunday school classes, youth group presentations, displays of bazaar items, art exhibits, introductions of new members, talent shows, music, etc.

- Don't tie up the rector's time. You will have many occasions to speak to him, but this may be a stranger's only opportunity. Better yet, take strangers to the rector and introduce them.

- Prepare a concise, informative, and attractively designed document to give to newcomers on the spot, answering the most frequently asked questions about parish life.



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Humans have rights, but what of animals?

by Elizabeth Eisenstadt

The soft-voiced, bespectacled priest with the self-effacing grin doesn't look like a radical. The Englishman who won his doctorate with a dissertation on Karl Barth's doctrine of creation is not likely to be found unfurling banners from 50-story buildings or breaking into labs. But Andrew Linzey, chaplain and scholar, has some revolutionary things to say about Christian responsibilities to the animal kingdom. For the past 10 years he has been the most vocal Anglican spokesman and apologist for animal rights. With popularity of the movement growing, Linzey shows no signs of slackening his breakneck pace.

Chaplain and director of studies at

the Centre for the Study of Theology, University of Essex, Linzey is in the midst of a two-week tour of universities and parishes along the east coast of the United States. His first trip to the U.S., made in spite of a fear of flying, results from the request of an American colleague and fellow animal rights activist. Of his meetings with students and church people he says, "What I found here is an amazing interest, a serious and thoughtful interest."

If Linzey is surprised, it is because he gives Christianity low marks on concern for the animal world. "So much of Christian worship, ethics, and theology is just so desperately anthropocentric," he asserts. "We do not own animals. . . . It is God's



Andrew Linzey

world, not our world, and we are here to look after them."

Ranging over the course of Christian theology, from Augustine to

Aquinas to Barth, he criticizes those whose doctrine of creation involves human domination of animals.

Linzey had not always, as he termed it, been a "card-carrying member of the animal-rights movement." At age 16, the Oxford resident high school student entered a slaughterhouse on a dare. Now an American visitor, 20 years later, he once again went into a slaughterhouse. "I went in because I think that to speak in the movement one has to see what one is talking about," he says. This time the stockyard owner threw him out. "Now people have the sense that what they are doing is not just a private matter."

Twelve years ago Linzey's *Animal Rights: A Christian Assessment* was published. In his introduction to his new book, *Christianity and the Rights of Animals*, the 36-year-old priest admitted his first effort was "strongly polemicist." While no less convinced that animals have had a raw deal, Linzey is now more willing to work within the gray areas where ethical choices are usually made.

Linzey is not afraid to look at both sides of controversial questions. Killing animals may be necessary for self-defense, when starving for food, and out of mercy. On the other hand, "we in the West are not starving, and we can choose to live free of injury." Killing for sport and for pleasure cannot be justified, in his opinion. Indigenous societies which trap animals for furs may be as much victims of exploitation as the animals themselves, he feels.

"One needs to think about how issues interrelate," he says. "If you start thinking of Christian ethics in a piecemeal way, you are led into partisanship." While Linzey does not favor "trashing labs" to free animals, he wonders how else the public would learn of what goes on inside the research facilities. "If we had told people those things were going on, they wouldn't have believed us."

In addition to his books and his work with students at Essex, Linzey is also the director of the university's Centre for the Study of Theology. Funded by the university and the local diocese, the center allows fellows to do research and teach classes in such areas as work and technology, medical ethics, including work on the ethics of working with AIDS.

Although Linzey finds students interested in religion, he says university church-going fluctuates widely. "The awful truth is the church hasn't quite appreciated how irrelevant the church (not the gospel) is to people's lives," he says.

Linzey is hopeful about the future of the animal rights movement. He points to the emergence of well-funded American organizations like PETA (People for the Ethical Treatment of Animals) and glossy magazines like *The Animal's Agenda* as signs of growing public support. Vegetarianism is almost "fashionable" among his students, he says. Inviting people to "take one step at a time" in the process of disengagement from causing animals injury is to "encourage and inspire them to live in a more peaceful way in God's creation."



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The Shroud of Turin: Is there life after disappointment?

by Kristen Johnson Ingram

"The answer isn't what the world had hoped for," says Robert Dinegar. "But it gives us a whole new set of questions."

Dinegar is assistant rector at Trinity-on-the-Hill Episcopal Church in Los Alamos, N.M. Also a chemist at the University of New Mexico, he is a member of the scientific organization that has worked for more than 10 years to solve the mystery of a piece of cloth known as the Santa Sindone (Holy Shroud) at the Cathedral of San Giovanni Battista in Turin, Italy. The team of high-tech experts went to Turin in 1978 to examine the relic with six tons of scientific equipment—spectroscopes, X-rays, electron microscopes, and other exotic forensic tools.

In 1981 this priest-scientist—whose avowed "gut feeling" was that the shroud was really the burial cloth of Christ—said, "As a scientist, I felt I had a duty to investigate and report. As a churchman. . . ? Well, I've always known that the path to both ends was more dangerous than you'd think. Still, Christianity never depended on the shroud. And if it turned out to be real. . . ?"

The fabric of the shroud is stained by fire and water, but the marks do not obscure the faint but unmistakable images of a tortured man, his skull bloodied by something like a crown of thorns, his wrists and feet wounded. The man's back bears the print of many wounds, presumed to have been inflicted by the blunt metal tips of a Roman scourge; a bloodstain marks the site of a wound in his side.

These are the stigmata of Christ, and the Shroud of Turin has for centuries been venerated by a vast number of people who believed it to be the burial cloth of Jesus, abandoned in his empty tomb at the resurrection.

For some Christians, the shroud has been an icon, an object of veneration, regardless of its origins, because of its mysterious effect on those who see it. But others, both in and out of the church, haven't been satisfied by living with the question: They wanted answers, the kinds of answers only science could yield.

And now the answer is here: After several leaks from the carbon-14 testing laboratories, official word came on September 28 from Luigi Gonella, papal science adviser and spokesman for Anastasio Cardinal Ballestrero, Archbishop of Turin: The Shroud of Turin is a 14th century artifact.

Who made the "negative image" of Christ? How did he or she do it? How did that individual know that Roman crucifixion was done through the wrist, when the rest of medieval Europe was carving and painting crucifixions that showed the nails through Christ's hands only? What explanation can be given for the fact that all the anatomical details of Christ's suffering are correct, including death by cardiac arrest, the bulging rib cage that suggests asphyxiation, the blunt-metal scars on the back that correctly suggest a Roman whip, and the chemical components of human blood—details not known in 1350?

And—most important—how will

the scientific data affect the spiritual lives of those who believe the Shroud of Turin to be absolute evidence of the resurrection?

Dinegar predicts some reactions will include doubts about Jesus but that many will simply suspect that science is trying one more time to devastate their faith. His view is supported by Theodore Berkold, rector of St. Mary's Episcopal Church in Eugene, Ore.

"I've known people whose attitude toward the shroud is similar to that of the die-hard creationists," Berkold says. "Their belief in the shroud's authenticity is so immured that this will only further weaken the credibility of scientists. Committees will form to show that carbon-14 dating is inaccurate. People will say, 'What does



Negative image of Christ on shroud

science know?" and go on believing."

The shroud has always had both insistent scoffers and powerful believers. The earliest historical reference to the cloth dates from 1354 when it is recorded in the possession of Geoffroi de Charnay, the seigneur de Lirey, a renowned knight.

Legends abound about where de Charnay could have obtained it, but its origins are obscure. His penniless widow tried to raise funds by allowing pilgrims to view the relic. Shortly after she first showed it, the bishop of Troyes declared it a fake, calling it "cunningly painted, the truth being attested to by the artist who painted it."

The shroud became the locus of international controversy in 1898

Continued on page 37

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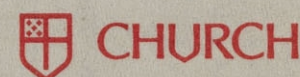
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Hot air in churches: Keep it where you want it!

by J. H. Foegen

Rising fuel prices have prodded many congregations to seek ways of increasing their energy efficiency. Here is an unusual suggestion. We would welcome other suggestions from our readers.

Soaring ceilings of traditional churches can still inspire, but heating all that dead air is expensive.

Energy prices skyrocketed after the 1974 oil embargo. Inflation and the gradual depletion of fossil fuels will assure higher fuel bills. Parishes cannot afford to be complacent.

Many congregations remain locked into structures built when energy was cheaper. Vaulted interiors symbolize recognition of God's majesty; they also help insulate his people from the

Churches could do as people do when they pull up the blankets.

summer sun. When the weather is cold, however, toasty warm air near the ceiling does little for those in the pews. But replacing an older church just to be more energy efficient is usually impractical.

I suggest a better way. Churches could do as people do when they keep warmth close to the body in bed by pulling up the blankets.

Retractable flexible plastic or lightweight metal sections could be installed and kept within next-to-wall housings during summer and extended approximately 12 feet above assembled parishioners during winter. Expensively heated air would thus be kept at lower levels where needed. To my knowledge, the method remains untried, but potential savings justify consideration.

Construction could be modeled after roll-up, fiber-glass suburban garage doors, but they would be oriented horizontally, not vertically.

Shells of most present churches could probably accommodate relatively light-weight, flexible panels riding upon a segmented, slightly arched aluminum support structure.

Casablanca-style ceiling fans are increasingly popular in churches, but retractable interior ceilings seem a better answer. They would keep heated air from moving upward in the first place.

The resulting "new look" would of course take some getting used to. A few people might feel claustrophobic, but that should be only temporary. After all, home ceilings are tolerated, and they are usually only eight feet overhead.

Costs should be no problem, either. Materials would cost no more than \$25,000 for a large church and far less for a small church. Costs would be recovered in savings on heating bills. Once paid for, the project would release funds for more constructive uses.

Short-run procrastination is possible, hoping that prices will fall or that apathy will continue. This is probably wishful thinking. If constructive action is not taken, the only remaining choice is to have those holy people in the pews rise and hover near the ceiling where the heat accumulates naturally!

J. H. Foegen is professor of business at Winona State University, Winona, Minn.



Church of the Redeemer, Baltimore, Md.: How do you keep the hot air down?

Keeping warm in church

How do you warm up the worshipers when the temperature is cold outside and maybe inside, too? Here are some suggestions from Bishop Alexander Stewart, executive vice-president of the Church Pension Fund:

- Install a wooden panel behind the back pews extending upward from the floor to reduce the chilly wind blowing under pews from open doors in the back of the church.
- Lay carpeting in the church. It's good insulation.
- Install blow heaters over limited areas. This would be especially useful in huge church buildings with small congregations.
- Close in some pews. This was a common solution to the problem in colonial times.
- Keep people moving. Instruct them to stand,

kneel, sit, and otherwise change their posture often.

- Install ceiling fans. They are effective and are hardly noticeable.
- Cover stained glass windows with plexiglass storm windows. This will also protect the windows from vandals.
- Rope off a few back pews and encourage everyone to huddle together in the front of the church.
- Use hot bricks. Long ago people brought to church bricks which had been heated in the oven at home. They made excellent foot-warmers. The Indians originated the idea. They left stones out in the sun all day, then took them into the tepee at night.
- Wear lots of clothes.
- Sing lustily.



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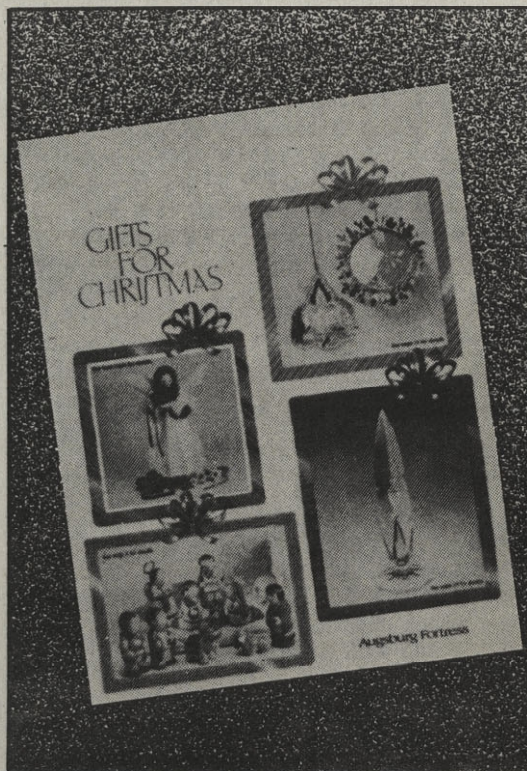
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Simple crosses help servicemen and women take their church with them

by Michael T. McEwen

It was either a happy accident or the mysterious work of the Holy Spirit or both, but it was definitely a surprise. I glanced at my Army dog tags just before beginning my two weeks of annual active duty as a chaplain. I noticed my familiar and well-worn Episcopal Church Service Cross attached to the chain.

Perhaps others in our parish might also like to have one, I thought. The cross has often been a comfort to me as a reminder of God's love for us who serve in the armed forces. So I put a short article in our weekly newsletter.

The results were fantastic. Within two weeks we had two dozen requests from service people, their families, and friends. Many of the callers were not aware the crosses existed.

The Episcopal Church Service Cross, often called just "the Service Cross," is based on the Jerusalem Cross or Crusader's Cross. Its five-cross design is sometimes said to symbolize the five wounds of Christ

'Presenting Service Crosses. . . is a tangible way to show them they are remembered.'

at his crucifixion. The Jerusalem Cross is also often associated with missionary efforts, with the large cross in the center standing for the mother church in Jerusalem while the four others stand for the four corners of the earth to which the gospel has been spread. The original Jerusalem Cross was on the coat of arms of Godfrey de Bouillon, the first ruler of the Latin Kingdom of Jerusalem in the 12th century. The emblem became a key symbol for crusaders from England, France, Germany, Italy, and Spain, thus the name, Crusader's Cross.

During World War I, Edith Weir Perry, wife of the bishop of Rhode Island, directed the development of the Service Cross for the Army and Navy Commission of the Church. Each Episcopalian who entered the armed forces was given one. The tradition continued in World War II and in more recent times although the crosses are apparently much less known and presented at the current time.

(Service Crosses and an accompanying explanatory leaflet are available for \$1 from the Office of the Suffragan Bishop for the Armed Forces, 815 Second Avenue, New York, N.Y. 10017.)

Presenting Service Crosses to parishioners who are away from home and serving in the military is a tangible way to show them they are remembered. At St. John's we have blessed the crosses at one of our Eucharists and then distributed them, either directly to the service member or by allowing a family member to send them. Another approach might be to make an annual appeal for

names of service members for a special occasion such as Veteran's Day or Armed Forces Day, with the distribu-



tion of the crosses after a special Eucharist to commemorate the occasion.

Unless you have served in the military, you may have difficulty imagining how important an item as small and apparently insignificant as the half-ounce Service Cross can be. But I know when I looked at mine just before arriving in Grenada, when I was in the active army in 1983, it was a clear and powerful reminder to me that, as the inscription on the front says, "Christ died for thee."

Michael T. McEwen is assistant rector of St. John's Episcopal Church, Fayetteville, N.C., and a former active duty army officer.

Faith Alive materials translated into Spanish

Faith Alive parish renewal materials will be ready for use in Spanish-speaking congregations by the middle of 1989. Produced in cooperation with the Society for Promoting Christian Knowledge/USA (SPCK/USA), the resources will enable these parishes to participate in Faith Alive's weekend programs.

SPCK is making other educational and liturgical materials available in Spanish as they are translated. "SPCK/USA has a special commitment to our Spanish-speaking brothers and sisters," said SPCK/USA executive director Richard Kew.

Inquiries may be addressed to: SPCK/USA, SPO Box 1184, Sewanee, Tenn. 37375-4001.

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

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A child needs your love!

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

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2. Or mark the "emergency list" box and we will assign a child to you that most urgently needs to have a sponsor.
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Then, in just a few days you will receive your child's name, photograph, and case history.

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☐ Guatemala ☐ Holy Land Crippled Child

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

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Why do divorced persons often drop out of church?

Divorced persons often feel alienated from the church. Two divorced women share their experiences and offer suggestions.

'A few people would nod to me. No one spoke to me.'

by Cammie O'Shaughnessy

When I went through my divorce, I stopped going to church. During that exquisitely painful time, I felt unwellcome and alone at church. My husband and I had been active, participating in the choir, on the vestry, hosting the "New Prayer Book Committee," and teaching Christian education classes. At the time of our separation, my husband stopped attending church altogether. So far as I know, he hasn't returned in the 10 years since.

I remember going alone several times. A few people would nod to me. No one spoke to me. When I passed a cluster of people in the coffee room, I noticed they stopped talking. Or I "heard" them whispering behind their hands. Perhaps I was paranoid. I felt very vulnerable.

In any case, I stopped going to church. I went on Christmas and Easter when I could blend in with the anonymous crowds. I read my Bible and said prayers often and did not give up my faith. But I did give up my Christian community. Since then, I have shared with others experiencing divorce, and I hear similar reports of discomfort at church.

As a returned church-goer, I have asked myself what I can do to help divorced people feel more accepted and comfortable at our church. I've come up with the following suggestions:

- If you're aware that someone is recently separated or in the midst of a "relationship dilemma," initiate a conversation. You don't have to pry, but let him/her know you're available to talk.

- Be supportive in a variety of ways. Sometimes a simple smile or a hug helps. An offer to take the children for an outing—even better, an overnight visit—is a wonderful gift. Asking her/him along for a meal or outing—normal healthy events—aids

in healing.

- Avoid judging or prescribing cures. No one knows what is really going on in a situation such as divorce, except possibly the couple themselves. Just listening in a supportive way and helping him/her reflect what his/her feelings and choices are is the most helpful approach.

- Include God in your caring. Remember troubled people in your prayers. Without being pushy, invite them to pray with you for peace and strength. Remind them that our Christian community can be a source of support during troubled times and then act this out by your behavior.

- Form a support group of people going through divorce. Once one admits he/she is struggling with this experience, sharing with others having similar times is a tremendous relief.

- Lobby to include books on divorce, single parenting, and step-parenting in the church library budget.

- Let people know by your example that a hopeful future does exist. Many of us have survived the trauma of divorce—it's helpful to hear these true life stories when you're struggling yourself. Don't be afraid to share a little of your own story and recovery.

- Encourage the divorced or troubled person to seek professional counseling to sort out feelings and affirm the future. Know your local resources for help so you'll have some options to share if they ask.

I hope to make a difference in people's lives. If we all remember to reach out to our troubled churchgoers, perhaps we'll hear less about how uncomfortable a divorced person feels at church and more about the difference a church community made in the healing process.

Cammie O'Shaughnessy, a member of Church of the Good Samaritan, Corvallis, Ore., is a free-lance writer.



'We need the love of our church'

by Barbara Murray Ottewell

"Hast thou but one blessing, my father? Bless me, even me also, O my father." (Gen. 27:34)

When I was married in 1960 as a devout Anglican, it was in a beautiful old stone church in England. The moving choral service was followed by a full peal of bells and a garden reception for hundreds of people. It was a happy day.

My church smiled on us and gave its blessing and encouragement. I repeated my vows with a full heart and earnest intentions, and for a quarter century I attempted faithfully to carry them through, to live in hope and charity.

I now live in the United States and am a devout Episcopalian. Last year I was divorced. The setting was a small courtroom in a southern city, and the only other persons present were the judge, my lawyer, and my rector as

friend and witness. The proceedings were over in 10 minutes.

