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Parish in trouble? Pick it up, move it

by Elizabeth Eisenstadt

One of the most painful dilemmas a diocese can face occurs when one of its churches is dying. The cause may be a shift in population or a hard-to-find location.

A collaborative effort by congregations and the Episcopal Diocese of Kansas has resulted in new growth and opportunities for struggling parishes. The shot in the arm? It's a deceptively simple solution: Move the churches. Under Kansas' Bishop (now coadjutor-elect in New York) Richard Grein and Archdeacon Frank Cohoon, five diocesan churches have been relocated. Property has been purchased so two others can be built. Plans for other construction is pegged to population shifts.

Grein and Cohoon knew the process would be long and risky. With help from the Episcopal Church Building Fund and the Episcopal Church Foundation, a diocesan mission strategy group took action in a fashion reminiscent of a savvy political campaign. Both men stressed that moving churches takes long-range planning. The two important ingredients in growing churches are incorporation of new members and strategic placement of churches, Grein says.

"We tried to find an area not being served by the Episcopal Church," says Cohoon. "Then we saw the possibility of a poorly located church being relocated." The diocese enlisted people to go door-to-door, asking residents of the potential new locale whether they were Episcopalians or interested in the church. Told where the church might be built, those polled were then asked what service the

church could provide.

None of the plans could have been realized without the knowledge and consent of the churches involved. As a look at two Wichita parishes shows, when people and property are in question, major changes must be approached with an abundance of faith, sensitivity, and the willingness to spend a lot of time in discussion.

In the case of the blue-collar parish of St. Bartholomew, the commitment of the priest and the close-knit bonds among congregational members made the move successful. Robert Layne, a priest who started working at the church on a part-time basis six years ago, speaks frankly of the years he spent in exile from the Episcopal Church. Grein brought him back into the ministry. Saying he would follow the bishop "down a gun barrel," Layne adds that he also fell in love with the parish.

Although he lived in Wichita during his time of exile, St. Bartholomew's was so well hidden that Layne had no idea it existed. When the bishop published the results of his demographic study, Layne and his parishioners were ready to talk about moving.

Treasurer Anna Seaton and her husband were charter members of the parish when it was built 25 years ago. "We are all one big family," she says. "Where St. Bart's goes, I go."

Since moving into its new building, a former Baptist church, last winter, the congregation has increased.

At another Wichita parish, St. Alban's, the transition from old to new left some scars. Attendance at the church on the edge of Wichita

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Paige Buchholz talks with a client outside Knoxville's Volunteer Ministry Center.

Knoxville churches in joint homeless ministry

"My car broke down out on the highway. Can you help me find a place to stay till I get it fixed?"

"I've got a job waiting for me in Kansas City. Me and my family got no place to stay tonight. Can you put us up?"

"I got laid off last month. Can you give me some money for a room till I get called back again?"

Hundreds of downtown churches in dozens of cities across America hear lines like these every day from strangers who walk into the church

office. Church secretaries often must handle the requests. Even the few churches with staff trained to deal with the homeless frequently feel overwhelmed by the relentless stream of requests for help.

Ten congregations in downtown Knoxville, Tenn., joined forces two years ago to attack the problem at its roots.

"We were doing a pretty good job individually of meeting emergency needs," says Gary Jones, chairman of the city's ecumenical Volunteer Ministry Center. "But nobody in our congregations knew what the needs really were and what it was like to be homeless in Knoxville."

"The other frustration was that people would call on us for help and it was obvious that providing financial assistance from church coffers wasn't the main thing that was needed. Personal support was also needed. We tried to keep track of community resources, but it became clear that if we were going to be effective, it would take a full-time person. Ten congregations went together to hire someone as executive director to coordinate and train volunteers from our churches as friends and advocates of people in need."

The Volunteer Ministry Center was the result. An already existing shelter for the homeless was bought and expanded. It now provides beds and two meals a day for the homeless and apartments with the lowest rents in town for families of limited income.

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Stress 'Fourth Day,' cursillistas told

Bishop Earl McArthur urged a gathering of over 275 cursillistas (persons active in the Cursillo movement) to focus their energy on the "Fourth Day." McArthur, suffragan of West Texas, is the House of Bishops' liaison to the Episcopal Cursillo community. The National Episcopal Cursillo Seminar attracted participants from 66 dioceses to Waterbury, Conn., October 13-15.

Cursillo is a major force in the renewal movement in the Episcopal Church. Those unfamiliar with Cursillo often find its terminology perplexing.