I went home and looked in my Prayer Book but found nothing to fit the occasion. Finally I said a collect for guidance and, perhaps in an attempt to give some ritual significance to this seemingly meaningless event, took off the wedding ring I had worn for 25 years and locked it away.

Many women of my age in the Episcopal Church have gone through a similar experience. I call us the transitional generation. We were brought up with a firm belief in marriage as a lasting union and with standards of sexual integrity which could be considered quaint in this day. We grew up too soon to enjoy the freedom of career choice open to today's women and too late to feel protected by society's former standards of marital responsibility. Often we are unwillingly divorced too late in life to make a real new beginning, a new place to live, a new career. We

'Chrysalis Class,' changing assumptions

When Church of the Epiphany in Richardson, Texas, just north of Dallas, surveyed its membership last year, it was astounded at what it found.

"We had wondered off and on about starting a singles ministry," says Stephen White, rector of Epiphany. "We were aware of a few college students and divorced people. But our demographic survey revealed that nearly a third of our families are headed by single adults."

Epiphany now has a singles ministry with three components:

- Every Sunday morning about 15 newly divorced or separated persons meet for mutual support. The "Chrysalis Class"—named for the transitional phase during which a caterpillar be-

comes a butterfly—is led by a counselor from the Epiphany Counseling Center. The group discusses mutual problems and feelings, with individuals supporting and encouraging each other. "People rotate in and out of the group," says White, "as they need to deal with the recent crises in their marriages."

- A group for women in transition meets every other Thursday evening. The transitions include widowhood, children moving away, entering the work force, and often divorce and separation.

- Two other singles groups meet on Sunday mornings. One is for persons in their late teens and early 20's, the other for persons in their late

20's and older. The older group meets monthly for brunch and receives many of its new members from those having weathered the immediate crisis of separation and divorce as part of the Chrysalis Class.

"I think every parish should take a careful look at its demographics," says White. "We learned a lot about ourselves and have changed some of our assumptions and the things we do. We no longer, for example, speak of the nuclear family—father, mother, and two or three children—as normative. And it's made us far more sensitive to the need for child care during various other parish activities, sometimes at times we once wouldn't have thought of offering child care."

St. Louis

Monday night speakers, 'Dinners for Eight'

Over 50 divorced and separated adults gather every Monday night at St. Peter's Episcopal Church in Ladue, Mo., a suburb of St. Louis.

The St. Peter's Divorced and Separated Group began six years ago when a parishioner's marriage broke up and she didn't know where to turn. "I found a group in a Methodist church across town," says Carol Hudgens, "and through the support and understanding of those people I was able to put my life back together. But I wanted my own church to do something like this, too."

Hudgens, a personal and family therapist, spearheaded the St. Peter's group and provided most of the group's programs during its first year.

The St. Peter's Divorced and Separated Group

offers several opportunities for its members. At the group's Monday night meetings, speakers address the spiritual, financial, interrelational, and emotional crises divorce often causes.

"One of the main things is that divorced people feel like total failures," says Ernestine Edelmänn, the group's program director.

"Often it's not just the relationship with the ex-spouse that causes a problem," she continues. "You'd be surprised how many women haven't learned to relate with trust and intimacy to another woman—they're used to competing for the attention of men. And many are afraid to show any feeling, especially to another man."

The St. Peter's group sponsors "Dinners for

Eight," held at the home of one of the members. "We don't run a dating service. We don't pair people up," says Edelmänn. "A Dinner for Eight is a purely social time. Each of the eight people brings something. It's a way of moving beyond the isolation many recently divorced and separated people feel. The purpose is not to find a date."

Weekend outings, retreats, and other social events are also important parts of the group's life.

"Over the years, we have attracted far more people from the community at large than from St. Peter's itself," comments Edelmänn. "Maybe that's because St. Peter's people are afraid they'll run into friends and acquaintances and won't know what to say."

Philadelphia

Small support groups draw on parish resources

"Several of my friends were going through a divorce. I vaguely remembered they used to be part of St. Thomas', but I hadn't seen them in awhile," says Ginger Goodrich of St. Thomas' Episcopal Church in Whitmarsh, Pa., near Philadelphia.

Goodrich mentioned these women to Richard Hawkins, rector of St. Thomas', and they decided to invite six divorced women of the parish to an informal dinner and evening of sharing.

Healing began that evening for the six women. Five remain active in the parish today, two years later.

St. Thomas' sponsors three groups for divorced persons, all outgrowths of the original

group of six. Each group meets monthly, always around a meal. Membership is limited to parishioners. "That's because the group only makes sense as a part of the larger caring community," says Goodrich. "The groups are spiritual support groups. They call people to a Christian ministry, and the resources of the parish—Bible study, outreach, education, worship—are essential."

The three groups are intentionally different. The original group, and the largest of the three groups today, consists of divorced mothers with children. A second group consists of divorced women who either had no children or whose children have left the household. "We found these two groups of women experienced very different

problems," Goodrich says. A third group, the newest and smallest of the three, is for men.

"One of the main purposes of the groups is to enable divorced persons to minister to each other," says Hawkins. "The parish staff and I cannot possibly minister to each one in every way. They often hold each other up in times of need. This is lay ministry in action and one of the great benefits the groups have brought to our parish."

"These groups opened opportunities for deeper pastoral relationships. This was accelerated by my own divorce a year ago. In that very painful time I personally experienced the value of support from them, and my experience has made me more sensitive to their issues."

ch family. For some of us it is now the only family we have.'

may feel more bewilderment than guilt at our changed situation, but often we feel like failures. Our married friends tend to shun us so we feel ostracized as well.

At this testing time the Episcopalian looks for help from her church for she realizes the need for a new, positive beginning. After a period of grief and reflection, she must put her old life behind her and seek, without bitterness or useless recrimination, positive elements in her new situation. This often requires enormous effort of will and a remaking of parts of the personality. Often a stronger, wiser, more compassionate person emerges, but some become bitter or succumb to despair.

What help does the church offer? Little in any formal sense. Unlike the Roman Catholic Church, the Episcopal Church does, if reluctantly, sanction divorce, and any congregation will include a number of divorced or formerly divorced people. I agree with the Episcopal Church in its position on divorce, but I feel that alongside

this attitude of relative toleration, it should actively seek to help those who go through this ordeal. Divorce is an ordeal even for those who wish it.

What kinds of help do I have in mind? First is private counseling by the clergy. This can be of enormous benefit. I was fortunate in the wise and empathetic counseling my rector gave me, and I am sure many other women could say the same. The quality of such counseling, however, differs from parish to parish, and since most clergy are men and have never been divorced, a special gift of imagination is required for them to understand the newly divorced woman.

I also would like to see in our Prayer Book a service for the divorced person. I do not envision a "Celebration of a Divorce." I would call it a "Service of Comfort and Hope." The church acknowledges other important milestones with special services. Why not this one?

Such a service would include prayers for forgiveness and comfort and a recognition of the newly divorced person's intention to enter a new kind of life with courage and hope and the blessing of the church—a blessing in the face of failure, which is the most important kind of blessing the church can bestow.

Anyone attempting to face the stress of changes in life could use such a service, not just the divorced. It could be used privately among friends or publicly to precede the Eucharist.

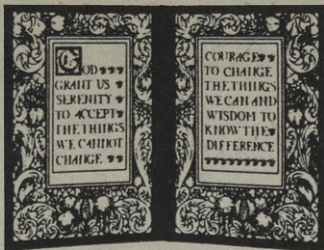
A third form of help would be to increase the congregation's awareness of the problems and needs of the divorced person. Americans, more than Europeans, see the married state as the norm and often do not tolerate other life styles. Even the word "single" is used to connote someone on the lookout for a mate, and friendships of the deeper kind are often treated with suspicion.

This ought to seem strange to those who are followers of Jesus, that supremely gifted friend, but even in this we are drawn into the attitudes of the larger society.

Divorce is still an almost unmentionable subject in church. Treatment of it in Sunday school classes would help. Discussing divorce could also help the married and the about-to-be-married reflect upon the responsibilities of that state.

We divorced people need the love and understanding of our church family. For some of us it is now the only family we have. Often we have much to give in return. Many of us feel we have gained through this painful process a new wisdom and strength and a new sense of gratitude for the blessings we enjoy. We ask only that we be met halfway in fellowship by our brothers and sisters in Christ.

Barbara Murray Ottewell is a lay reader and choir member at St. James' Church, Greenville, S.C.



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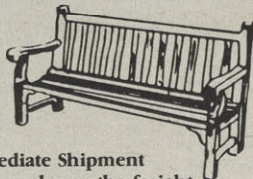
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Daniel H. Gottlieb, left, and Inglis House resident Nick Smola

Disabled share joys and frustrations at conference

by Hugh Dickinson

In most ways it resembled the typical church conference. Registrants sported the usual array of round collars, blouses, and neckties. Urns moaned while heating water for dipping teabags or spooning coffee. Committee members fiddled with dials and knobs to adjust the amplifier.

But one sound emerged as less familiar: the collective buzzing of motorized wheelchairs. This conference addressed problems facing God's disabled people.

Held early in October under the sponsorship of Episcopal Community Services, adjunct of the Diocese of Pennsylvania, "Access to Understanding" brought "abled" and disabled together in Philadelphia's Inglis House. The facility houses 290 persons, all with physical impairments. Founded over a century ago, it is one of the nation's largest residential treatment facilities.

Keynote speakers Daniel Gottlieb and Nancy Chaffee urged so-called "normal" attenders to recognize their own internal wounds and accept the more visible wounds of the disabled.

Gottlieb, a therapist and quadriplegic from an auto accident, hosts *Family Matters*, a phone-in radio talk show. "Everybody's worst nightmare," he declared, "is absolute helplessness."

Persons who own up to vulnerability in themselves and in others become, in Gottlieb's terms, "a comfortable presence." To be a comfortable presence before one who is disabled brings inner healing more than does "technique."

In a dialogue with a fellow participant, also quadriplegic, Gottlieb discussed distinctive concerns of the disabled. Paramount, at least initially, is a disparity of body and mind. The mind forges ahead with projects and plans, but the body refuses to follow.

The sense that time is slipping by also causes anxiety. The hours required to perform simple tasks make one fearful of dying with much unfinished.

Sensitive listening and understanding help the disabled, the conversants agreed. Said Gottlieb's partner, "I'd rather see [people's] tears than hear their smokescreens."

Nancy Chaffee, a priest with cerebral palsy, heads Disability Aware-

ness, an ecumenical agency in New York state. She affirmed the struggle of all people, of whatever condition, "to become what God intends them to be." For the disabled person especially, she said, this means accepting limitations while refusing to let the limitations "define you."

Chief among hurdles to overcome is the burden of self-blame. The disabled, Chaffee said, must avoid the trap of seeing infirmity as evidence of weak faith. "True faith," she assured, "is to discover one's gifts beyond the disabilities."

The able-bodied must confront their less visible maladies. "We must all enter the abyss of our own souls and encounter the woundedness within," Chaffee said. All of us, she added, able-bodied and disabled, are no more than what we believe ourselves to be. The choice between helplessness and productivity is within our power to make.

Inglis House residents addressed the assembly, using the form of a five-member panel moderated by chaplain Autumn Fletcher. Panelists described encounters, both demeaning and affirming, with "normal" people in varied situations. Horror stories included incidents of blatant disregard and parents' snatching their children from the "distasteful sight." Panelists noted that acquaintances who "act natural in our presence" and lend timely but not premature assistance are helpful.

Panelists spoke poignantly of the role of faith in meeting challenges. "When I'm too sick to pray," remarked one panelist, "I know God remembers my past prayers." Another credited faith for her ability to maintain stability despite separation from home, husband, young daughter.

Corporate worship rounded out the day and provided a parting symbol. The closing hymn, "Just as I am," appeared inverted on the handout. "Just a visible reminder," explained the chaplain, "of how, for many, life presents obstacles." Tracking the stanzas from bottom to top, the crowd worked its way through the lyrics. Hymn completed, motorized wheelchairs buzzed once again in company with the clomps of moving feet.

Hugh Dickinson is rector of Church of St. John the Evangelist, Lansdowne, Pa.

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Marriageability: Pastor and congregation

by Lyndon E. Whybrew

During a Candidates Committee meeting of my denomination some time ago, we were asked to consider for ordination a student who had worked part-time in the older adult ministry of her home church. She had gone for over a year to a local seminary to broaden her theological and pastoral skills and now wanted to finish seminary, become ordained, and serve her local church as a combined older adult/visitation minister.

Various concerns were expressed around the table, including the limited nature of her exposure to ministry and the need of ordination for a non-preaching, non-sacramental staff position. The decisive concern was voiced, however, when one committee member said, "I just don't think she is equipped for nor wants a 'generic' ministry." Although no one could spell it out precisely, we all sensed what was meant by "generic" ministry, and the term became a useful catchword.

Recently, however, I have found myself wrestling with just the opposite concern, which is, "Are we asking our clergy to be 'all things to all people'? Are we able to relate to clergy as real people who can do some things well under certain circumstances but who have particular limits under other circumstances? Or do we ask more of our ministers than any real person can deliver and encourage them to 'fake it until they make it,' only to find them burning out before they've succeeded?"

Even as I ask these questions, I am aware of their reciprocal: "Do we as clergy ask more of our churches than they can ever produce? Are we asking for not only job satisfaction, but total life and family satisfaction as well? Are we willing to see a parish as good in some ways but disappointing in others and with love and acceptance find a way of coming to terms with it? Do we confuse turning our lives over to God with turning our lives over to a given church?"

Some years ago John Fletcher of Virginia Theological Seminary wrote in a short monograph entitled "Religious Authenticity in the Clergy" that pastors are called not just once into a relationship with a church, but over and over again at ever deeper levels of engagement. At each level both church and pastor must come to grips with the strengths and weaknesses each has found in the other. As the relationship has matured, they have learned to change what can be changed, to accept and compensate for what can not, and to pray for wisdom to know the difference. Ideally, they have also grown in a genuine mutual respect and appreciation as they have gone through this critical evaluation process together.

It is like marriage, where intimacy is built not only on enjoying romantic feelings and common interests, but also on confronting realistic expectations, grieving over their painful loss, and experiencing a deepening level of love and respect. This close analogy between the pastoral relationship and marriage comes to mind frequently as I observe at close hand the process of assessing the marriageability of candidates and hear clergy in mid-career talk of their struggles with incompatibility, conflict, and the experience of being divorced from their church.

Moreover, I have come to believe that the authenticating process that took place in the families in which clergy grew up is the best indicator of

their engageability when they serve congregations. Those who have grown up in families that welcome differences, confront problems, and face normal family change head-on generally have a high predictability for being able to authenticate themselves in their work families. If they have, however, grown up with denial, a disrespect for individual feelings and perceptions, and a "peace-at-any-cost" philosophy, their engagement at deeper levels will be difficult.

Engagement is a two-way street. It is not enough to assess this factor in our clergy alone through the career development centers; we must also evaluate and encourage it as a factor in individual congregations. When there have been many clergy/church divorces over a relatively short period of time, both parties must have played their part in it.

A congregation cannot be deemed adequate merely because it is able to support a pastor financially any more than clergy can be assessed as adequate merely on their breadth of preparedness for a "generic" ministry. If we are to have compatible couples over time, it will be because we have found ways of helping both sides to develop their skills in genuine engagement. The essence of a pastoral relationship is akin to that of a marriage, a covenant, and nothing will obviate the need for authenticating that relationship through the painful process of mutual self-disclosure, grieving, acceptance, and reconciliation.

Lyndon E. Whybrew, an ordained Presbyterian minister, is a career counselor at the Columbus, Ohio, office of Midwest Career Development Service, from whose newsletter this article is reprinted by permission.

Professional Pages

South African bishop addresses Washington renewal conference

by David L. James

"There is a variety of mango tree in South Africa which grows in perfect symmetry. But if any of its branches are cut or seriously damaged, the rest of the tree stops growing and puts all its energy into rejuvenating the damaged parts until

the symmetry is regained. Only then does the whole tree begin to grow again."

With that illustrative metaphor of the Body of Christ and our symbiotic relationship to one another, Bishop Bruce Evans of Port Elizabeth, South Africa, set the tone for the Bishop's Conference on

Continued on page H



How do you start a new church? Another option

by Barbara R. Birkness

In the beginning, we had a 50-mile round trip over hilly and sometimes treacherous roads to the nearest Episcopal church. A couple of people did the routine regularly. A few others did it sporadically. It's a long trip for older people, especially during tourist season which goes on for about seven months. Attending early service at 8 a.m. didn't help a lot—the 25-mile return trip could take an hour and a half if you stopped for breakfast with friends. Winter trips in bad weather could be hazardous.

One of the "regulars" thought more Episcopalians must live in the home neighborhood, a rather new retirement area, and, if so, a mission ought to be possible. Why didn't someone start one?

On the Day of Pentecost in 1985, Someone, having been besieged for many years by prayers for His grace and the wisdom and courage to do His will acceded and said, quite clearly, "So do it."

"Me?" said the regular. "What do I know about starting a mission? I only go to church!"

Someone ordered, "This is my grace. Look to the Spirit for direction and courage." Well, the Church had taught that answers to prayers aren't always what one had in mind!

Episcopalians did indeed live in the area, and they responded to chain telephone calls, i.e., when we located one, that one would know another and make the contact. We used local newspapers to find others. A date was set for an organizational meeting. Now what?

An ad hoc committee went over the hills to the priest in that parish for advice, and the members were introduced to diocesan law as it pertained to missions. We learned some important facts: that in this diocese a parish can't start a mission—that can only happen through the bishop and standing committee; that the financial condition of our diocese did not allow for the salary of a priest; that we had to have a financial plan of our own before we applied for mission status as well as a certain number of baptized persons committed; that we must be willing to accept whatever clergy assistance could be provided on a part-time basis.

This priest friend offered to help, and he did. He came to that first organizational meeting to celebrate the Holy Eucharist for us and act as resource person. During the following months, he acted as advisor and mentor whenever called upon. We used him unmercifully. He was a model of pragmatic support. Only when we applied to the diocese did we learn he was a member of the standing committee.

Forty or so people attended the first meeting. Some were eager to commit to a mission, some were lukewarm, some skeptical. Retired people have "already built churches," have "served" their time in church organizations and aren't eager to start over. But enough people were willing to pledge financial support to encourage a newly elected organizing committee to proceed.

Shortly thereafter, at the invitation of our



priest friend, the canon to the ordinary came to visit and to confer with the committee about its hopes and plans.

Of prime concern was a place to locate. No home was large enough for the anticipated number of members. We found a small, inexpensive store whose owners agreed to hold the space until we knew for sure that we would be "in business."

The head of the organizing committee was instructed to call the bishop. He asked for a letter telling him our reasons for thinking we needed a mission, our numbers, our finances, etc. After receiving that letter, he came to see for himself what we were up to and found it good. At that point, pending approval of the standing committee, we became St. Mark's Church.

We were presented with several caveats: The bishop would try to find a part-time priest to come on Sundays and a few hours mid-week, and we would be responsible for half the stipend of whoever could be found; we were always to remember that God was doing this thing for us and not be seduced into thinking we were starting a church for Him (this was a heavy bit and took some thought before we sort of understood it, but we acted as though we did and that was probably the operative factor); we were to consider ourselves a primitive church.

The people of St. Mark's had to define the latter and create such a congregation from that brief mandate. To us, a primitive church is one begun by laypeople, almost totally financed by them, dependent only upon the Holy Spirit, worshipping, working, giving, and patiently accepting the occasional visit of an apostle. Living out that definition, we became a family.