Cursillo is a Spanish word meaning "short course." The course is a three-day weekend led largely by lay people and designed to support Christians as they seek to Christianize the

environment in which they live.

The on-going ministry of cursillistas after the weekend is called "the Fourth Day." Many cursillistas,



deeply moved by their initial experience, have thought of Cursillo primarily in terms of the three-day weekend. But McArthur stressed that the weekend is the least important part of the experience. The heart of Cursillo is what comes before and after the weekend, he said.

Since Cursillo is directed toward Christians already active in their parishes who seek to strengthen their leadership skills, identifying potential weekend participants is important. This is part of "Fourth Day."

Those involved in their "Fourth Day" are encouraged to form support communities, organized by the diocese and under the direction of the diocesan bishop. These communities include small "reunion" groups for

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by Richard Crawford,
Publisher

Dioceses elect their bishops, and sometimes the choices are clearly a reflection of one person's popularity—the call is supported by a wide margin. Such was the case in two dioceses this year when Herbert Thompson was elected in Southern Ohio and Robert Moody was elected in Oklahoma on first ballots. That is rare. Usually several ballots are needed to reveal who is chosen.

Some elections either require so many ballots that one wonders why a candidate would accept election or are so close one would ask the same question.

In the case of a close vote the losers' supporters often declare "the Holy Spirit was not with us." That reaction is not peculiar to close elections, but probably is said more often of close elections than of others.

Three times this year I have heard such words in widely different episcopal elections. In all of them, I find reason to be offended.

When David Schofield was elected in the Diocese of San Joaquin, some charged that the election process was controlled. Others charged that Schofield's affiliation with a monastic group in the Church of Rome proved he is not a faithful Anglican. I do not question that those who made the charges believed they were right.

Schofield made clear to all that he is an Episcopalian, devoted to his church. The matter came before General Convention, and all sides were heard. The bishops and deputies affirmed San Joaquin's election with strong support coming from such quarters as the liberal Diocese of Newark where Schofield's traditional views are not common.

FINE LINES

Thanksgiving: Here's my list of blessings big and small

by Richard H. Schmidt,
Managing Editor

This Thanksgiving Day I'll thank the Lord for warm sweaters, smiling sales clerks, sharp cheddar cheese, singing hymns in church, the fact that I grow older and more tolerant rather than younger and less tolerant, Samuel Johnson, the Morris Arboretum;

Winter wind on my cheek, the absence of the Designated Hitter in the National League, onions, the good night's sleep I nearly always enjoy, Bill Wilson, the Body and Blood of Christ given for me;

Fields of dandelions in summertime, the Reading Terminal Market, Garry Wills, the taste of cheesecake heavier than modeling clay, four Brahms symphonies;

Friends who know me well enough and love me deeply enough to confront me with the truth I'd rather ignore, shoes that fit just right, *The Christian Science Monitor*, the means of grace and the hope of glory;

The sound of a pipe organ echoing through a vast church, Feodor Dostoyevsky, strong black coffee, front porches with swings, bright neckties, Ozzie Smith, children who come to communion with hands outstretched;

Aspirin, milkweed pods that explode in the fall with a thousand silky seeds, moist oatmeal cookies, the feeling in my chest after I have run and showered, the morning paper in my driveway, C. S. Lewis, walks along the Wissahickon, the tenor solo in Berlioz' *Requiem*;

Work I love when some lack work and others hate

Who says the Holy Spirit wasn't there?

He acknowledged the wide support he received and cited the unity we hold amid our sometimes overstated and sometimes maligned Anglican diversity.

The bishop of Kansas, Richard Grein, was elected bishop coadjutor in the Diocese of New York. One vote tipped the election to him. Regional bigotry was revealed in the comments of some: "We're not in Kansas anymore, Toto." And: "He's no Paul Moore." (Moore is the present bishop of New York, a liberal and, to many throughout this church and the Anglican Communion, a prophetic voice.) And then I heard: "The Holy Spirit obviously wasn't there."

The election of Barbara Harris to be suffragan bishop in the Diocese of Massachusetts brought even more comment. The fact that she is the first woman elected to the episcopate in the church catholic was probably best described by the presiding bishop: "For many, it is the occasion of great joy and celebration. For many, it is a troubling time."

Some traditionalists say a woman cannot be ordained. Others have declared they will not recognize a woman nor honor her as a bishop. Some object to Harris because she is not a seminary graduate even though she passed the examinations that qualified her as a candidate for ordination. (By the way, at least two of our bishops are not seminary trained.) The objections go on and on, and some of them are outright vicious and sexist.