"Church family" can be a phrase tossed about in church circles like a balloon in the hope of its truth. It is true, but the story of how it happened at St. Mark's is a story in itself.

Then the work began. The people literally hammered together the walls and furnishings for our church. Some came forward to start an altar guild. Others offered talents that ranged from carpentry to finance, from typing to needlepoint.

Seated on old wooden folding chairs lent by the local funeral parlor and facing a home made altar and rough cedar cross decorated with three

rusty railroad spikes, we began worship services on the first Sunday in October, 1985.

Two weeks later the Episcopal Church Women organized themselves and began an old-fashioned program of fellowship and work that has contributed mightily to St. Mark's outreach in the community as well as to its financial health.

In November of that year, St. Mark's was received into union with the Diocese of West Missouri, the first new mission in 25 years. Baptisms and confirmations followed. The congregation began to grow—not dramatically, but steadily.

Fifteen months later, in the winter of 1986, we sought and found larger and more visible quarters, this time two adjoining stores that offered space for a proper sacristy, a parish hall, and an office. The previous tenant, the First Christian Church, left old oak pews on loan—a visible difference from folding chairs.

In the months leading up to that time, we had received Prayer Books from a church in our deanery, a small organ from another, linens and vestments and accessories we didn't know we needed from our priest friend, a chalice and paten from the son of our altar guild directress, and we were able to celebrate the Eucharist in decent and proper fashion.

And with the challenge of this new space, the congregation went back to work scrubbing, painting, and hammering to put a larger St. Mark's together. A second part-time priest came upon the scene in time to supervise the installation of an altar rail, to oversee enlargement of the altar and credence table, and to energize the congregation with his enthusiasm. Before Christmas of that year, 1987, pews, financed by memorial gifts, had been installed. The communicants went to their knees for the first time, joyful though a bit creaky from dis-use!

Other gifts and memorials had been given along the way—vases, a processional cross, a small Lowery organ, Hymnals, vessels for the credence table, alms basins, a hymn board, stained glass panels, and on and on. Now it looked like a church, we said, and we say it again each time anything new is added.

But, the people are the Church. A goodly number of those who moved here had been, by their own admission, cavalier about church attendance in their recent past. At St. Mark's they are not only welcome, but needed, and they know it.

They are not just numbers and names to add to the "Book," but communicants whose presence increases the spiritual vitality of the congregation and whose talents have space to expand in a community that worships, works, and plays together.

What has St. Mark's learned as its members discovered how to start a new church? We have found that a priest without people is often sad and lonely without an altar and a congregation—visiting retired priests have told us so. While still respectful, we are no longer quite so diffident and fearful of the hierarchy as once we were. Perhaps we have a sense of our own importance in the life of our church.

We accept that corporate worship is more effective than private devotions although we say freely what we pray for on our own. We are very sure that when we pray for the sick and the dying, God listens. Conservative and inarticulate though we may have been in the past, we talk with joy about the workings of the Holy Spirit in our lives and in the life of St. Mark's Church. We are very

Continued on page H

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Letters to the Editors

Is the Church purging itself of traditionalists?

In your lead article (September), David Gracie interviews Bishop Hathaway. The bishop exudes love for all except Anglo-Catholics: "[Women as bishops] is going to cut the heart out of the Anglo-Catholics, and we have a lot of them in our diocese." Doesn't that tell it all? Bishop Hathaway has no regard for traditional priests.

It is obvious that a purge of conservatives and traditionalists is happening in the Episcopal Church. Too bad the despised and rejected churchmen cannot take with them some of the property and memorials they gave and supported as would be the case in a secular divorce.

James Brice Clark
Woodland, Calif.

Hathaway and Swing make ecumenical issue

Thanks for your most ecumenical issue ever—Alden Hathaway and William Swing on the same front page. Wow!

When do we let the people know?
Pat Harbour
Jean, Nev.

Thanks and a correction

Dear David Gracie,

Thank you for a very clear, complete report of our conversation in Detroit. Your questions were very pointed and very down to earth; I hope my replies have given the readers of *Professional Pages* a helpful description of one bishop's view of spiritual leadership and diocesan administration.

Two statements, however, must be corrected. One, I think, was my fault; the other was yours.

In our conversation about women in ministry, you quoted me as saying, "I have about 25 ordained women in the diocese, most of them Trinity graduates." Actually, we have at this time 19 ordained women; six of them are graduates of Trinity Episcopal School for Ministry.

In your penultimate paragraph, you suggest that my wife and I were bound for a service sponsored by the Prayer Book Society. We were, in fact, off to Mariner's Church for a service sponsored by the Evangelical Catholic Mission where our old fel-

low student from ETS days, and my dear friend, Jim Hampson was preaching. You remember, I encouraged you to come with us.

It was good to see you again, David. I have always admired your incisive mind and spiritual integrity. I was greatly stimulated by our conversation and honored that you would choose to write about me.

Alden M. Hathaway
Bishop of Pittsburgh

Poor preaching is a reason people leave the Church

I have read with great interest and appreciation David James' article on preaching (September).

I heartily agree with what he said concerning the average preaching in

our Episcopal Church. As a retired priest I have had the opportunity to attend services in various churches on Sundays, when I have not been supplying, and it is true that the sermons are based almost entirely upon the gospel for the day. The Old Testament and the epistles are completely ignored and are never used for the preaching of the Word. I cannot remember when I heard a sermon based on a verse of one of the psalms or on a passage in the book of Acts. The neglect of such a large part of the Bible is most regrettable.

No one seems to put his finger upon one of the basic reasons for declining membership in the Episcopal Church—the fact that the preaching has become much poorer. The last paragraph in the article is a masterpiece of understatement.

Harold B. Boughey
Sewell, N.J.

David James is 'dead on center'

[David James'] fine article was dead on center and spoke to a common phenomenon in the Church today. It has been a long time since I've heard anyone preach a sermon; it always seems to be a reiteration of the gospel.

I [think] the placement of the sermon in the Eucharist makes it all too easy for this practice to grow amongst us. Having the sermon follow the gospel, without so much as a hymn to set it off, invites and almost mandates a comment on it. I thought we were better off when the sermon was the climax of ante-Communion, and, of course, it was the climax of the whole worship experience at Morning Prayer.

Timothy Pickering
Bryn Mawr, Pa.

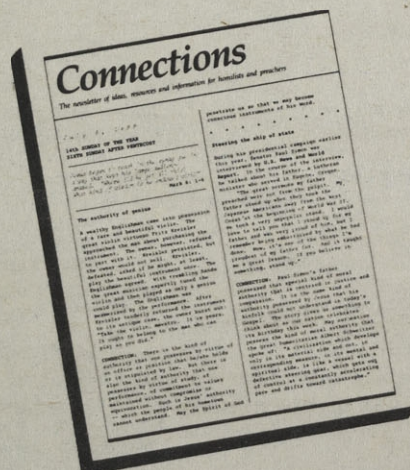
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Mary wasn't ready

by Phoebe Griswold

Christmas and the preceding weeks were always a difficult time for me. Life in a rectory seemed to take on an added tension and frenzy. The juxtaposition of what I thought Christmas should be and the reality of what I lived seemed far apart.

My husband was absorbed in his tasks as parish priest, with all the added complications of a busy liturgical time of year. I felt left alone with the obligation, which in other families might be more of a shared one, to bring Christmas about in our family. I'll never forget the year I sat in front of the television on Christmas Eve, watching the solo walk of our first astronaut on the moon. That's just how I felt—totally alone in a colorless world.

After our two girls were born, the activity picked up immensely. There were all the preparations I had to make, gifts to buy, a tree to trim, and all this in addition to the busy life of the rectory.

One mistake I'll never make again is to be persuaded that a party after the Christmas Eve service is the perfect parish function. This party, of course, was held in the "cozy" rectory—cozy to everyone else, at least. Since everyone was bringing Christmas foods from "around the world," I thought it would be simple. When I finished vacuuming at 3 o'clock in the morning, I realized that another Christmas Eve had passed in a very different manner from the more recollected observance I was coming to realize it should be.

On another Christmas we could find none of the paper sheep for the children's service. By then one of our girls was old enough to help me paste cotton balls on hundreds of sheep just in time to rush them into the church.

I have stood bleary-eyed late at night, waiting for Christmas cookies to bake in order to prove my culinary prowess at the women's cookie party. And I have rushed Christmas cakes to homes miles away because I had thought months before that a raffle of my cakes would bring in lots of money for

the women's group. Over the years my Christmas plans became more and more complicated, and I was always rushing and disturbed as I tried to create and be ready for the perfect Christmas.

Then one day grace broke in upon me, and I heard, "Mary wasn't ready!" Her tree wasn't decorated. Her presents weren't bought or wrapped. Her cookies weren't baked. In fact, she wasn't even at home. Nonetheless, Christmas happened. The child was born. That revelation sent shivers up and down my spine.

The idea of my sitting proudly, calmly by my tree with everything ready and all my plans completed was not consistent with the gospel. That poor woman, pregnant, far from home, with no family around, had to spend the night in a stable. Yet it happened. Was she ready? It was going to happen whether she were ready or not.

One of the worst questions we ask each other is, "Are you ready for Christmas?" I now answer, "No, Mary wasn't ready, and it happened anyway."

To think of Our Lady as not being ready is perhaps shocking, but it helps me to think of who really is in control. How could she be ready for that—the incredible, amazing event of God made child? Who is ready for that? We don't make Christmas; God makes Christmas. It was His idea, His plan.

This change of attitude really helped me refocus on what "being ready" means. For me, being ready had meant concocting a million plans for the perfect Christmas in which I was in control and could proudly survey my accomplishments: the perfect Christmas present choices, the best cookies at the ECW party, and the calmest children. Instead I asked, "How can I attempt to be ready for

Continued on page E

"Mary, Great with Child," by Ben Long, graces a wall of St. Mary's Church, Beaver Creek, N.C.



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Cooperative sermon preparation makes ecumenism a local reality

by Joseph Knott

Some clergy may be conspiring to improve the craft and power of preaching. At least that's what has been happening in Montevallo, Ala., a small college town south of Birmingham.

For the past two years I have been one of five clergymen from five different denominations who have met monthly to study the upcoming lessons from the common lectionary. Recently, the group spent two days in a study retreat to focus on the basic process of sermon preparation—how to get into the world of the biblical text and to relate it to our own day. As a member of the group I have been enriched by interaction with those of other denominations and learning how those traditions view the same questions.

The group openly acknowledges the problems which separate the various traditions but looks to shared convictions. "I'm in awe of the ecumenical dimension of our meeting," Phil O'Kennedy, the Roman Catholic priest comments. "It's a fragile thing because we have a long history to overcome. The differences in our traditions are a fact."

The similarities are what bind this group together. Not all of us regularly follow the three-year lectionary cycle, but the shared lessons do provide a focus for discussion and work. As Bob Albritton, the Southern Baptist pastor, wrote in a newsletter to his congregation, "Five pastors gather monthly around common texts of the Bible to help one another in our common task—to proclaim the

Mary

Continued from page D

the Child's arrival? How can I get myself ready? How is the world getting ready?"

This new perspective turned Advent from a frenzy of my own making into an exploration—a search for signs of God's presence. Where was He? What could I see of Him at work so that when Christmas came I would be that much more aware of His presence?

Shopping and looking for God's hand at work are a wonderful combination. I cheered God's humor when, as I was waiting in a long line at the post office, I overheard an irate clerk say, "There are no more X-mas stamps left, only religious ones!" I laughed out loud, and so did several other people as we understood together that indeed God was winning!

To prepare to receive God's gift is, I suspect, different for each person as each of us is unique. Advent quiet days help me focus on preparation. Small groups that quietly discuss some of the wonderful Christmas literature help. Cookie exchanges do not help. Nor do lots of Christmas parties. I have also learned that the Christmas season is not for me a period of great prayer. I am too tired and too active with family.

I suspect Mary was too busy bringing the Incarnation to light to do much else than concentrate on the birth process. We, too, are busy birthing the Incarnation as we allow ourselves to be active, loving members of families to whom Christmas happens.

Christmas has changed for me. Perhaps from the perspective of an outside observer it looks the same. My husband is still very much involved in the busy life of a diocesan family instead of a parish family. I try very hard to make everybody's perfect Christmas. But I never ask people if they are ready for Christmas, and I allow myself the luxury of being out of control. For I understand a little better who is in control, and I attempt to allow Him to present me with the greatest gift of all, His Son.

Phoebe Griswold, wife of Bishop Frank Griswold, wrote this article last year for the clergy spouses of the Diocese of Chicago with the hope that it would "help them find the freedom to move through the Advent and Christmas seasons with the grace and love that sometimes seem to get lost in the confusion."

Good News of Jesus Christ and of the work of the Body of Christ."

Each minister volunteers to make an in-depth study of a lesson scheduled for the following month. He reviews the commentaries and technical details of the passage for presentation at the seminar. The presenter also outlines ideas, themes, or images which surfaced during individual study. Sometimes a completed sermon emerges to be shared with the group.

Tom Cheatham, the Presbyterian minister, says, "It's exciting to me for us to be working together. The main thing is to see how our entirely different gifts come together. It hasn't been just the stuff there on the paper. Many times the thoughts I bring to share have been enriched. The process has sparked some more thoughts for me."

Buddy Freeman, the Methodist minister, says, "Lots of times what people said in our group has been very important to the shape of my sermon on

Sunday morning."

The monthly seminars have led to a two-day work retreat to study and reflect on the basics of sermon preparation. The retreat became a further demonstration of hands-on ecumenism. A Baptist layman volunteered his lakeside home where the group studied the videos of Fred Craddock, a Disciples of Christ minister who teaches preaching in a Methodist seminary at Emory University in Atlanta, Ga.

Commenting on the retreat, O'Kennedy says, "For me it has been a time of renewal. I've been challenged and inspired to affirm the importance of the preaching ministry."

The group believes that the spirit of cooperation overcomes some of the corrosive competitiveness between the Churches. While much ecumenical discussion takes place at the national and international level, the lectionary group is making ecumenism a reality at the local level. As Tom Cheatham quips, "Ecumenism, like charity, begins at home."

Joseph Knott is rector of St. Andrew's Episcopal Church, Montevallo, Ala., and Episcopal chaplain at the University of Montevallo.

Sunday is not a day of rest.

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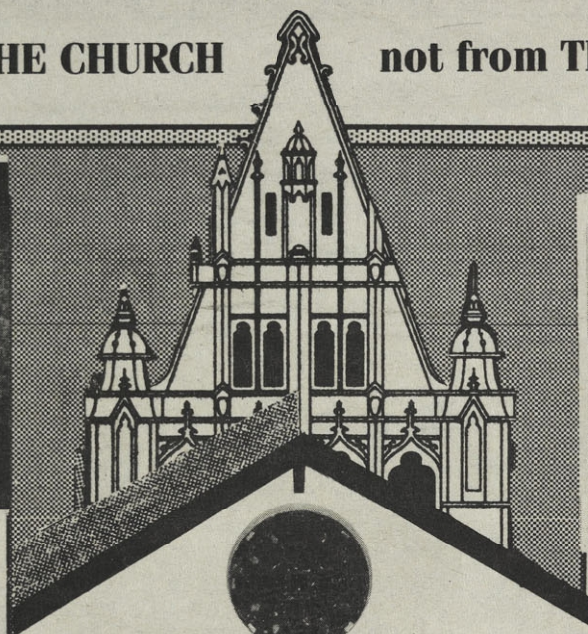
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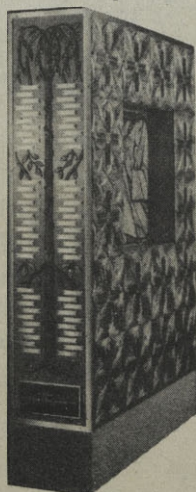
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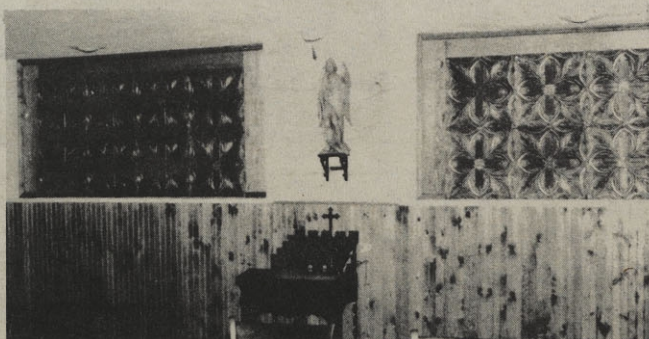
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RESIGNATIONS

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THOMAS, Wayland E., from St. Barnabas, Rumford, ME, on March 1

DEATHS

JOHNSON, Francis G., age 80
PERSELL, Charles Bowen, Jr., age 79
PITTMAN, Bertie, age 55

What goes around comes around

by William A. Kolb

Sitting in a car with another prospect for admission to seminary, beer in hand, party in progress right through the front door next to the sidewalk next to the car. The year: 1970 (midway through "the '60's," to be sociologically accurate).

We are in the midst of one of those weekends during which the seminary looks at you and spouse, and you look at it; I think it was called "married couples' weekend."

The fellow next to me—whose name and face I forget but whose words never—has had a few of those beers and is in a state to say what is on his mind, with not a little sadness and frustration: "Isn't there anyone in the Church anymore for someone who just wants to be a parish priest and minister to people's personal spiritual needs? Do we all have to be social activists?"

I don't answer, but I remember feeling safe, knowing I was with the majority and pitying the poor fellow for being blind about what God was so obviously calling all of us to do.

Now it is 1988. I am a parish priest, have been for 15 years. I spend most of my time ministering to people's spiritual needs or doing those administrative things that help keep a parish running so we can be here when they want their personal spiritual needs met.

I do not feel called to be a social activist as I once did, and I rarely become involved in social questions except when they come through the lives of my people or my immediate community; once I really fought with a local landlord who denied two of my people a place to live because they had a racially mixed marriage. But usually my parish work keeps my mind, body, spirit, and emotions plenty busy without my getting into social concerns.

So I am no longer a social activist. The irony is I am beginning to feel like that long-ago fellow in the front seat of the car: Everywhere I turn I hear "renewal," "renewed congregation," "renewed priest." Tonight I was reading September's *Professional Pages*, and I read a reference to "an old-line liberal" in a context that, to me, made the person in question sound like a dinosaur or, at best, like one of a just-barely-surviving species. The paper, like many Episcopal Church publications today, had frequent references to being "renewed" and being "born again."

When confronted with it, few of the "renewed" will fess up to suggesting or believing that those of us who are not "renewed" lack faith or that our faith is not as full or as alive (or as good?) as those who have been "renewed," but the implication is often there.

I'm beginning to wonder if "there is room in the Church" for a priest who just wants to help folks with their personal spiritual needs, who wants to love God according to the temperament and personality God gave him. I am beginning to wonder if "there is room in the Church" for a

priest who just wants to preach and teach and lead worship, to train new priests, to be a friend, to be as good a rector as he can be—without being "renewed."

My style—as layman, seminarian, deacon, or priest—was never to shout about Jesus Christ from the rooftops, and I think St. Paul supports the idea that "it takes all kinds"—as in the Body of Christ has many members, each of whom is necessary for it to be whole and healthy.

The growing suggestion—subtle and not-so-subtle—that all Episcopalians should be like those who are

"renewed" is, I think, quietly driving a wedge between "us" and "them." That quiet process has the potential to be noisier in years to come. It may also have the potential to divide us more than many of the difficult questions with which we are presently wrestling.

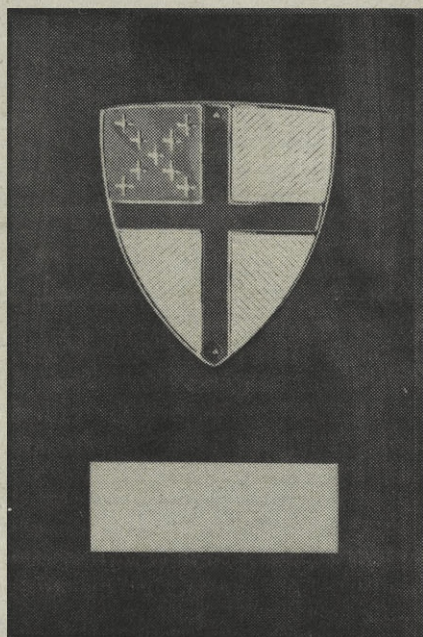
When I became an Episcopalian nearly 25 years ago, I experienced as pure grace the fact that we are a catholic, "umbrella" Church with room for diverse responses to and manifestations of God's presence in our lives. Very little in life is 100 percent true, but I think our celebra-

tion of pluralism is less true today than it was then.

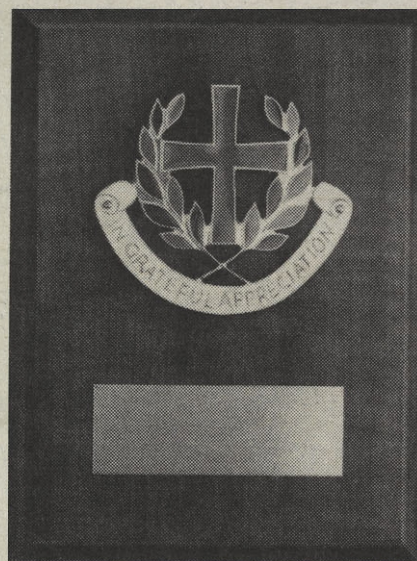
I rejoice that some have found a deeper, more lively faith through "renewal." The danger comes when some of the "renewed" think everybody needs and/or must have the same experience. That kind of attempt at conformity is rarely good for any cause and surely not for ours. May we always rejoice in the incredible diversity with which the Holy Spirit moves among us.

William Kolb is rector of St. Thomas' Church, Mamaroneck, N.Y.

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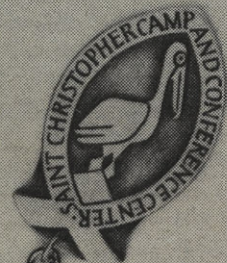


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Renewal conference

Continued from page A

Renewal held at Washington Cathedral, September 9-10.

Subtitled, "Renewed for What?", the conference was designed by the Rev. Carol Anderson, director of the Institute for Clergy Renewal in Fairfax, Va., and Bishop Peter Lee of Virginia to be an opportunity for those in the renewal movement to be challenged to take the next step in Christian obedience. That step is to preach good news to the poor, recovery of sight for the blind, to release the oppressed, and proclaim the year of the Lord's favor.

"For too long," Anderson said, "Episcopalians have felt they had to choose between personal piety or social action, between getting their theology right or their outreach programs implemented." The purpose of this conference was to present a model of whole Christian living whose concern is both ortho-dox and ortho-praxis.

The stereotype of the white suburban charismatic worshipping at the throne of the health-and-wealth gospel was shattered by Evans, himself a charismatic who along with his family has suffered greatly for his stand against apartheid and injustice. A bishop who eats only one meal a day and receives the exact same salary as his newest and youngest curate knows the meaning of putting one's life on the line and living the gospel, not merely believing it.

Evans stated that a deepening Christian commitment does not mean more programs, more pastoral care, or more outreach, but more prayer. Prayer, he said is what lies at the heart of all social action, and the two cannot be separated.

"We are not called to save souls," Evans continued. "You'll not find that anywhere in the Bible, that's God's job. We are called to save whole people, and that's a lot more costly because love always costs something sacrificial. When you wipe away your neighbor's tears, you get your fingers wet."

Initially conceived as a conference for people concerned about renewal in the Diocese of Virginia, word about it spread so widely that Lee

opened it to the many who inquired from 80 parishes in 28 states. It drew a total of nearly 2,000 people.

In addition to Evans' keynote address, delivered in three parts, the 17 workshops offered during the two days were all coordinated to present various aspects of the model of a balanced Christian life.

From Philip and Elizabeth Turner's workshop on renewed discipleship, using the Sermon on the Mount to challenge Christians to move from merely being admirers of Jesus to becoming His disciples, to Judith MacNutt's workshop on how to pray for healing of others, including victims of sinful social structures, many long-time renewal people heard things about Christian obedience they had never heard before.

James Forbes, a black Pentecostal homiletics professor at Union Theological Seminary in New York City, continued the theme of "Renewed for What?" by telling a packed auditorium that he "was not nearly so interested in whether they put their hands in the air when they prayed as he was with what they did with [their hands] when they put them down."

The conference included an opening prayer and praise service, a 250-member National Christian Choir, a traditional closing Eucharist, prayer

meetings in side chapels, and informal discussion groups throughout the Cathedral complex. But what infused it with purpose and power was Evans' spiritual presence as he reflected upon our unique presence as Christian healers in a broken world.

"Psychology tells me to love myself, and that is good. The world tells me to love my neighbor, and that is good. But it is only Jesus who tells me to love my enemies and then gives me the power to do something as unnatural as that."

He went on to conclude that we do not choose to follow Christ because it is comfortable or popular for in many parts of the world it is neither. Rather, we follow Christ because of the cross. "Is there any other way to save humanity besides the cross?" he asked.

Lee says the conference exceeded all the planners' expectations and may be only the first of many similar events.

But as the Rev. John Guernsey, one of the co-planners reflected, "There was no spirit of triumphalism amidst this great event as the call to obedience is always a humbling one."

David L. James, assistant rector of St. Paul's Church, Westfield, N.J., is a contributing editor of Professional Pages.

New church

Continued from page B

sure that God has done these wonderful things for us and that we are, indeed, His children.

Stewardship can be a word to be bandied about in committees, a basis for programs and strategies. Here it is a given fact of our life in Christ. One third of this mission's budget is pledged to our diocese for diocesan support and clergy pay. We pay this promptly as we are accustomed to handle our personal obligations.

We now understand that, by virtue of our baptism into the Body of Christ, we really did start a new church, that we raised up lay readers and chalice bearers to assist in worship and, in fact,

conduct services when necessary, that we can show forth our church in our community by work and example, that we can endure the loss of well-loved part-time clergy in the sure confidence that the Spirit has better in store for us.

On July 3, 1988, on the third anniversary of its first organizational meeting, the mission church of St. Mark the Evangelist in Kimberling City, Mo., welcomed its first resident interim priest, the Rev. Howard R. Kunkle. The people found him, and Bishop Arthur Vogel approved. Interim to us means "in between" and the implication that a permanent vicar is in the offing. Kunkle terms what he found here "holy stubbornness."

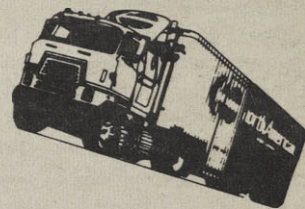
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Bishop **William G. Burrill** of Rochester chaired the city's recent Billy Graham Crusade, the first Episcopal bishop to chair such a campaign □ Retired Bishop **Kent Clarke** and Canon **Borden Purcell** were appointed to serve on Canada's new immigration and refugee board □ Tulsa, Okla., rector **David C. Fox** recently spent three weeks in Uganda where his parish, St. John's, has a companion relationship with Immanuel Church, Kabwohe □ Oklahoma Episcopalian **Bill Robinson** was inducted into the state's Band Directors Association Hall of Fame; he has 29 years of professional orchestral experience as a French horn player.

Ethiopian (Oriental) Orthodox Patriarch **Merkorios** was enthroned at Holy Trinity Cathedral, Addis Ababa, early in September □ Bishop **Ghais Abdel Malek** of Egypt is spending October in the Diocese of Central New York, with which his diocese has a companion relationship; each year the bishops of both dioceses meet at least once, either in the U.S. or in Egypt □ The Texas all-clergy band, "Clerical Errors," made its world debut in September at Fort Worth's All Saints' Cathedral; the band is composed of the Rev. Messrs. **William Nix, Jr., Robert Bosworth, Jr., Louis Hayden, and Richard McHenry.**

Bishop **William Swing** of California was the keynote speaker at the Diocese of Utah's inaugural Interfaith Conference on AIDS October 10-12 □ Episcopal priest and scholar **Hans Wilhelm**

Frei died of a stroke in September; he had taught in Yale University's Department of Religious Studies since 1957 □ The Rev. **William S. Wade**, headmaster of St. Andrew's-Sewanee School in Sewanee, Tenn., recently assumed the position of president of the National Association of Episcopal Schools.

George B. Braund, associate secretary for ecumenical affairs of the Anglican Consultative Council since 1980, is leaving to become team vicar of Crowmarsh Gifford in the Diocese of Oxford, England; his successor is **Donald Whimbey Anderson**, former general secretary of the Canadian Council of Churches □ The new academic dean of Cabrini College, Radnor, Pa., is Dr. **M. Antoinette Schiesler** of Wilmington, Del., where her husband **Robert** is rector of St. Andrew's Church □ Dr. **Samuel R. Williamson** was installed as the University of the South's 14th vice-chancellor in mid-October.

Gilbert Sae-Kuen Lee has arrived in London, England, from Hong Kong to be full-time chaplain to the Chinese congregation at St. Martin-in-the-Fields; he takes over from **Joyce Bennett**, one of two women priests ordained in Hong Kong in 1971 □ **Alversa Milan** of Church of the Ascension, Kansas City, Kan., is an officer of Church Women United, a national ecumenical organization □ **Betsy Tice White**, a parishioner of Grace Memorial, Lynchburg, Va., has been elected to the board of directors of the National Episcopal Coalition on Alcohol and Drugs (NECAD).

And congratulations to: **Kathleen Davis** of Lubbock, Texas, new editor of the Diocese of Northwest Texas' *The Adventure*; **James Solheim**, new editor of the Diocese of Massachusetts' *Episcopal Times*; and **Elizabeth Purdum** of St. James' Church, Bozeman, Mont., who recently celebrated her 100th birthday in special services at the church.

New Altar Guild Association officers

The new board of the National Altar Guild Association was elected and installed at the organization's triennial meeting, July 1-8, in Detroit.

The new officers are: Nancy Grandfield (California), president; Barbara Gent (Connecticut), first vice-president; Nancy Kemp (Los Angeles), second vice-president; Barbara Wilson (Texas), secretary; Eileen Hardin (Arizona), treasurer; and Anne Whitcomb (North Carolina), head of the nominating committee. Terms of offices are three years.

Presiding Bishop Edmond Brown-ing officiated at the installation service, which was held at the General Convention Worship Center in Cobo Hall.

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Church choirs from around the country have participated in a set of three tapes entitled *When in Our Music* which represent the diverse music and styles of *The Hymnal 1982*.

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NCC's financial problems threaten programming

New York, NY—The general secretary of the most prominent ecumenical agency in the U.S. says financial problems could lead to "very severe program reductions." In a National Council of Churches executive meeting Arie Brouwer attributed part of the budget crisis to significant membership losses in main-line Protestant churches. Agency reserves, he said, are "more or less exhausted." Even Church World Service, the agency's relief wing which

U.S. NEWS

commands about 70 percent of the total budget, faces a shortage of \$1.5 to \$2 million. The NCC has recently been plagued with controversy over Brouwer's leadership style; several agency heads resigned this spring.

Truck driver's daughter enthroned as Tibetan lama

Poolesville, MD—The first western woman to be enthroned as a reincarnate lama in the more than 12 centuries of Tibetan Buddhism is the daughter of a Jewish grocery store cashier and an Italian truck driver. Catharine Burroughs, who grew up in Brooklyn, N.Y., and Miami Fla., came to Buddhism as an adult. In 1985, she met a lama who recognized her as a reincarnation of the sister of the founder of the Palyul monastery. A spokesman for the Dalai Lama, the spiritual leader of the Tibetan nation in exile, noted that while recognition of a non-Tibetan as a lama is unusual, recognition of a female is definitely "a new phenomenon." The enthronement ceremony of the 38-year-old mother of three took place at the Buddhist World Prayer Center here.

Adviser says Jackson showed "insensitivity" toward Jews

Baltimore, MD—At an international B'nai B'rith convention here, the Rev. Jesse Jackson's senior campaign adviser said the Baptist minister had demonstrated "insensitivity" towards the Jewish community. Roger Wilkins, Jackson's close associate for more than 20 years, said the feeling of contempt blacks had for their former civil rights allies was similar to that a teenager feels for a parent. Wilkins added that he had threatened to terminate his relationship with Jackson in 1984 when the minister called New York City "hymietown." Nonetheless, Wilkins said Jews are too sensitive about criticism of Israel, particularly from black leaders. The black-Jewish coalition of the 1950's and 1960's cannot be resurrected, he said, because of changes in the Middle East and in the U.S.

Episcopal Church tops giving list

New York, NY—Of the nine Protestant churches selected by the National Council of Churches for its annual membership and financial contribution study, the Episcopal Church has shown the greatest increase in total contributions. In 1986, its total giving was up by 8.76 percent to \$1.1 billion. Also registering increases were American Baptist Churches in the U.S.A., American Lutheran Church, Christian Church (Disciples of Christ), Lutheran Church in America, Lutheran Church-Missouri Synod, United Church of Christ, and the United Methodist Church.

Of the nine churches selected, only the Presbyterian Church (U.S.A.) showed a decrease. Ronald L. Reed, stewardship officer at the Episcopal Church Center, says the figures represent the "growing effectiveness of a commitment to tithing by the lay and clerical leadership of the church." At the same time, he cautions, "we still have to recognize that households generally are still giving only 2 percent of their income."

Presbyterians eliminate Indian presbytery

St. Paul, Minn.—A native American presbytery established in 1844 is being phased out as part of the Presbyterian Church's program to eliminate all non-geographic presbyteries by 1993. The Dakota Presbytery, the oldest west of the Mississippi, was established 17 years before the church split over the Civil War; the two churches reunited in 1983, forming the Presbyterian Church (U.S.A.). The presbytery's 22 congregations, currently treated as missions, will

be integrated into the 15 geographic presbyteries in South Dakota, North Dakota, Iowa, Nebraska, Minnesota, and Wisconsin.

Cardinal O'Connor defends homosexual rights

New York, NY—John Cardinal O'Connor used the setting of St. Patrick's Cathedral to tell his flock that those who inflict violence against homosexuals are "doing violence against Christ himself." Homosexual activists have often taken O'Connor to task for his strong stand against homosexual behavior. While reiterating the church's position, the cardinal categorically condemned violence against homosexuals. Addressing those who take part in such attacks, O'Connor said, "You do an evil thing. Whatever you pretend to be, do not pretend to be Christians." The cardinal's statement received guarded praise from homosexual rights activists.

Kansas bishop to lead New York diocese



New York, NY—Bishop Richard F. Grein of Kansas was chosen bishop coadjutor of New York in a lengthy convention in which one of the candidates collapsed. As he was voting on the first ballot, Suffragan Bishop Walter Dennis of New York became ill and was taken to St. Luke's-Roosevelt Hospital Center where he was admitted in stable condition to the intensive care unit. At Dennis' request his name was removed after the first ballot. He was reportedly feeling well and in good spirits at press time.

Grein's election was achieved after midnight. On the tenth and final ballot he received 160 clerical and 144 lay votes; needed to elect were 160 and 132, respectively. In second place was Archdeacon Robert Willing of the Mid-Hudson Region, who was nominated from the floor. George F. Regas, rector of All Saints' Church, Pasadena, Calif., placed third. Hugh Hildesley, Thomas Pike, and Michael Kendall, all of New York City, withdrew after the fifth ballot.

Grein, 55, has been bishop of Kansas for seven years. A native of Minnesota and graduate of Nashotah House, he has held parish positions in Minnesota and Kansas. He has also been a professor of pastoral theology at Nashotah House and has served on many Episcopal Church and House of Bishops committees and was recently head of the General Board of Examining Chaplains. He is married to the former Joan Atkinson; they have four children.

When contacted in Kansas, Grein expressed enthusiasm about his new post. Praising the energy and commitment that went into the election process, he said he hopes that energy can be harnessed in pursuit of a common vision. "New York is kind of a pentecostal city looking for a common language," he said.

Grein's main regret is leaving the diocese which has been home for the past 14 years. "This has been a wonderful job," he said. He emphasized, however, that he had shared his decision to run with the clergy and people of Kansas and had kept them posted throughout the process. "It's kind of a corporate decision, which represents where this diocese is."

Pope beatifies controversial Franciscan

San Diego, CA—As Pope John Paul II beatified an 18th-century Franciscan friar, Junipero Serra, anonymous protesters sprayed graffiti on the monk's statue in this city's Presidio Park. The slogans denounced Serra, a missionary to native Americans, as a "genocidal maniac" and a "baby-killer." Some native Americans claim Serra mistreated their ancestors and was part of a colonial system that eradicated their culture. Vatican historians have concluded that while Indians were abused at the San Diego mission, Serra was not involved. The pope paid tribute to the missionary as a "shining example of Christian virtue and the missionary spirit." Serra was beatified after the Vatican concluded he had produced one miracle. Verification of a second miracle is required before he can be canonized a saint.

Southern Baptist official denies apartheid exists

Nashville, TN—A trustee of the committee which produces material on social concerns for the Southern Baptists told his colleagues that apartheid no longer exists in South Africa. Physician Curtis Caine also told members of the Christian Life Commission (CLC) at their September meeting here that Martin Luther King, Jr., was a "fraud." Caine, perhaps the most conservative trustee on the CLC board, was elected two years ago. His comments were denounced by newly-elected CLC director Richard Land as "an embarrassment." The CLC, which lobbies on subjects pertaining to personal morality for America's largest Protestant denomination, has been divided since its former director, the Rev. Larry Baker, resigned in June. Baker was criticized for holding an anti-abortion position too liberal to suit the trustees.

Korean churchwomen attack prostitution system

Seoul, South Korea—An ecumenical group of determined women used the occasion of the September Olympics to highlight the prominence of government-sanctioned prostitution aimed at tourists. Korean Church Women United says prostitution and support services account for more than half the tourism money which comes into this country. The group, which has extensive contacts with churchwomen

WORLD NEWS

in America, is focusing its Olympic efforts on public education. Approximately 24,000 young women work in 27 "Kisaeng" houses of prostitution which cater mainly to foreigners.

English vergers' guild branches out

London, England—The Church of England Guild of Vergers has given permission for its U.S. members to form their own branch. The Vergers' Guild of the Episcopal Church is now organizing to find and recruit vergers—persons who lead the procession in services of worship and are lay assistants to parish clergy—from throughout the American church. The new organization hopes to develop a fellowship and network of communications among members. Its purpose is to appreciate the spiritual nature and calling of the vocation and ministry of the verger, and all persons who are involved in such a ministry are welcome to join. For more information, write to William H. Gleason, Verger, St. George's Church, 4715 Harding Rd., Nashville, Tenn. 37205.