So, "the Holy Spirit wasn't there," say some. Well, I think most agree the Holy Spirit can be impeded, but do we really know when that happens?

How does anyone know the Holy Spirit is not among us when our dioceses choose a bishop? Isn't such thinking really a testimony to a lack of faith?



theirs, the first hesitant warm spring day, the R-7 train, WHYY-FM, jalapeno peppers, unexpected letters from old and distant friends, Richard Hooker, Doonesbury, Pam to talk things over with and in the bed beside me, our three sons, their love for each other and for Pam and me;

Windows that can be thrown open at night, Charles Wesley and Isaac Watts, the Gospel of John, coffee mugs, people who pick up the trash, Augustine of Hippo, word processors, biblical characters in whom I see something of myself—Abraham, Hezekiah, Nicodemus, Thomas, Gamaliel;

And a rising tide of happy memories, some gone forever and some I may experience again someday: the 1975 World Series, Jack Benny, Kenyon College and its professors who taught me to think, the memory of being afraid or depressed or confused and the knowledge that Christ stood with me then and that he will again and again;

Memories of West Virginia mountains, Carolina beaches, Michigan lakes, Missouri rivers, my old Kentucky home and the people who still live there, parishioners who've forgiven my foibles as their priest and helped me grow beyond them, kindly bishops over me;

And 20 years with the right woman and all the times she's bailed me out, steered me right, given me another chance, and generally put up with me.

For these and all your mercies, Lord, your holy name be praised.

the PRESIDING bishop

Advent is waiting for the baby to come



by Edmond L. Browning

A friend recently wrote me about the long-awaited birth of her second child. I would like to share a part of that letter with you.

"My husband and I have waited 11 long years for our second child. These have been anxious years, and along with our prayers we must have consulted every medical expert in the country. It has been Bernie [their 11-year-old son] who has never given up hope, has never ceased praying, and he is the happiest about my pregnancy. Well, our second child is due in January.

"I have had a very difficult pregnancy, in bed for almost five months, and, if all goes well, the baby will be safe for delivery in December although I hope we can go full term. Please pray for us.

"Obviously, we have been concerned about Bernie. He is so excited about having a brother or sister. At first we were worried about the great age difference. Then we were worried about sibling rivalry, jealousy, and rejection. We have done all we could to include him in 'welcoming' the baby. He has helped wallpaper, paint, and furnish the nursery. Recently he has been trying to hear the baby's heartbeat. I know he is a special child, but I am sure that down deep he feels the same anxiety about the safe birth of the baby that my husband and I do. However, this is not the reason for my letter to you.

"Last Sunday afternoon, after Bernie had come home from Sunday school, he spent a long time up in the attic. He came down carrying a box and went into the nursery. He didn't ask for help so I waited. He soon called me into the nursery to see what he had done.

"I am touched as I tell you that he had set up our nativity set on the dressing table. There it sat with all the figures except, of course, the baby Jesus. Along with Mary, Joseph, the shepherds, and the animals, Bernie

had added his 3" x 5" school photo to those awaiting the birth of the Christ child. He told me that his Sunday school teacher had told the class about how long the children of Israel waited for the Messiah and that Advent was the time before Christmas when we wait for Jesus' birth. He said he thought that this is just like our waiting for our baby. Then he remembered the creche and how we set it up before Christmas, without the baby, to be prepared to welcome the baby Jesus. 'I know it's a bit early,' he said, 'but I don't think Jesus would mind, do you?'

"I couldn't help crying as I looked at the manger and the crib and the light of comprehension on my son's face. He has helped us to a new understanding of Advent, and he has given his parents a new perspective on a long-awaited and difficult pregnancy. Somehow I know that God is with us and everything is going to be O.K. That is what I really wanted you to know."

The liturgical season of Advent is a time of preparation. It is that time we set aside to prepare to welcome our Savior into our lives. Four short weeks in our church calendar.

There is a bit of Advent in each of our lives—a time of waiting and preparation. For Bernie and his parents it was 11 years and then a troubled nine months, for the children of Israel it was many centuries, for a person living with AIDS it might be 18 months. Advent is a period of time, but at a deeper level it is a state of faith.

Advent is not passive, anxious waiting; it is active, joyful preparation. Preparing nurseries and packing bags, reflection and reform, faithfulness and patience. Advent is the awareness that God is both at the end of our journey and a companion through it. "God is with us," writes my correspondent. "Emmanuel," said the angel, "God is with us."