Patmos monastery holds 900th birthday party

Patmos, Greece—More than 200 Greek Orthodox clerics, ecumenical representatives, and Greek notables gathered on this tiny Aegean island late in September to celebrate the 900th anniversary of the Monastery of St. John. In the past, the monastery has housed as many as 150 monks; today, it is home to 28. Its rooms contain priceless art work—icons, paintings, and metal work—while its library contains thousands of ancient texts, some dating to the 11th century. Leading the celebrations was the ecumenical patriarch of Constantinople, Demetrios I. Also participating was Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America. Tourism has increased significantly in recent years, as has restoration of ruined portions of the island. A proposal to build a small airport is occasioning serious debate between shopkeepers and those who want to

Pope reaffirms women's ordination ban

Rome, Italy—In what observers say is the most passionate affirmation of women's equality the Roman Catholic hierarchy has ever made, Pope John Paul II called for an end to all discrimination against women in everyday life. At the same time, his apostolic letter, *Mulieris Dignitatem*, reiterates the pope's opposition to women's ordination. Describing motherhood and virginity as women's major vocations, he warned women against the dangers of "masculinization." Because Jesus' attitude toward women disregarded the tradition of his time, said the pontiff, his decision to call only men to be apostles was made in a "free and sovereign manner." The pope reaffirmed the traditional idea that only a male priest can represent Christ at the altar. "Woman, in the name of liberation from the dominion of men, cannot try to appropriate for herself male characteristics against her female originality," he said. The apostolic letter has the authority of church teaching but not the infallibility of a church encyclical. Women's place within the church is presently being hotly debated in the U.S. where bishops are working on a pastoral letter on the subject.



preserve the holy character of the island where St. John is said to have spent several months dictating the Book of Revelation in 95 A.D.

Bishop Krumm receives ecumenism award

Canterbury, England—At a dinner here on August 11, retired Bishop John M. Krumm of Southern Ohio received the Patron of Christian Unity Award of the Christian Church (Disciples of Christ). Paul A. Crow, president of the Disciples' Council of Christian Unity, made the



presentation, paying tribute to Krumm for "giving us a glimpse of what church unity is all about. We Disciples claim John Krumm not only because of what he has meant to the ecumenical movement, but because we recognize that you can't be ecumenical unless you stand within your tradition, and he has always done that clearly and well." Crow also noted that Krumm has understood well that "ultimate unity is God's gift, and he has been able to kindle that understanding in others."

Women's ordination proposal receives mixed reviews

Melbourne, Australia—Diocesan synods across Australia are considering a proposal which would provide for ordaining women without a General Synod canon. Previous attempts to enact such a canon, which needs a two-thirds majority in each of the three houses of General Synod, have failed. Diocesan synods are now considering a resolution, which requires only a simple majority, to permit individual dioceses to ordain women for their dioceses only. The proposal, which will come to the floor of General Synod in August, 1989, has already provoked considerable dissent. Some dioceses, like Adelaide, have rejected it. Some, notably Canberra and Goulburn, are in favor. The diocese of Bendigo would prefer a canon but will accept the resolution as a pastoral statement if a canon is not possible.

British bishop's cure for emotional distress: ordain women

Durham, England—While attending a conference here of the Movement for the Ordination of Women, Bishop David Jenkins of Durham said that arguments against such an action are "not worth taking too seriously." Speaking on the BBC's *Sunday* program, he added, "It is quite clear to me that we should ordain women just as soon as possible at practically any cost." By doing this, he said, the church can get over the "stupid neurosis that is around about this." Reminded by his interviewer that the bishops at Lambeth advocated respect for those who have other views, Jenkins replied, "That is right: We have respect for them. We are quite clear they are wrong."

Roman Catholic agency protests aid ban

Managua, Nicaragua—A Roman Catholic agency responsible for funneling medical aid to child victims of Nicaragua's civil war has criticized this country's Sandinista government for blocking the assistance. "This is not contra assistance," said a Catholic Relief Services spokeswoman. "It is non-political, humanitarian aid." The largest private U.S. relief agency was one of five groups charged with distributing \$17.7 million in U.S. government aid, which the agency does through 80 church-operated clinics. Medical assistance for children was part of a legislative package approved last March which included aid for the U.S.-backed contra rebels. The Sandinista government, claiming that the medical assistance will be integrated with contra military supplies, is banning the humanitarian agencies from distributing the medicine, pending a decision on a \$27-million contra aid bill on which the U.S. Congress was to vote as we went to press.



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Treasure in the sand



Drawing by Paul Shaffer

by Evelyn McKay

I don't have many neighbors here where I live on the coast of Washington state so when a nature-loving young couple moved into the next house up the beach, I was delighted.

On one of Elsie's beach walks past my place, I scurried out to ask her in for a get-acquainted visit. As we came up the walk, I showed her the driftwood I'd gleaned from my "front yard," and on the porch I pointed out other beachcombing finds: an old wine cask, more bits of odd-shaped driftwood, rocks of jasper and agate in assorted colors. As her interest mounted, I decided she was ready to

I could tell my young friend was very excited about something.

"I just had to come tell you," she began excitedly. "Max and I found a float! As big as yours! It's the most perfect ball you can imagine! And an unbelievable purple glass." Words tumbled from her. "Not a blemish. And the netting around it still intact. Why, it was as if someone had tossed it on the beach. Not even in the lgs or seaweed. Just here for us to find."

I knew the magic of such a moment. I could imagine their wild glee, their excitement, the shouts, the laughter. "Have you thought yet where you will display this beauty?" I asked.

"That is the best part of all!" She hopped up from the step. "We couldn't decide just where it would look best. We tried different places. But then, finally, we knew."

She squirmed and caught her breath. Like a small child about to tell a secret, I thought. "You see, the fun of it was mostly in the finding. So we took it up the beach and hid it. Now —," she looked at me, eyes gleaming. "Now someone else will have the same fantastic thrill of finding a Japanese float!"

"Oh, Elsie," I cried, hugging her. "How wonderful!"

And in my heart I thanked God for the lesson my selfless young friend had taught me: that finding a treasure is fun, but sharing a treasure is joy. And joy is infinitely greater.

Evelyn McKay is a free-lance author living in Vashon Island, Wash.

behold my most prized of treasures, a Japanese fishing float that had made its way across the Pacific, drifting with winds and currents.

It was a large globe of gleaming glass. "I found it after the last storm," I explained. "Washed up just south of here. It was wedged among some logs."

Elsie was duly impressed, touching it, marveling at its pure blue color, its perfect condition—not a chip or crack. "What an exciting find! Do they come often? Where should I look?"

"Search after a storm, particularly after a storm with a high tide," I advised, "in tangles of seaweed, in and around tossed-up logs and debris. You could find one next week, next year. But then again, don't be too disappointed if you never find one at all. Many people look and look and never have any luck."

Fall arrived, then the holidays, and I didn't see Elsie for a while. Then one windy but glorious day late in February she came striding along in jeans damp with spray.

This time we sat on the back steps.

Browning

Continued from page 7

will be in our prayers. This is a time for us to offer our joy, our anxiety, our commitment to unity to God in prayer. For discernment, for guidance, for patience and understanding, for God's grace that makes community possible and hopeful, this is a time for prayer. It is the witness and admonition to prayer that we have in the testimony and action of the apostles. It is to prayer that I call the Episcopal Church in response to this historic action.

What will you pay?

Learning to love on the Alzheimer's floor

by Johnnye Montgomery

We always pray for a moment before going into the building and then again just before entering the hall behind the locked door. This is the hall in the nursing home where the victims of Alzheimer's live.

Sometimes two or three of them are standing there, waiting, their foreheads pressed against the glass. We can't go through until they move. We wait. If they still haven't moved, we ask a nurse to call an attendant to take them away, at least far enough so we can pass through without letting them out.

When I was a child growing up on

from afar, "What have you to do with us, son of God," and I wish for a stronger faith. If these modern devils plunged over a cliff in a herd of swine or, lacking swine, in a swarm of roaches, would I be astonished? Would I be delighted? Or would I merely go on my way, giving cups of juice and crackers in the name of Christ? I honestly don't know.

Will I ever have the faith that heals, the sure knowledge that whatever we ask in his name is granted? I know the name of Christ is all we need for complete healing—and yet.

Here is this dreadful hall where every step is fraught with heartbreak. God loves every member of this community. My partner and I are instruments of his peace, and yet we feel so impotent. Even my partner, a long-time Christian who is filled with the power of God's spirit, cannot help these people. Or can she? She prays for them before we go in and upon coming out so how can I say where they would be without her petitions? How many would be in far worse shape if my partner were not walking hand in hand with God?

So we deliver our juice, and upon leaving the locked door, we murmur thanks to God and continue on with our cart, smiling, visiting, listening, and praying with and for the sick, the lonely, and the weary. Mentally, we take the inmates of the hall home with us, and whenever we pray during the week, their faces rise before us.

As a child, I played a game with other children called "What Will You Pay?" The object was to determine through a series of questions how much we were willing to sacrifice for a given desire.

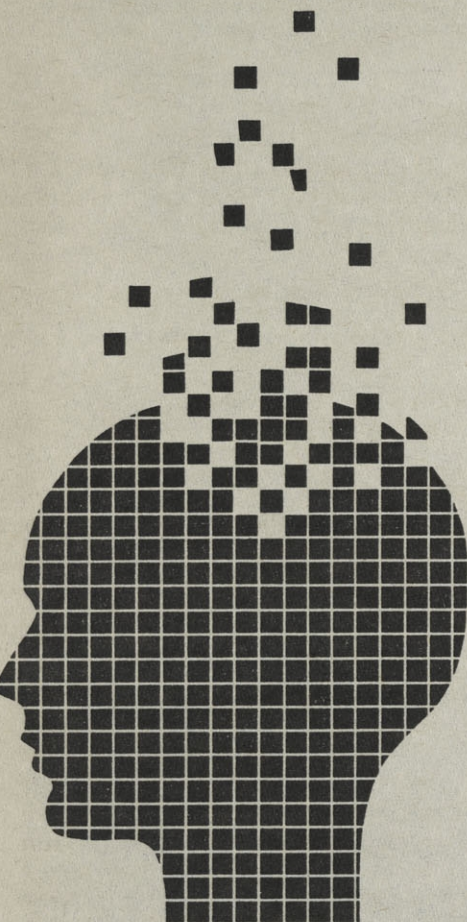
Now I play that game with myself. "What will you pay?" I ask myself. Would you pay for one good day for them with one day of your own? Would you be willing to trade places for one day? For one hour? Would you give up your comfortable life, your house, your health so one of them can be well? Do you really love those people behind that locked door, or are you giving lip service to the prayer?

I turn away sadly, as the rich young ruler turned away, for I have many possessions. I am not willing to take the place of one of those children of God, not even for one day. Would God ask that of me? I am afraid to offer it to him. What if I said, "Here am I, God, send me," and he sent me? I turn away sadly, remembering my many possessions.

The week passes, and we are in front of the nursing home door again. We join hands and pray, and I am astonished anew at the power in my partner's prayer. "What would you pay?" I ask myself. And I walk toward the locked door, praying. I am uncomfortable, but at least I haven't yet walked away.

Lord, make me a channel of your peace. And someday, grant that I will be willing to pay.

Johnnye Montgomery, a free-lance writer, is a parishioner of Holy Trinity Church, Midland, Texas.



a ranch, cattle stood around like this, and we'd have to chase them away before opening the gate. It tugged at my heart, seeing the cattle so in that long-ago time, and it tugs at my heart today, seeing my brothers and sisters in Christ.

A special button at the nurses' desk opens the door and gives us 10 seconds to go through. Once we're inside with our cart of the juice and crackers that we bring to them, the door locks behind us. We can only go back out by pressing a code into the keyboard mounted on the wall.

But now that we're in, we must deliver our juice and crackers, pray with and for the patients, and love them in Christ's name.

Some days are easy. They all recognize us or at least seem aware of us. They take what we bring them, and sometimes they thank us.

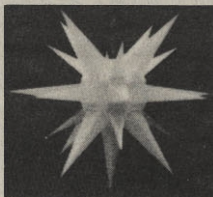
Some are sleeping or are in some mysterious mental country and never know we're there. We leave cups of juice on their bedside tables.

Sometimes they flail out at us and curse us. We learn to pray while we walk toward the room where one special man is always abusive and sometimes violent. I recall the demoniac coming out of the Gadarene tombs, who called out to our Lord

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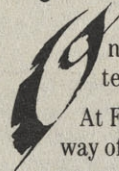
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Presiding Bishop's Fund works with local Anglicans to rebuild ravaged Caribbean

by David E. Crean

Hurricane Gilbert rampaged across the Caribbean in September, causing great damage. Computer images of the monstrous swirling storm and scenes of devastation dominated the headlines and the television news for days.

Thanks to advance warning, the loss of life was relatively slight. Telephones rang constantly in the office of the Presiding Bishop's Fund for World Relief with people, moved by the plight of the victims, asking what they could do to help.

How did the Fund respond?

The Fund was at the scene of disaster to provide assistance but not in the sense that staff members went to make an on-site evaluation. The Fund's presence was manifested in the local Anglican presence.

The Fund is the principal agency through which the Episcopal Church addresses human need. The Episcopal Church, part of the Anglican Communion, can rely upon local Anglicans to provide on-the-spot assessments of needs. The Fund also relies upon its ecumenical partners.

In responding to the crisis the Fund released several emergency grants within a matter of days:

- \$15,000 to the Caribbean Council of Churches through Church World Service;
- \$15,000 to the Diocese of Northern Mexico specifically to help address the needs of 39 families;
- \$15,000 to the Diocese of Haiti; and
- \$5,000 to the Diocese of Venezuela.

These initial emergency grants represent relatively small amounts of money to deal with the unprecedented damage the hurricane caused. Rebuilding will take years. Why was so little sent?

The answer lies in the Fund's relationship to the church and to other agencies. Other agencies in partnership with the Fund have the capacity to respond to immediate disaster needs. A well-coordinated international response can be made within hours of a major disaster with trained medical teams and relief workers rushed to provide immediate assistance. These agencies provide blankets, tents, emergency food, and medical supplies to meet survivors' immediate needs. The Fund does not attempt to duplicate these efforts, working instead through the existing agencies with this expertise.

The Fund helps with the rebuilding that follows a disaster: building materials must be supplied; utilities must be restored; people who have lost crops and livestock must be helped to replace them.

The local bishop assesses the need in his area. After a major disaster, this can take some time.

Communication was not established with the bishop of Jamaica for a week.

The Fund also uses its ecumenical connections, notably the relief and development arms of the World Council of Churches and the National Council of Churches.

Both the Diocese of Jamaica and the Diocese of Northern Mexico are assessing the damage and what is needed to repair it. The bishop of Northern Mexico has also asked his clergy to contribute a day's salary for the relief of hurricane victims.

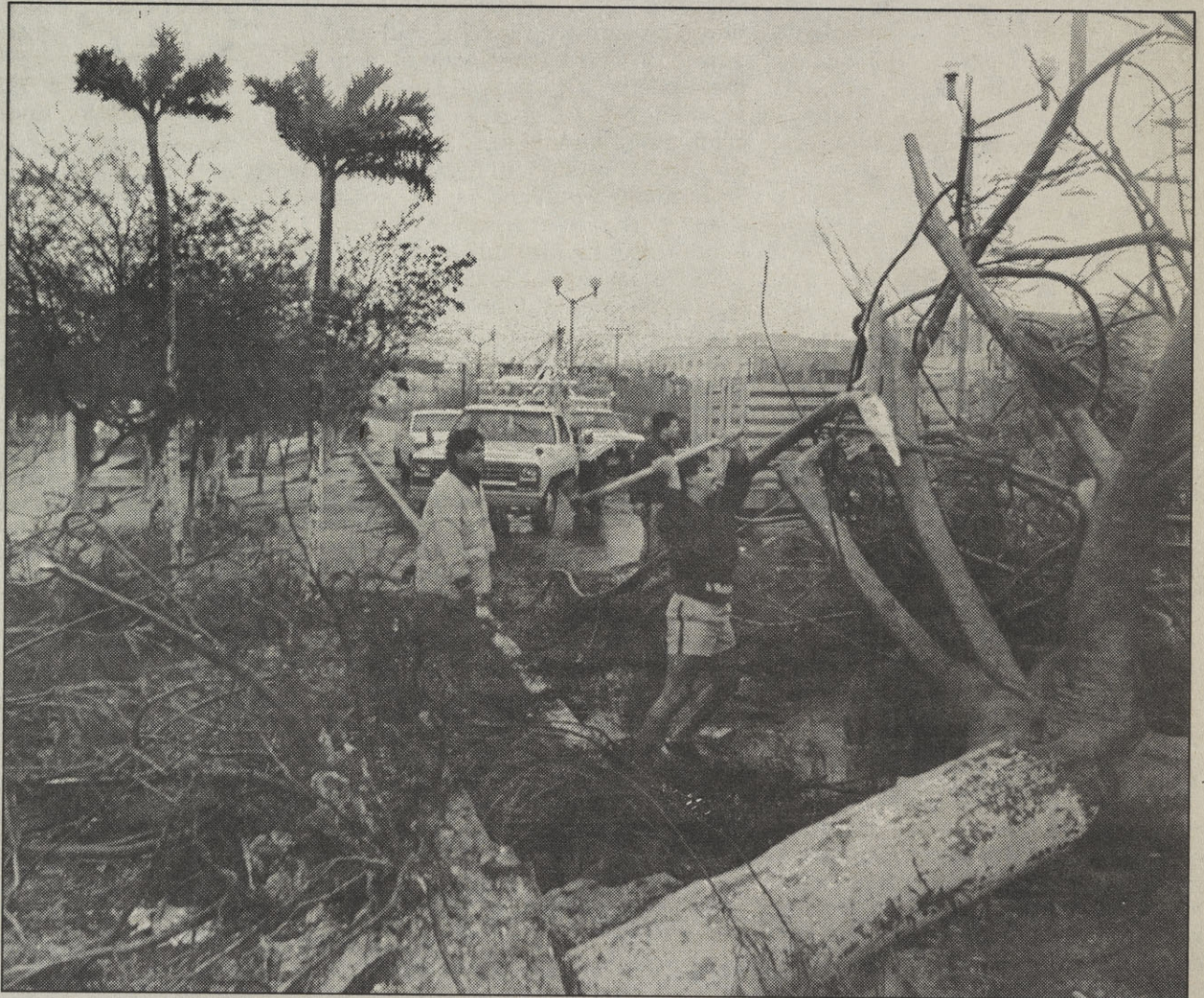
Reports are then sent to the Fund's office in New York where they are evaluated. They go through the Fund's normal granting procedures, and, based on the action of the board of directors, money is released.

The immediate disaster is over. The time has

come to rebuild lives that have been disrupted by the storm, to work together with the people who have been hurt and to give them help and new hope. This is the ministry of the Fund in a disaster: to provide a small amount of emergency assistance to the church and to work with the church in helping people put their lives back together.

The Fund continues to receive money for Jamaica and other areas the hurricane affected. The Fund continues to meet human need caused by the storm. Contributors may send their checks to: The Presiding Bishop's Fund, 815 Second Ave., New York, N.Y. 10017, designated "Hurricane Gilbert Relief."

David E. Crean is director of communication for the Presiding Bishop's Fund for World Relief.



Mexican workmen chopping trees felled by Hurricane Gilbert

West Texas helps with hurricane relief in Mexico

by Steve Weston

In the aftermath of hurricane Gilbert, the Diocese of West Texas is helping to pick up the pieces of death and destruction in the heavily populated urban center of Monterrey, Mexico. The greatest storm of the century "sort of disappointed us," said Gene Jennings, archdeacon of West Texas. "The real disaster area is in the Diocese of Northern Mexico, and we're doing all we can to help."

More than 50 tornadoes were touched off on Gilbert's leading edges. Several slammed into the San Antonio area, leaving a wide

swath of destruction. But the real disaster area lay to the south where Gilbert's landfall occurred more than 100 miles southwest of Brownsville.

The promise of devastating floods and high tides had driven the inhabitants of South Padre Island, the natural land barrier between the Rio Grande Valley and the Gulf of Mexico, into shelters on the mainland. Residents quickly returned to their homes as damage in South Texas proved to be light. Sixty-mile-an-hour winds overturned cars and mobile homes, and the U.S. Coast Guard rescued occupants of several stranded fish-

ing vessels.

The Diocese of Northern Mexico immediately drew the attention of the diocesan staff in San Antonio. Once the Diocese of West Texas realized that the emergency had passed, an appeal from Bishop John H. MacNaughton for funds in support of homeless families in Monterrey, the area hardest hit, went out to all congregations.

The two dioceses have always been close, first as the result of a companion relationship in the 1970's, then in close working relationship with Bishop Oscar Romero as Hispanic ministry developed along the southern border of the

United States and the huge migration of undocumented persons inundated this country in the early 1980's. For Bishop German Martinez and the more than 100 homeless families in Monterrey receiving aid from West Texas, the effects of hurricane Gilbert are easy to recognize.

Gilbert's passing was "the break of the world" for West Texas, said Jennings. For Monterrey, conditions remain grim as collapsing buildings and floods leave their devastating damage.

Steve Weston is editor of *Crossroads*, Diocese of Dallas.



ASK DR. CHURCH

Dear Dr. Church:

Our rector and organist are always trying to teach us new hymns (which we can't even read because the print is so small in the new Hymnal). Why can't they just let us sing the good old hymns we all know?

Frustrated in Fresno

Dear Frustrated:

This is like asking, "Why can't I keep driving that old '57 Chevy I feel so comfortable in?" Or, "Why can't I keep wearing those dresses I like so much?" Or, "Why can't we keep all those knickknacks we were given as wedding presents?" If we were to keep all those things, what would happen to the used car salesmen or to the church groups that run rummage sales or to people who like to shop at garage sales and flea markets?

It is the same with our hymns. Perhaps that old favorite you miss singing is now being sung in some remote country chapel where the minister may be wearing your rector's cast-off vestments. Think of it that way, and the sacrifice of giving up an old hymn won't seem so painful.

Your friend,
Dr. Church

Dear Dr. Church:

Our rector of 17 years is retiring. There's a priest in a neighboring diocese we all like, but we're told we must follow "the Process." What's that? Why can't we just call someone we know and like?

Naive in Natchez

Dear Naive:

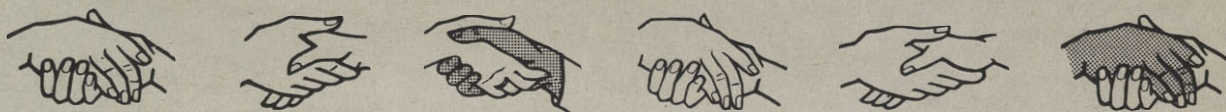
The Process, or Search Process, is a method designed by diocesan staff and "consultants" to insure a harmonious diocese and cooperative parishes. It begins with an "enabler" coming to your parish to iron out any rough spots, neutralize potential rebels, and after many months leave you wanting the kind of rector the diocese wants, not the kind you thought you wanted when you began. A guided search then begins for "Father Right," who will fit in with your new image.

This is akin to the making of processed cheese: blending a number of ingredients to achieve the desired taste, into what the federal Food and Drug Administration calls "a homogeneous plastic mass," uniform, predictable, easily blending with other foods (in contrast to natural cheeses which have distinctive tastes and textures and often do not blend well).

Each diocese has its own "flavor," and the bishop wants to make sure his parishes enhance that flavor and that new clergy do not bring any surprises or sharp accents that might unbalance the diocesan blend.

Your Friend,
Dr. Church

Dr. Church is a bishop of the Episcopal Church who prefers to remain anonymous.



An Invitation for You to become a

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Never in the four years since I became Publisher of The EPISCOPALIAN have I felt quite so much a sense of partnership in ministry with so many of you as I do today.

It may be a result of having been with so many of you during General Convention earlier in the summer, when we heard so much appreciation expressed for The EPISCOPALIAN as a Partner in Ministry.

This year has been encouraging in many ways. The coverage we were able to give General Convention was the most comprehensive ever. We've been able to strengthen our staff. Our new Managing Editor comes to us combining rich experience of a parish priest and diocesan editor; a new Associate Editor joined our ranks after many years as a distinguished journalist with one of the nation's most respected newspapers.

We've been able to make some innovations in design that make the publication more readable than ever. We've taken a number of steps to increase the efficiency of our operation while steadily improving the quality of the publication.

A few years ago when we first established a Development Fund, we said these were the things we wanted to do—modernize our methods, improve design, attract editors and writers who would provide the very best in religious journalism.

We've made a start and in 1988 took some significant steps toward these objectives because many of you shared our vision by contributing to this Fund each year.

This, then, is a personal appeal to you to join hands with us as a Partner in Ministry, by giving to the Development Fund so that The EPISCOPALIAN can continue to move forward in serving the Church.

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.

Dick Crawford

Mr. Richard Crawford, Publisher
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BOOKS



Alice by Sara Flanagan, St. Martin's Press, New York, N.Y. (306 pp.), \$16.95.

In this novel set in the rural mountains of Georgia during the depression, Ellie Perkins tells how she and her brother Sammy discover Alice, who has been kept locked up like an animal by her mother and step-father. Her parents think Alice's near-deafness and epileptic seizures are a sign of God's judgment.

Ellie confides in her aunt, who tells her she can do nothing, that Alice's parents have the right to treat her any way they want. But Ellie is haunted by the memory of Alice huddled in the shed. She and Sammy begin to visit her, smuggle her out of the shed at night, teach her to bathe and care for herself, to read and talk. With the help of their aunt and the local doctor, and later of Ellie and Sammy's recovering alcoholic father, Alice acquires a hearing aid, an education, and a sense of self-worth.

This is a book with teenage protagonists that appeals to readers of all ages. The solid, simple Christian values of Ellie's people light up the story as Ellie overcomes her anger at God for the death of her mother and for the unfairness of Alice's life and comes to understand that God works through people to bring goodness to life.

—Nancy J. Cassel

The Uncommon Book of Prayer by Elsa Bailey, Lord & Bilder, 2842 Woolsey St., Suite 2, Berkeley, Calif. 94705 (40 pp.), paperback \$5.95.

A dear friend sent me a copy, and for me, "it was love at first sight." It measures 4½" x 5" and contains 40 pages, but its impact is immeasurable.

Elsa Bailey is a writer/illustrator who creates a loving, whimsical, and uplifting parody of the Lord's Prayer.

The Uncommon Book of Prayer reminds each of us that God is a natural part of all that we are. We go wrong when we forget that "every belief is a prayer," a focus, a theme by which we live.

—Catherine Lazars Bauer

Money and Class in America: Notes and Observations on Our Civil Religion by Lewis H. Lapham, Weidenfeld and Nicholson, New York, N.Y. (241 pp.), \$18.95.

Lewis Lapham hacks his way through the best clubs, prep schools, board rooms, and salons of America with a literary machete.

His thesis is simple: Americans worship money; money is a false god; hence life in America is largely empty and meaningless.

The sophisticated and moneyed circles Lapham knows best (he is editor of *Harper's Magazine*) provide most of his material. The lives he describes are indeed grotesque and absurd, but it is hard to identify with the man who laments that all is lost because he must sell his summer home in Southampton.

Even so, many of Lapham's thrusts hit home. He sees vacuous materialism and spiritual poverty in every direction. Preachers will find here abundant and timely illustrations for

sermons on camels trying to pass through the needle's eye, land owners who build ever larger barns, and people who fail to notice Lazarus lying at the gate.

Lapham's book is strangely unsatisfying. For all its caustic wit and insight, it leads nowhere. It's all diagnosis and no cure. Lapham brilliantly exposes the stultifying swamp in which America sloshes around, but he offers not one hint where to seek the higher ground.

—Richard H. Schmidt

The Prince of Tides by Pat Conroy, Houghton Mifflin, Boston, Mass. (567 pp.), paperback \$5.95.

This is the story of a search for meaning and for self and for love, a lyrical tale of sadness, ruin, beauty, and redemption. Tom Wingo, a disgraced football coach in a small southern town, is the narrator. His twin sister Savannah, a recognized New York poet, is his principal foil. The narrative unfolds in Tom's conversations with his sister's psychiatrist. He has come to New York in response to Savannah's latest attempt at suicide.

The story is told as a search for the secret of his sister's madness. In that search Wingo finds himself. The complexities of familial relationships are brutally exposed; the persons involved are lovingly revealed. The author shows piercing insight and a keen, sometimes outrageous, sense of humor.

Conroy is both a poet and a novelist. In the story the novelist is disguised as a failed husband and teacher in bondage to his past; the poet is exposed in the person of his twin sister, deeply gifted, cripplingly enraged. Pascal said, "If I were to depict my world, it would be terrible and barbaric, but it would be poetry." Conroy has written that kind of book, a novel of the harshest human realities, beautifully and compellingly told. I cannot recommend it too highly.

—Edward R. Sims

Many Sleepless Nights: The World of Organ Transplantation by Lee Gutkind, W. W. Norton, New York, N.Y. (363 pp.), \$18.95.

Lee Gutkind, a professor at the University of Pittsburgh, goes beyond the medical facts of organ transplants in his new book, *Many Sleepless Nights*. He brings us into the personal world of the people who are the donors and the recipients. He uses real names and real stories.

We meet the Beckers, who choose to give their son's heart and lungs after he is killed in a traffic accident, and we meet Winkle Fulk, a 43-year-old teacher and mother of four who receives Richie Becker's organs. One of many poignant and moving scenes is that of Richie's father listening to his son's heart beat in its new body.

"He leaned forward and placed his ear gently but firmly first between her breasts and then at her back. Everyone in that room was suddenly and silently breathless, watching as

Continued on next page

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The Rt. Rev. James Hamilton Ottley, Bishop of Panama, with Ruth de Melo, CPC Chairperson of Province IX. The Bishop approved a request to CPC for bi-lingual liturgy books in Spanish and English. They will be used in a new program at St. Luke's Cathedral in Balboa, Panama.

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Dick Becker listened for the last time to . . . the heart and lungs of his son Richie, beating faithfully and unceasingly inside this stranger's warm and living chest."

Gutkind lives at "Family House" with loved ones who wait. He flies on the private jets with the surgical team which "harvests" organs. He reveals his deep admiration and belief in the transplant program and its people, yet he pulls no punches, he never simplifies.

If you read this book, you will begin to understand that organ transplantation is no panacea. You will learn that life after transplants may not be a fairy tale ending. At this stage of the development of transplantation, the decision to take this last chance for life is neither simple nor clear. —George L. W. Werner

Getting Better: Inside Alcoholics Anonymous by Nan Robertson, William Morrow and Co., New York, N.Y. (260 pp.), \$17.95.

Alcohol is humanity's oldest, most widely used, and most destructive drug. Roughly 25 million Americans are addicted to alcohol. Unless arrested, alcoholism will eventually destroy their families, careers, health, and self-esteem. If allowed to run its course, alcoholism is invariably fatal.

The most effective recovery route for alcoholics is a startlingly simple program of spirituality and group support based on Christian principles. Alcoholics Anonymous has saved millions of lives in every corner of the world.

Valuable as many 30-day hospitalization programs for alcoholism are, the best ones invariably tell their patients, "When you get out, go to A.A. If you don't, you won't make it."

Outsiders often have no idea what Alcoholics Anonymous is. Most of their assumptions are far off the mark. Nan Robertson has written a lively account of the organization's history and methods, including an eye-opening section on its legendary founder, Bill Wilson, often nearly canonized by grateful alcoholics whose lives have been saved by the movement he built.

Getting Better includes sections on how alcoholism affects the alcoholic's family, the genetics of alcoholism, treatment centers, and controversies within the movement. Appendices help diagnose alcoholism and advise where to seek help.

—Richard H. Schmidt

After the Stroke by May Sarton, W. W. Norton, New York, N.Y. (280 pp.), \$16.95.

May Sarton's latest published journal is best characterized in the words of her final entry:

"There is much I still hope to do. And I rejoice in the life I have recaptured and in all that still lies ahead."

Suffering a mild stroke with significant complications, Sarton leaps into old age in the year covered by these entries. She records her struggle to recover as a marvelous mixture of tenacity, disappointment, hope, alienation, exhaustion, and need.

May Sarton has published poetry, novels, journals, and children's books, but this is the first of her works I have read. I came away with a thirst for more. A central theme in the record is the indispensable support of friends and the often intoler-

able burden of friendship. Sarton embraces this paradox as one acquainted with the ambiguity of life itself, mature and resourceful enough to see life's ambiguities as the source of its richness, its depth, its ironies, its art.

I found myself regretting the last entry, reluctant to surrender this wise and articulate companion. Her book is utterly authentic, unblemished by artifice or mendacity. You will find a friend in its pages.

—Edward R. Sims

A Working Manual for Altar Guilds, Third Edition by Dorothy C. Diggs, Morehouse-Barlow, Conn. (82 pp.), paperback \$6.95.

Neophyte altar guild members will find this little book helpful before they begin that ministry. It outlines the job and indicates what questions to ask.

But so much variation exists from

parish to parish that the most consistently useful feature of the book is the oft-repeated reminder to ask the rector how she or he prefers to do things.

For me the most interesting features of the book were the line drawings of Christian symbols, an excellent resource for church school lesson materials, and the instructions for folding a palm cross, which I intend to test for myself come next Palm Sunday.

—Nancy J. Cassel

Catherine Marshall's Storybook for Children by Catherine Marshall, edited by David Hazard, illustrated by Joe Boddy, Fleming H. Revell Co., Old Tappan, N.J. (48 pp.), \$7.95.

Visually this is a beautiful book with colorful illustrations filling its pages. It contains seven stories by Catherine Marshall and nine poems ranging from versions of the Psalms

to a portion of William Blake's "Little Lamb."

David Hazard compiled the book from a file of stories and notes that were among Marshall's effects after her death. The stories are simple and teach clear moral lessons.

My favorite story is "The King Who Burned the Biscuits," which tells us that even though we may not be able to do some things well, we must never think of ourselves as worthless, but learn what we can do well.

—Nancy J. Cassel

Nancy J. Cassel is parish librarian at St. Andrew's Church, State College, Pa. Catherine Lazars Bauer is a free-lance writer and writing instructor at the University of Colorado. Richard H. Schmidt is managing editor of *The Episcopalian*. Edward R. Sims is a retired priest living in Rockport, Mass. George L. W. Werner is dean of Trinity Cathedral, Pittsburgh, Pa.



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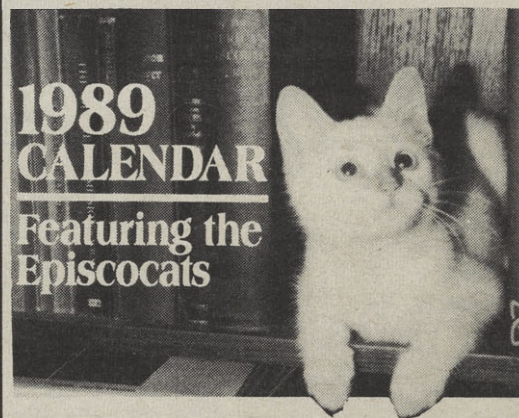
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Create a dark, silent space where the Spirit can move

by Jean Reynolds

Organizing can be seen as clearing a space where communion becomes possible and community can develop. —Henri Nouwen, *The Way of the Heart*

Nouwen's advice about community is bound to seem strange to us since we spend so much time struggling to fill up the spaces in our church calendars. Because we have been taught the importance of preparation, we plan church events around agendas, speakers, and activities. Even a counseling session may be preceded by a planning period in which the priest carefully writes an outline in a notebook.

Our fear of emptiness

Our fear of emptiness begins with a calendar staring reproachfully at us, and that fear extends into all our relationships, including our perilous encounters with our deepest selves and our God. Nothing frightens us more than the empty spaces inside us; in fact, psychotherapists report that complaints of emptiness are almost universal among their clients.

But Nouwen reminds us that there is something positive about empty spaces, and he has a long Christian tradition behind him. What else is a retreat or a monastery but a space where men and women can experience emptiness? And what else is prayer but a space where God is free to enter in? The key idea is just that—emptiness is a gift that allows us to be filled by another whether that other is God, another Christian, or our yet unknown secret self.

Opportunities for life

If we view our empty spaces as opportunities for life to begin again, we will learn a new mode of existence as well as a new meaning for the words "community" and "ministry." A Christian community is *not* a group of like-minded individuals. And ministry is *not* an organized effort to solve another person's problems. True Christian community begins when a diverse group of people acknowledges the impassable distance between them, and true ministry begins when Christians recognize that they cannot solve another person's problems.

Once I face my own emptiness, rebirth is possible. I begin, as all Christians do, by taking brief journeys into the empty space inside me—praying alone, recording my secrets in a spiritual journal, and quietly accepting my own darkness. After this journey has begun, I am ready to rejoin the Christian community. Now I can clasp the hand of another person and turn an ear to his heart. Since I know I am empty, I will not be tempted to fill the spaces between us with my feeble attempts at wisdom or dubious recipes for successful living. I will be free to listen. And every soul, whether it belongs to a Sunday school child or a bishop, yearns to be listened to.

The true physician is the person



who can listen to the body and bring forth its healing powers; the true physician of the soul is the person who can call to life the healing graces we all received in baptism. Ultimately community and ministry are the same: the creating of a dark, silent space where the Holy Spirit can move.

Understanding how little we know

Talk of the Spirit automatically brings to mind a multitude of ideas and images—a dove, a flame, a pair of hands, fruits and gifts, with heated arguments about their meaning: conferences, workshops, books, and prayers. Christians today are bombarded with so much information about the Holy Spirit, so many formulas and procedures, that we sometimes overestimate our own understanding of the divine power within us.

We understand the Holy Spirit best when we understand how little we really know. If we stand empty before God, whether alone or in the midst of our brothers and sisters, we are sure to feel the stirring of the Spirit. Our deepest ministry then becomes teaching others to feel those stirrings as surely and as powerfully as we do.

Knowing our own darkness

Saying that our uneasy emptiness leads to the fullness of ministry may

seem paradoxical. But it is only through an intimate knowledge of our own darkness that we can reach out with tenderness to the darkness of another person's soul. Even an atheist may be touched when he learns that his name is engraved in our emptiness—that we take him with us into that lonely space where we listen to God. The cancer patient, bereaved spouse, and discouraged pilgrim need more than professional care—they need to know that the Christian community meets them in the intimate darkness where God is waiting.