Cesaretti resigns

Charles Cesaretti has resigned as the presiding bishop's deputy for Anglican affairs, effective December 31.

Cesaretti came to the Episcopal Church Center in 1976 at the invitation of Presiding Bishop John M. Allin to initiate the Episcopal Church's hunger program. He remained to serve as public issues officer under Allin and headed the transition team as Presiding Bishop Edmond Browning took office in 1985. Browning invited him to serve as his deputy for Anglican Communion affairs.

"I have had the great honor of serving two dynamic presiding bishops. I feel deeply moved that I have had the trust of both of them.

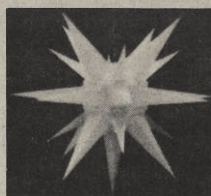


"I've been at the Church Center for over 12 years, and it's time for me to move on to a new ministry," Cesaretti said.

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Harris election strains some ecumenical ties, enhances others

by Elizabeth Eisenstadt

A woman bishop. Conservatives were horrified by the idea, and liberals rejoiced. Now that an election in Massachusetts has turned the idea into reality, proponents and opponents are grappling with the implications.

In their midst, working quietly and cautiously, are the men and women who represent the Episcopal Church in its discussions with Christian denominations most linked with it in tradition and practice.

Will the Barbara Harris election put a new obstacle into ecumenical discussions, or will it present an opportunity for moving forward? An-

swers from Episcopal Church representatives and from representatives of the church's three closest partners in dialogue were carefully and gracefully modulated as all participants in the game sought their positions.

The Episcopal Church has been involved in dialogue with the Roman Catholic Church for more than 20 years. Bishop Arthur Vogel of West Missouri was active in the Anglican-Roman Catholic Consultation in the United States (ARC) before being appointed by the archbishop of Canterbury to the first and second Anglican-Roman Catholic International Consultations (ARCIC).

The ARCIC statements were enthusiastically affirmed at General Con-

vention and at Lambeth. One reason the Roman Catholics may not affirm them, according to Vogel, is "some people would say that who may receive the sacrament of ordination is just a matter of discipline, and others would say it is a matter of faith."

Vogel notes that on this front, opinions differ within the Anglican Communion itself. "It's not impossible that in some areas [of the Anglican Communion] greater expressions of unity could be recognized than in others."

When queried about the impact of women bishops, Roman Catholic ecumenical officer John Hotchkin refers to the statement by Archbishop Francis Stafford of Denver. Noting

the "charity and honesty" which have characterized relationships between the two bodies, Stafford termed the consecration of women bishops a "hindrance to the process of reconciliation, one we would want to see go forward."

Frank Griswold of Chicago and Theodore Eastman of Maryland are the two Episcopal bishops currently serving on ARC.

"My own sense is this is very much the movement of the Holy Spirit and a legitimate development of catholic doctrine," says Griswold. While understanding that a woman bishop could put a barrier in the way of closer ties, Griswold and Eastman expect the American discussions to continue.

Church historian Eleanor McLaughlin teaches at Massachusetts' Andover-Newton Theological Seminary. An ARC member, she feels that church liberals do not ap-

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Katerina K. Whitley photo

Barbara Harris and John Horton

Barbara Harris leads Carolina revival

Edenton, N.C., is a town of 5,000 people located on Albemarle Sound 50 miles west of Nags Head. Incorporated in 1722, Edenton shares many characteristics with other historic towns along the southern coast, including the presence of a predominantly black Episcopal congregation which dates from the town's early years but is now struggling to survive.

"About eight years ago Bishop [Hunley] Elebash and I became concerned about the future of some of these predominantly black congregations," says Bishop Sidney Sanders of East Carolina.

"Frank Turner came down from '815' to meet with leaders of our eight predominantly black congregations, and out of that came our Coalition of Black Episcopalians which now meets regularly to talk about how to strengthen our work together."

The idea of a week-long preaching mission resembling the revivals familiar in the area came to Sanders over a year ago.

"We weren't sure why the bishop chose Edenton," says John Horton, an Edenton dentist and parishioner of Church of St. John the Evangelist

there. Horton headed the effort to organize the event in Edenton.

"We're not centrally located. But the bishop said we had to start somewhere, and Edenton was a good place. He said we'd see how it turned out in Edenton and work around from there," Horton says.

It turned out better than anyone had dared hope. Barbara Harris, elected in September to be the Episcopal Church's first woman bishop, was recruited over a year ago as the preacher. Harris had spoken a year earlier to the Coalition of Black Episcopalians, and members wanted her to return.