And now we can return to the place where we began—empty spaces on a church calendar. With what shall we fill them? Speeches, testimonies, filmstrips, video tapes? All of these are important. But we must leave some spaces where we can share our own emptiness, our poverty, our brokenness. Perhaps we need to pencil the words "listen" and "empty" into at least one box on the calendar every month, just as a reminder. And perhaps, instead of rushing to fill those empty spaces with frantic activity, we need to find the courage to search together for the secrets God has hidden inside them.

Jean Reynolds is an Episcopal lay woman from Polk City, Fla.



Appleton campers

Girls with chronic problems find help in Georgia woods

It's late. You can't sleep. Your daughter Sue is out past her curfew with a boy you've never met. Has she run away again? She runs away every time you set limits with her. You're afraid. Where do you turn?

You've just returned from a school conference. Your daughter Becky's teachers say her grades and attitude are poor. They wonder whether she's on drugs. You confront Becky with their reports. She cries, then yells, "You don't love me because you believe them and not me." Where do you turn?

Carrie has run away for the third time. Talking to a court service worker, she reveals that her stepfather is abusing her sexually. Where does the service worker turn?

Parents and social workers in Georgia sometimes turn to Appleton Family Ministries, a 120-year-old agency of the Episcopal Diocese of Atlanta.

Appleton is the last resort for many of the 30 girls (to be expanded to 50 in 1990) in the program. After drifting through detention centers, foster homes, and psychiatric hospitals, some with as many as 20 previous placements, these girls, aged 12-16, face long-term incarceration if Appleton does not help them turn around.

After over a century in Macon, Appleton moved three years ago to a 420-acre campus in Juliette, Ga., 20 miles outside the city. The largely wooded campus is fully utilized. Appleton residents build and winterize their own cabins and chop their own firewood. The cabins are constructed of logs with vinyl and canvas walls and roofs.

"It's intentionally team-building," says Brian Evans, administrator of services and therapy at Appleton. "The only way to overcome the odds is to cooperate and work together."

Group meetings are a key feature of the Appleton program. Some are formal group meetings, held at scheduled times and with a consistent group of girls, while others are informal meetings, held anytime and anywhere they are needed.

Appleton's program includes family members. Presently all 30 residents are Georgians, which enables family members to travel to the cam-

pus for therapy sessions. But Appleton is prepared to accept girls from outside the state as well.

Everyone at Appleton goes to school. Since the girls' educational achievements vary widely, academic programs are individualized. Both remedial and maintenance programs are available, and instructional levels range from the first through the 12th grades. The average class size is 10.

"We take the spiritual development of our campers very seriously," Evans says. "We look at the whole person. Our spiritual development coordinator, a lay person, works with pastors and priests of the various traditions our campers come from."

Episcopalians throughout the Diocese of Atlanta support Appleton through an annual offering in each parish and other fund-raising efforts. Appleton's board of governors consists entirely of Episcopalians, most from the Diocese of Atlanta.

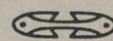
Volunteers from congregations help in several ways. They are encouraged to take the girls into the community rather than visit them on campus. One group comes to pick up campers and take them to a nearby nursing home where they talk with patients and establish one-on-one, long-term friendships. Appleton girls also volunteer at local food distribution centers and charitable events, often alongside Episcopalians from local parishes.

Appleton began after the Civil War to assist orphaned daughters of the Confederate dead. Founded by Bishop John Beckwith and funded by New York publisher William H. Appleton, the agency has modified its program to meet the changing needs of its clients.

The decision to move to the present campus was a gamble for Appleton. "We're working hard to pay off a debt of nearly half a million dollars to buy our present property," says Evans. "But the new location has injected fresh vitality into our program, and we have no doubt that this is where we are meant to be."

This article includes information supplied by Donna Burris, a former staff member of Appleton Family Ministries who now lives in Bremerton, Wash.

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Bulletins, babies, pulpits, pews— if anything can go wrong, it will

by Tom Raabe

We all know Murphy's Law, the universal dictum of despair made famous by a man whose vision of life was summed up in the fatalistic axiom: "If anything can go wrong, it will."

While such cynicism has no rightful place in the Christian faith—we are a hopeful people—we all must admit to having entertained such a defeatist attitude from time to time. While on this side of eternity, we can count on our share of unpredictable and embarrassing turns of events.

This law even makes its way into the worship service. Sermons riddled with sound system feedback, ushers running out of bulletins just as they come to you, clergy singing erroneous hymn verses while their microphones are on—these things *do* happen.

Who has not sung with the other gender during "men only" or "women only" hymn verses? Who has not blurted out the first note of a hymn stanza when an organist was embarking upon an interstanza solo? Can you explain why when one baby in the sanctuary starts crying, all the rest of them start crying, too? Or why, when you don't have a bulletin, you can stand on your pew waving railroad flags, and the ushers still won't see you?

What is a Christian's proper response to these things? Does he slam his book shut and refuse to sing for the remainder of the service? Or does he laugh? If we can't laugh at ourselves, how can we smirk at our rector when he climbs into the pulpit three verses too early during the sermon hymn?

Given the logical premise that the more the laughter, the better the tonic it becomes, here is a list of churchly applications of Murphy's Law:

Usherology

- The number of bulletins available is inversely proportional to the importance of those bulletins in following the service.
- When all the pews in a church are half-filled, the usher will shoe-horn the party of nine that wants to sit together into your pew.
- The pew pencils are never sharpened.

• At an average service, in a building equipped with average-sized thermostats, four ushers are needed to adjust a thermostat.

• If the service is crowded, it takes six.

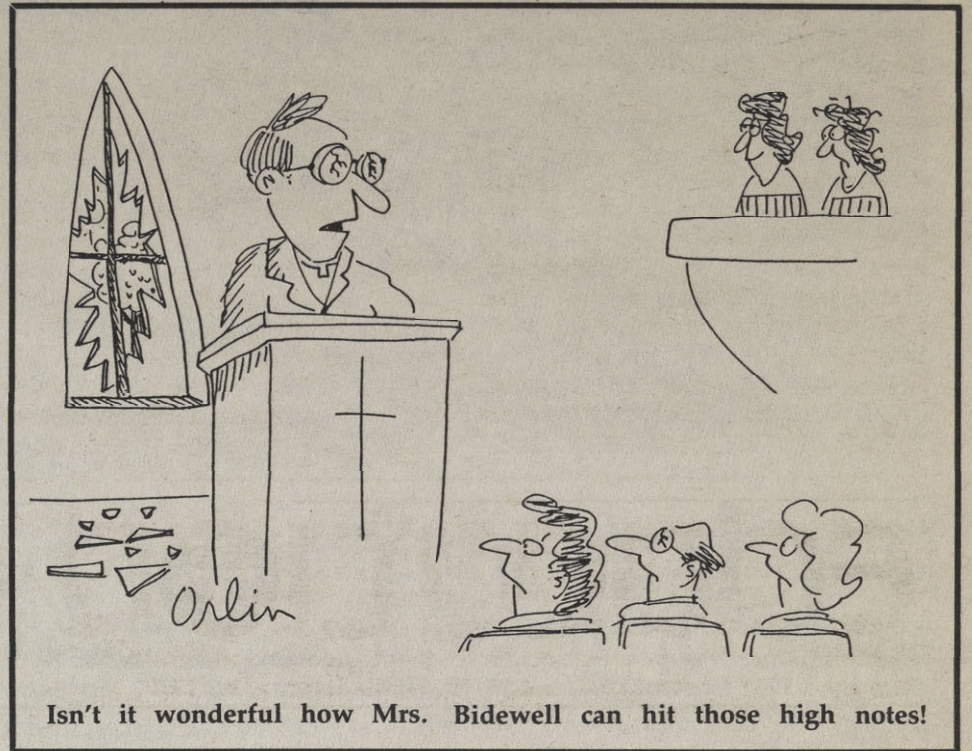
• Ushers who aren't adjusting the thermostat are checking the door-stops.

• All the rest are outside, sneaking smokes.

• Usher Fact: The last usher actually to have listened to a sermon while on usher duty died in 1963.

Pewspersonship

- When you are early for church, attendance that Sunday will be down, but when you're running late, the narthex will be filled with occupied folding chairs.
- As a latecomer, the distance



you must march up to the front in search of a seat during a crowded service is equal to the distance you must march back when you don't find a seat there.

• At some point in every service you will have to crawl over somebody's legs.

• Those lucky enough to avoid crawling over somebody's legs will have somebody crawl over theirs.

• When you want to sit at the end of the pew, the person sitting there will refuse to move to the center.

• No matter how sophisticated your congregation is, some people will turn around in their pews and gawk at the balcony during solos and choir numbers.

• When you have no offering envelope and no bills and must deposit coins in the plate, nothing will be in it to muffle the clanking.

• When you accidentally drop your bulletin, it never lands at your feet but sails away.

• The distance the bulletin travels corresponds directly to the number of inserts implanted therein.

• The persons under whom the inserts alight will not realize the inserts' presence until tapped on the shoulder and told.

Hymnology

• When nothing else matters, volume counts.

• The volume of any non-choir member's singing voice is inversely proportional to its range.

• The range plus tone plus pitch of a non-choir member's voice equals the quality of that voice, minus the vibrato applied to high notes in women and the number of octave jumps and crackings of voice in men.

• The quality of a non-choir member's singing voice is inversely proportional to the number of howling dogs that assemble at the window nearest that non-choir member.

Rubricology

• When the congregation doesn't know whether it should stand or sit, only half the congregation will stand. When the standing half decides to

sit, the sitting half will stand.

• The worst lay reader will be assigned the lesson with the most Hebrew and Greek place names.

• When the Communion rail has a capacity of eight scrunch-shouldered kneeling communicants and the usher sends up nine by mistake, that ninth one will be you.

• If you are the person at the end of the Communion rail, you never know whether you or the person at the other end of the rail is supposed to lead the group away.

Sermonology

• The attentiveness of a congregation during a sermon is inversely proportional to the number of Greek words the preacher explains.

• The congregation's enjoyment of the children's sermon is directly proportional to the number of children the pastor allows to speak into the microphone.

• Services that go 30 minutes longer than normal always occur on Sundays when an important football game has an early kick-off.

Babyology

• The church growth potential for a given congregation is directly proportional to the number of babies in attendance at the early service.

• The meaningfulness of that service for a given parishioner is inversely proportional to the number of those babies in the next pew.

• The babies sitting in front of that parishioner are either intractably naughty or distractingly cute.

• Crying babies that stop crying when taken from the sanctuary will begin crying again upon re-entry.

• The kid who becomes lost on his way back from the children's sermon is always your kid.

And, to add perspective to this body of cynicism—Murphology is, after all, a negative science—we should keep in mind this concluding postulate, "Murphy," we are told, "was an optimist."

Tom Raabe is a free-lance writer from Aurora, Colo.

Shroud

Continued from page 17
when a photographer named Secondo Pia was allowed to take pictures of it during a display in the Royal Chapel. In the darkroom, Pia realized that his negative was actually a positive; the image of the man on the cloth was a negative somehow printed on the winding sheet.

"Suddenly," Pia said, "I was so filled with fear that I almost fainted. For there grew plainly visible on the plate the face and body of a man whose head was covered with blood, whose wrists carried the stigmata, whose expression was that of untold majesty."

Since then the shroud has been displayed to the public only twice: in 1931 and in 1978, on the 400th anni-

versary of its arrival in Turin.

Pope Paul VI viewed the shroud in 1973 and said it "appeared to me so true, so profound, so human, so divine," but deferred his judgment about its authenticity as Christ's winding sheet until "whatever may be the historical and scientific judgment that learned scholars will express."

What now?

For science, the story is only beginning. Who made the spurious burial sheet? And how did they do it without brush marks or those indications of manufacture? Shroud scientists have been unable to duplicate the effects of the Turin image with any combination of chemicals, spices, oils, or body fluids. And the fact that the garment contains three-dimensional information, meaning that some of

the body parts were farther than others from the cloth itself, could mean that the image was formed on some kind of body.

"In 1984, we asked the Vatican for 20 tests on the shroud, including carbon-14 dating," says Dinegar. "Now we want to perform the others, including one using hydrogen and oxygen isotopes that will indicate the true place of origin and a chemical analysis of the oxidation of cellulose contained in the fabric."

For other believers, "What now?" must be answered in terms of faith. "I had always hoped the shroud would be authentic," says BerktoId. "It spiced up my understanding of Christ's human suffering on the cross in a very real way. During Holy Week, I would meditate on the wounds shown in the shroud and realize what kind of sacrifice my Lord had made."

And this year? Will that meditation be changed for the Oregon priest or others whose concept of the crucifixion was incarnated in the shroud?

"What the shroud did for me is within me for all my life, now; and the reality within is greater than the reality on a piece of cloth. It was like one's first kiss, which may seem glorious and all-consuming—until we experience the deeper and more lasting passion of marriage. The death and resurrection of Christ are now a certainty that accompanies me in my daily life," says BerktoId.

Kristen Johnson Ingram is a free-lance writer living in Springfield, Ore.

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OUR VIEWS

A Christian's vote— how to cast it

How does a Christian cast his or her vote on November 8? "Very carefully" might be the pat answer. But let's think about it.

Some religious leaders might offer some litmus-test topics to gauge the candidates, such as abortion and aid to the Nicaraguan rebels. Others might come up with a different list—capital punishment, handgun control, "Star Wars," and so on.

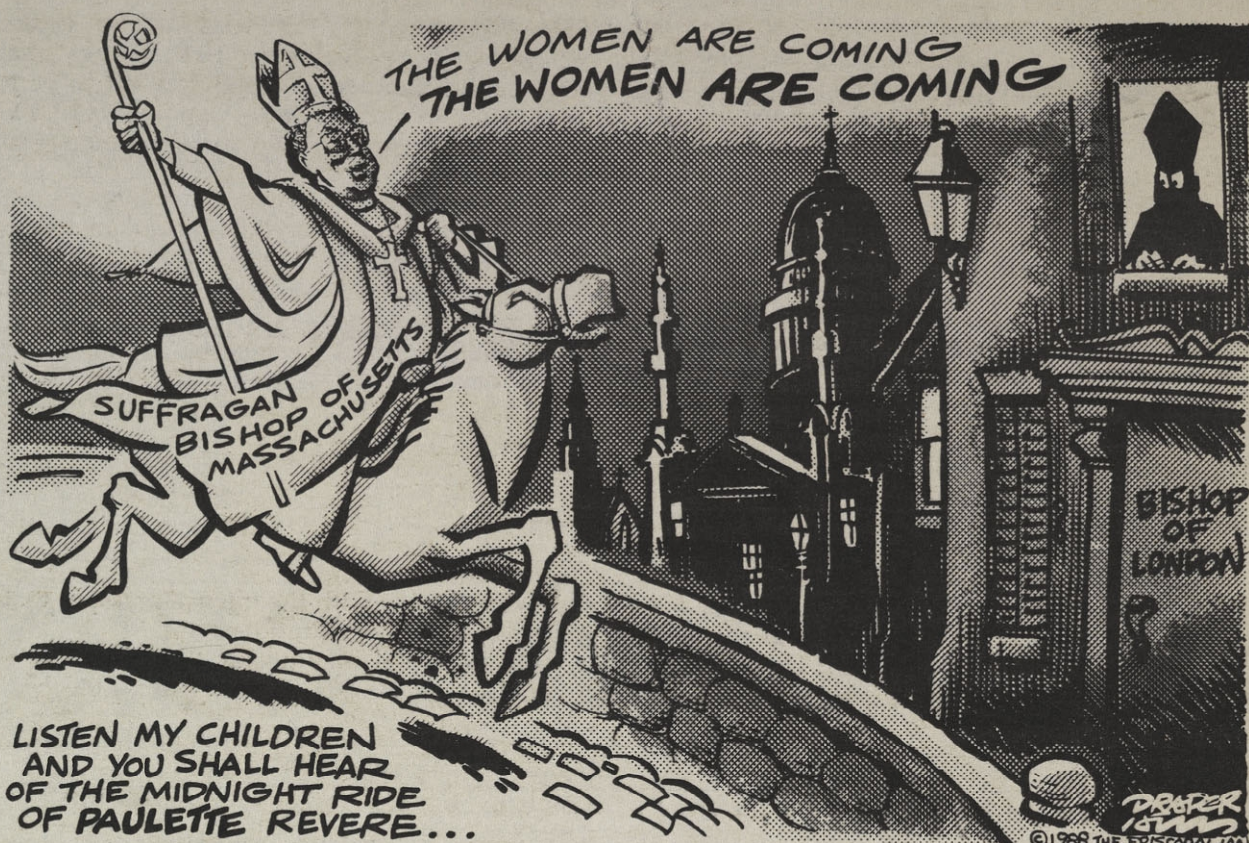
All these are important matters, and thoughtful voters should consider each candidate's position on them. The Episcopal Church has taken stands on some.

But there's more to a Christian's casting a ballot than totting up positions. The totality is important. Someone once said you can judge a society by how it cares for its prisoners. That's not to be confused with being soft on crime. It does have to do with how powerless people are treated.

Somewhat the same measure can be applied to a candidate. What is his approach to children in poor families, to the homeless, to migrant farm workers, the unemployed, the low-income aged, the indigent sick? These are the kinds of people Jesus seemed to care most about even though he did not become involved directly in matters of government (they hadn't invented polling places in those days).

What kind of peacekeeper is the candidate, or what kind would he be? What kind of administrator of justice is he? What sort of steward of God's creation?

Sure, some of these questions can be traced back to a few of the litmus-test topics. But they go to that totality we mentioned. And it's not a liberal-conservative matter, either.



One last suggestion: Why not try praying for guidance as the election approaches? The surer you are you don't need guidance, the more it might be helpful.

Congratulations, Barbara

We'll have more to say about it next month, but meanwhile let us pass on hearty congratula-

tions to the Rev. Barbara Harris, elected suffragan bishop of Massachusetts.

She will be, as everyone knows, the first woman bishop in the 4-century-old Anglican Communion, not to mention in the Episcopal Church. But we like Harris' reaction: She's been elected a bishop, she says, not a symbol. Her feet are where they've always been—on the ground.

OUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

'Let's be ourselves'

I'm getting tired of the wailing about our church losing members. Since the time of St. Paul there has never been complete agreement. The Episcopal Church itself is the product of honest disagreement.

Long years ago people left or refused to enter the Episcopal Church because they disliked the liturgy (the 1928 Prayer Book) and said it was "too catholic." Others found us not absolutist enough, with too few neat answers. Others left us because of autocratic clergy who "turned people off."

The positions the "leavers" use as an excuse were not reached impetuously or autocratically, but democratically over many years. Unless we are congregationalists, we must go along with decisions reached honestly and openly.

Other main-line churches have lost also. We have gained many [of their] clergy and laity who have come to us because of what we have and are, but nothing is said about that.

Let's be ourselves. Let's get on with our business of offering the historic good news through word and sacrament and stop wringing our hands. Leave it up to God.

The Rev. H. R. Kunkle
Kimberling City, MO

The Episcopalians should reach all in church

I believe [a] major problem we face is poor communication between the national church and the average Episcopalian. We must find a way for *The Episcopalian* to reach every household in the church. In addition, there must be a system in which every diocese of our church contributes articles of interest on happenings within its area.

How can we grow if members of only 18 dioceses automatically receive this monthly publication? The majority of Episcopalian know virtually nothing about the day-to-day workings of the church. We must make this a high priority to correct.

Can a church that has lost over 1 million members in 22 years afford to have a 10-day General Convention attended

by largely affluent delegates every three years? Wouldn't it make more sense to have a five- to six-day Convention with a smaller House of Deputies and use the money saved to develop strong programs to attract and keep our young people, reach [the] unchurched, and have a national newspaper that truly is a household word?

Roger B. Leuthner
Brook Park, OH

Article on Runcie was 'misleading'

Your article entitled "Runcie endorses women priests" is misleading. At the General Synod in England, Dr. Runcie voiced opposition to proposals to admit women to the priesthood, warning that it could split the church.

Further, your article implies that this matter is essentially settled and that there will be female priests in the Church of England in the near future. That is not the case. Proponents fear it will not receive votes at the next synod.

The Rev. Jack D. Bowling
Sturgis, MI

The Rev. Jack Bowling is correct.

Archbishop Runcie endorsed the theology behind the movement to ordain women but urged the Church of England to refrain from doing so at this time. The *Episcopalian's* article should have made that distinction.

— Ed.

Youth: more than acolytes, gardeners

Congratulations on the September issue. For the first time in months I have found a great deal of meat to chew instead of boring "committee reports" and syrupy biographies.

The Other View expressed by the Rev. Alfred Stefanik has found a place on the bulletin board at St. David's, Cullowhee. Father Stefanik has addressed the problems stated so well by Richard Schmidt (page 2) and Bob Libby (page 25). It is sad that these articles will be read only lightly and then forgotten by the authorities responsible for determining and implementing policies which affect the future of the church.

Father Stefanik did not address the church's failure to come to grips with the way

to approach the young adults we are losing. Exhortations to attend services often fall on deaf ears because there is no apparent [parish] need for participation of the young adult.

If a need is expressed, it is usually for an acolyte or grass cutter, nothing more. These young people will respond much more to a true need for them as individuals, particularly as ministers to those in need.

David A. Matthews
Cullowhee, NC

His tithing view is 'legalistic'

I was angered by the legalistic view of tithing expressed by Richard Schmidt (October issue). Yes, our level of giving is an indication of our seriousness about God's will, but tithing (10 percent) is too narrow a view. There is indeed a difference in a \$1,000 pledge from a \$10,000 income and [a \$10,000] pledge from a \$100,000 income. Tithing can be a goal for some, but it is far too little for others.

Sacrificial giving is better. It avoids the lack of compassion for the poor that shows in



The *Episcopalian* asked two Episcopalians prominent in public life, a Democrat and a Republican, to write on why they believe the Christian faith and values of their party's candidate have influenced his public life. These are their articles.



'Quality of moral leadership'

by William E. Brock

In some ways the most important thing we seek in a President is that indefinable but crucial quality of ethical or moral leadership. As parents, we instinctively know how essential good role models are to all of us. Thus, those of us who share our religious convictions look with great care for evidence of those qualities which, if emulated by most Americans, could help bring this nation closer to the Judeo-Christian ideals of decency, integrity, compassion, and love.

I have known George and Barbara Bush well for virtually a quarter of a century. He is a man guided and motivated by his faith and his love of family, as is his remarkable wife.

The Vice-President tells the story that in November of 1982, at the Brezhnev funeral, he saw a very startling incident—one that the reporters missed. He was seated in the visitors' section, in a unique position to see Brezhnev's widow approach the coffin to say her last farewells. She looked down and then, in an unmistakable gesture, leaned forward to make the sign of the cross over her husband's body. This simple gesture between a wife and her deceased husband seemed to make a profound impression upon the Vice-President. He realized that no matter where in the world you are—even in the Soviet Union—God lives within each family.

I believe George Bush's faith is the fundamental underpinning of his courage and wisdom. He has instilled that love of God in his children—all now fine, giving young men and women. And I've seen him do the same with those grandchildren he loves so much. George Bush is a family man, and if we elect him to the White House,

we elect the Bush family to the White House. I like that. I like their values, their strengths, and their faith. And I like the fact that he sees them as his strength. Perhaps this is also why he's one of the most dedicated public servants I've ever seen in 26 years of public life.

Families tell us so much about individuals. Barbara Bush has nurtured and sustained her husband and their clan through years both good and tough. Yet she has also found a way to nurture and sustain countless others at the same time—all while coping with the intense pressure that accompanies the Vice-Presidency.

There are 23 million adults in this land who are unable to read even the newspaper, much less a Bible or *The Book of Common Prayer*. I know of no individual who has done more to draw attention to their plight and to provide not just sympathy, but active training to remove their limitation. Her example, as leader of Project Literacy U.S., as mother, grandmother, and wife, is worthy of emulation.

It does seem to me that we as citizens, and particularly we as Episcopalians, need to instill in our children those values so obviously imparted to George and Barbara Bush. We need to teach them the obligations as well as the rights of free people, especially the obligation of citizen service. That responsibility is so deeply rooted in the Bush family that it appears almost instinctive.

The sheer joy of George Bush in his work is ample evidence that faith and family are at this man's core. It is a reassuring fact.

William E. Brock is a former Republican senator from Tennessee and former Secretary of Labor.

'Faith in good works'

by Claiborne de B. Pell

As Christians we recognize that faith is expressed in good works in the service of others. This thought epitomizes to me the role of faith in the leadership of Michael Dukakis.

As a boy Michael Dukakis was raised in the Greek Orthodox Church of his parents. His father was a doctor, his mother a schoolteacher, and the boy gained strength from both parents and from their chosen work. As a young man he entered Swarthmore College, outside Philadelphia, where his character was influenced by the devotion to service for which the Quakers are renowned.

He traveled to Peru on a scholarship and lived with a family in Lima, gaining insight into the feelings and aspirations of Latin Americans. This was 1954 when the United States intervened to oust the elected government of Guatemala.

Today it is a cornerstone of the Dukakis foreign policy to reject such unilateral ventures and to uphold the rule of law and regional consultation as the proper basis of relationship with our neighbors to the south. When Latin American ambassadors saw him in Washington recently, they asked if this welcome policy commitment would be a "Dukakis Doctrine." He answered "No" because that would seem too much "made in America."

As chairman of the Senate Foreign Relations Committee, I have the highest respect for Governor Dukakis' commitment to these principles. He supports the United Nations as an essential component of world order, not as a grudging last resort. The award of the Nobel Peace Prize to the United Nations Peacekeeping Forces is well timed to highlight the ways in which Dukakis would use and support the United Nations. A Dukakis administration would move quickly to restore full U.S. funding for the world body. His leadership could be counted on to restore our adherence to the World Court after the embarrassment of our withdrawal in the face of a legal verdict against our mining of Nicaraguan waters.

Michael Dukakis esteems the kind of voluntary service that the church has long espoused. He has personally supported programs to feed the hungry and house the homeless. His wife Kitty has been the family sparkplug on behalf of refugees, working closely with the private voluntary agencies that are the backbone of refugee aid.

At the same time, Governor Dukakis knows that private help depends on government programs for the broad-based financial support needed to rebuild our inner cities and to restore the vigor of our rural areas. Foreign visitors to our country are impressed by the prosperity they see where we are rich but distressed by the poverty they cannot overlook where we are poor. Michael Dukakis knows that government aid is essential to plug the holes in our prosperity.

At home as well as abroad, Governor Dukakis stands for a shift in priorities away from extravagant defense expenditures toward the kinds of programs that directly help people, whether it is rebuilding the sadly neglected foundations of our schools and highways and bridges or restoring the traditional American commitment to humanitarian food and aid programs overseas.

In all these ways, Governor Dukakis epitomizes his devotion to public service. It is a profound expression of his Christian faith, and it is why I support him for President of the United States.

Senator Pell, Democrat, Rhode Island, is chairman of the Senate Foreign Relations Committee.

the statement that those who do not tithe ("or intend to soon") are "not serious about the will of God" and lack "spiritual insight and commitment." The poor have enough problems without being subjected to such charges if they are unable to give 10 percent. Have you tried raising a family on \$10,000 lately?

Betty Goebel
East Brunswick, NJ

Last Temptation led him to church

I want to acknowledge Elizabeth Eisenstadt's review of *The Last Temptation* (September issue).

I've yet to see the movie, but I know Kazantzakis' book moved me deeply in my early 20's. I credit his sensitivity to Christ's human side to opening the door to me to return to church.

I grew up in the narrow conservative tradition that has caused all the sound and fury about the movie. By college I was nothing, hanging around the edges of philosophy and nihilism. *The Last Temptation* played a real role in my spiritual journey that

led me to the Episcopal Church and, finally, to the priesthood.

It was good to hear an objective, non-judgmental evaluation of the film and to have someone acknowledge that the "plot" behind making the movie wasn't satanic!

The Rev. James Bradley
New Haven, CT

Scorsese's movie is 'truly perverted'

I am distressed by the quasi-approval given by Elizabeth Eisenstadt in her review of the objectionable and inaccurate movie, *The Last Temptation of Christ*. She writes, "...the movie has a vitality and a directness which are refreshing." In fact, that movie is not just a "...peculiar portrait of Jesus." It is truly perverted.

I am offended by a movie that depicts our Lord as a confused, weak, unstable man at odds with God and a sinner himself; is purposefully indecent; and is so theologically and biblically inaccurate as to undermine the gospel itself in the minds of the unsaved who see it. To

condone such a movie, even in part, in the pages of *The Episcopalian* reflects badly on the Episcopal Church.

Otto G. Raabe
Davis, CA

Editorial on Lambeth was 'utterly appalling'

I found your stance regarding the bishops who declined to celebrate Eucharist at Lambeth utterly appalling. You missed their point entirely.

By not joining other prelates, the bishops demonstrated solidarity with women, not a way of influencing votes. Their failure to consecrate illustrated the brokenness of our church in its failure to include women in all its ministries. I see the bishops' action as compassionate.

The General Convention resolution on Episcopal visitors is an attempt at illusory unity which, in reality, serves as a travesty of justice. The faithful leadership of some of our bishops at Lambeth, however, was prophetic.

Patrick J. F. Schwing
Cincinnati, OH

Harris

Continued from page 1

House of Bishops of the Episcopal Church."

They stressed that they would not consider themselves in communion with Harris or accept any episcopal actions performed by her. The ECM bishops also noted that consultations are being held in the U.S. and internationally to decide what future steps traditionalists should take in view of the election.

In the words of Bishop Victor Rivera of San Joaquin, the election was a "calamity." Rivera, an ECM bishop, said he did not expect a woman to be elected so soon. He would like to remain an Episcopalian, he said, and added, "if the Episcopal Church allows us to stay. I would not like to be the one to break away, . . . but you cannot stay if you are not wanted."

Meanwhile, across the ocean, the London tabloids were awash in headlines like "Anglicans fear schism over woman bishop." Reaction in the Church of England, severely divided itself over the question of ordaining women to the priesthood, seemed to fall along expected party lines. Newspapers quoted Bishop Graham Leonard of London: "It was recognized by the Lambeth Conference that the consecration of a woman

bishop would have a profound and divisive effect in the Anglican Communion."

Leonard, the third-ranked Church of England prelate, has been one of the most prominent critics of women's ordination within the worldwide church. But an article in *The Times* of London quoted Bishop Barry Rogerson of Bristol as saying that he "rejoiced" in Harris' election. Rogerson, vice-moderator of the Movement for the Ordination of Women, also said he regretted the possibility of impaired communion.

While sensitive to possible negative fallout from the election, Harris boosters in this country are overjoyed at her triumph. "We need to expect the best from people," said Glasspool. "I see this as a positive healing and reconciling event in the life of the church. My fervent hope is others will see it in the same way."

Nan Peete, rector of All Saints', Indianapolis, Ind., has been a close friend of Harris' since 1976. "I think the kingdom of God is on earth," she said simply.

Those who worked with Harris in her home diocese of Pennsylvania were proud to see her elected and are sorry to have her leave. Long associated with Philadelphia's Church of the Advocate, Harris is currently serving as its interim rector. Said parish-

ioner Georgia Thomas, "We are sad, but we are happy. I really feel proud."

Paul Washington, retired rector of Advocate, shared the service with Harris on the Sunday after the election. Saying that the Diocese of Massachusetts "chose the good side" in electing Harris, he added, "God never intended that his church be led by one ethnic group or one gender."

Pennsylvania's Bishop Allen Bartlett also noted that the election represents a step toward equality. "She represents a commitment to the social ministry of the church," he said. "She has been a clear and articulate advocate for the causes of the poor and the oppressed, the marginal ones, and she has always challenged the church to exhibit caring."

Episcopalians in Massachusetts feel both hope and anxiety. Andrew Mead is rector of Church of the Advent, a flagship traditionalist parish in Boston. "I haven't exactly been popping champagne corks around here," he said wryly. Mead, who objects to ordained women on doctrinal grounds, said traditionalist ranks feel unsettled.

Ernest Cockrell, rector of St. Gabriel's, Marion, is an outspoken supporter of women's ordination. Cockrell, who nominated Marshall Hunt, said "the historical moment and the gender issue weighed very

heavily on the decision." Although he felt Hunt was uniquely qualified for the job, he is looking forward to working with Harris.

While praising Harris' prophetic qualities and skills as a writer, one woman priest in Massachusetts said some were disturbed because Harris had not been to seminary and had been divorced. "She is going to be so much in the limelight it's too bad there is something people can pick on."

Harris' new boss recognizes the delicate balancing act he must perform within the coming months. Johnson and Harris agree that pastoral concerns are to be very much honored. "The Diocese of Massachusetts is the Anglican Communion in microcosm," Johnson said. "We are never unanimous on anything, but we work for and strive for unity, which is the hallmark of our life in Christ."

What occurs within that microcosm will be discussed politely, heatedly, and prayerfully in other dioceses of the Anglican Communion. Although history has been made and a woman elected bishop, the debate over the role of women in the church has not ended. The discussion may reveal both the strength of the Anglican Communion and its deepest fault lines.

Dukakis

Continued from page 1

"He says he prays, but not much," they write. "Asked what role faith plays in his life, he says, 'Well, I think a great deal of what I am, and what I believe is a reflection of faith, at least as I define it.'"

How does he define it?

"Not only belief in a supreme being, but in the fundamental goodness of human beings. I don't want that to sound naive. I understand that we all have our strengths and our weaknesses, but a sense that we all have a responsibility to our fellow citizens as people, as fellow human beings. . . . That's an important part of your expressed faith in religion."

The authors say Dukakis "always had a clear sense of right and wrong along with a moralistic streak."

They quote Sandy Bakalar, a friend, as recalling his spending a high school summer counseling at a camp for under-privileged children in Duxbury, Mass. "He wanted to do something good, he wanted to help people," said Bakalar. "That's what Michael is really all about. There's a consistency about the whole thing."

The class of 1955 yearbook at Swarthmore College described Dukakis as "a man of ideals teaching himself how to apply them. . . ." The yearbook also noted that Dukakis was "unpopular with local barbers."

That referred to a Swarthmore barber's refusal to cut black students' hair. Dukakis quickly set up his own barber shop on campus and trimmed the hair of both blacks and dozens of white students who boycotted the village shop.

Time magazine, in its February 29 issue, reported that aides' "language is mostly cleaned up around him in deference to his sense of propriety." It quoted a Massachusetts political opponent as having said of Dukakis that he "has never in his 40 years

seen a leader with a more solid moral base."

The Rev. Albert Demos, dean of the 1,160-member Greek Orthodox Annunciation Cathedral in Boston, which Dukakis attends, calls him "a dues-paying member."

The governor, Demos says, is a "warm, good family man who has belief and faith. He is identified strongly as Greek Orthodox; we'd like to see him more strongly identified with the church. We see him a lot on holidays."

That pattern, he says, may be a reflection of "the old country" where women and children are regular church attenders "and the men come on holidays." Dukakis' parents were immigrants from Greece.

Bishop Isaiah, chancellor of the Greek Orthodox Archdiocese of North and South America, told *The Episcopalian* that while the governor is a member in good standing of the church, he cannot receive its sacraments.

The reason is Dukakis' marriage to the former Kitty Dickson, a Jew. The church, Isaiah said, cannot bless the marriage of a member to someone not baptized in the name of the Holy Trinity.

The Dukakis children have been reared in both Greek Orthodox and Jewish traditions. They were not baptized in the church.

Dukakis' relationship with the church became a campaign issue last spring when James Jatras, a Greek-American staff member of the Senate Republican Policy Committee, circulated a letter stating that the governor's church membership had been "severed" by his marriage.

Archbishop Iakovos of the Greek Orthodox Church rejected the charge, calling the attack "extremely unjustified." The archbishop, who knew the whole Dukakis family from his earlier days at Annunciation Cathedral, called the governor "a steadfast son of the church."

Bush

Continued from page 1

answer a clear 'Yes.'"

If what is meant is a life-changing moment, then he said he had not—"there have been many moments."

In his acceptance speech to the Republican Convention this past summer, Bush said, "I am guided by certain traditions. One is that there is a God and he is good, and his love, while free, has a self-imposed cost: We must be good to one another."

In recent years Bush has attended St. Anne's, a summer chapel in Kennebunkport, Me., where he is a vestry member; St. Martin's in Houston, Texas; and St. Columba's in Washington.

William M. Tully, rector of St. Columba's, describes the vice-president as a "regular, reflexive church-goer, a good, old-fashioned, starchy Episcopalian. I think he'd prefer to sit through a Rite I service and be left alone with his thoughts, but he's always a good sport."

Tully recalls a few Easters ago when Will Billow, an assistant at St. Columba's, was leading parish children "in search" around the parish hall for the Risen Lord. He had planted some symbols here and there.

"Will walked up to George Bush and plucked a paper flower out of his lapel and said, 'Here's a symbol of hope but not the Risen Lord,'" said Tully. "And he [Bush] entered into the whole thing very well."

St. Columba's members still remember and quote from a talk Bush gave some years ago to the church's adult forum on faith and public service.

After the assassination attempt on President Reagan, security considerations changed the pattern of the Bush family's attendance, Tully said. Sometimes they also attend Washington Cathedral and other churches.

Bush says of former Presiding

Bishop John M. Allin, "I have had some lively discussions with [him]. And yet Jack has always been a great source of strength to me."

In a phone interview, Allin called Bush's faith "genuine. . . . He's very busy but a good churchman, a serious Christian. He says his prayers, and he's always open and tries to respond. He's not aloof."

Bush also acknowledges close ties to other religious leaders, including Jerry Falwell, former head of the Moral Majority; author Robert Schuller; and evangelist Billy Graham.

"Barbara and I consider Jerry and Macel [Falwell] and their son Jonathan as our dear friends," he says. Of Graham, he says, "Our families are very close. . . . We often spend time together in the summers up at Kennebunkport."

Bush and his wife Barbara, parents of five children, went through dark tragedy when their daughter Robin died of leukemia at the age of 3. "I can tell you that there was no one for us to turn to but God," he says. "And I really learned to pray. I would slip into our church sometimes when no one was there. I would ask God, 'Why? Why this innocent little girl?'"

"Actually, the pain of that experience taught us just how important our faith is. In a moment like that, all you have is God."

Some of the quotations from George Bush came from an autobiographical book, *Man of Integrity*, published this year.

Oops! Corrections!

Former ECW president Marcy Walsh was omitted from our September list of those elected to Executive Council. The Ven. Ben E. Helmer was elected to a three-year term to fill an unexpired term. The Rev. Marion Hatchett was elected to a term on the General Board of Examining Chaplains. Dixie S. Hutchinson was elected a trustee of the Church Pension Fund.