"She's a superb preacher," Sanders says. "She's also an outstanding human being. Her warmth and graciousness surrounded everyone she came in contact with."

"She spell-bound 'em," says Horton.

The people of St. John's, assisted by Edenton's predominantly white St. Paul's Church, had prepared for 50 people. The first night's crowd was 60, and attendance grew every night until 130 attended the final night.

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Ecumenical

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preciate what has caused discerning conservatives so much anguish.

"Opponents of women's ordination understand that this [women in sacramental roles] is a symbolic shift of fundamental proportions," McLaughlin says. She believes that with this move the Anglican Church has the best chance of recovering pre-Reformation catholic Christianity, which she argues had an overwhelmingly female symbol structure.

Lutheran representative William Rusch shares McLaughlin's optimism. All three of the Lutheran churches which merged to form the Evangelical Lutheran Church in America (ELCA) are committed to ordaining women to the public office of word and sacrament, says the executive director of the new church's office for ecumenical affairs.

"The issue is much less emotionally charged," says Rusch. A Lutheran woman bishop is only a matter of time, he says, adding that "from this church's perspective, the election would enhance our moving closer together."

For the Orthodox, on the other hand, the Harris election is a reminder of old differences. No official reaction is expected from the Orthodox Church in America because "everything that needed to be said about theological and historical difficulties

has already been said," according to Leonid Kishkovsky.

Ecumenical representative for the second largest American Orthodox body, Kishkovsky notes the longstanding ties between the two churches and says the dialogue will continue. Indeed, he praises the honest evaluation of differences and tensions which has replaced the assumption of a closeness which did not always exist.

Diametrically opposed opinions will be one of the major topics confronting Archbishop Robert Runcie's Commission on Communion and Women in the Episcopate as it meets Thanksgiving week in London.

"Our task is to establish unity in a very theologically ambiguous situation," says Bishop Mark Dyer of Bethlehem. The only American member of the panel, Dyer did not want Barbara Harris to "become the issue."

Comment on Harris election

The election of Barbara Harris to be the first woman bishop in the Anglican Communion brought forth varied responses from editorialists and commentators throughout the church. Here is a sampling of published opinions:

"The election of a woman as bishop in the U.S. Episcopal Church last month comes almost as an anti-climax.

"The possibility of such a happening has been discussed for the last two years, and the nomination of women in several U.S. and two Canadian episcopal elections showed that it was just a matter of time before one was elected.

"For some, the Massachusetts elec-

tion is a divisive move which they will not honor. In particular a few Episcopal Church bishops have pronounced themselves out of communion with the bishop-elect.

"But for many it is the logical outcome of the original decision to ordain women as priests—in fact, U.S. legislation spelled out that it was opening ordination to the priesthood and episcopacy to women."

—The Canadian Churchman

"Anglicanism has had long experience of encompassing diversity; and it will be the task of the newly-appointed Eames Commission to explore ways of minimizing the extent of any possible inter-Anglican

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Carolina

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"I tried to preach missionary, evangelistic sermons," Harris says. "I preached about reaching out and sharing the good news with others. I talked about sharing what had been given to them so others might be brought to know the church and to know Jesus."

The congregations were racially mixed and drew people from throughout eastern North Carolina and southern Virginia, including Wilmington, N.C., 180 miles to the south.

"I've never seen the church so full except for a funeral about 20 years ago," says Horton. "Some of the people were just curious at first, I think. But from what I've seen, they've all been converted."

During the day Sanders and his assistant, A. C. Marble, visited in local homes. "We thought up names of people we thought would be happy to have the bishop visit," Horton says. "Our target group was the delinquent members of St. John's, but we included the entire community. We visited the unchurched. We also visited some Baptists and Methodists. It made our people excited to be a part of St. John's."

Sanders praised the coalition's efforts in preparing a kickoff banquet in Wilmington on October 15 and the people of St. John's for preparing the community of Edenton for Harris' visit the following week.

Will they do this again in East Carolina? "We'll meet with the Coalition of Black Episcopalians to evaluate and see what we try next," Sanders says. "I think it was a valuable experience and something we should do again."

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Visitors Resolution stirs anger at Women's Caucus

by Nancy Montgomery

Over 100 members of the Episcopal Women's Caucus (EWC) met at St. Margaret's Church in Washington, D.C., October 26-28 to discuss women bishops and other concerns.

Caucus members evinced pain and anger about the Episcopal Visitors Resolution passed by General Convention in July, which they felt eroded the position of women in the Episcopal Church's ordained ministry.

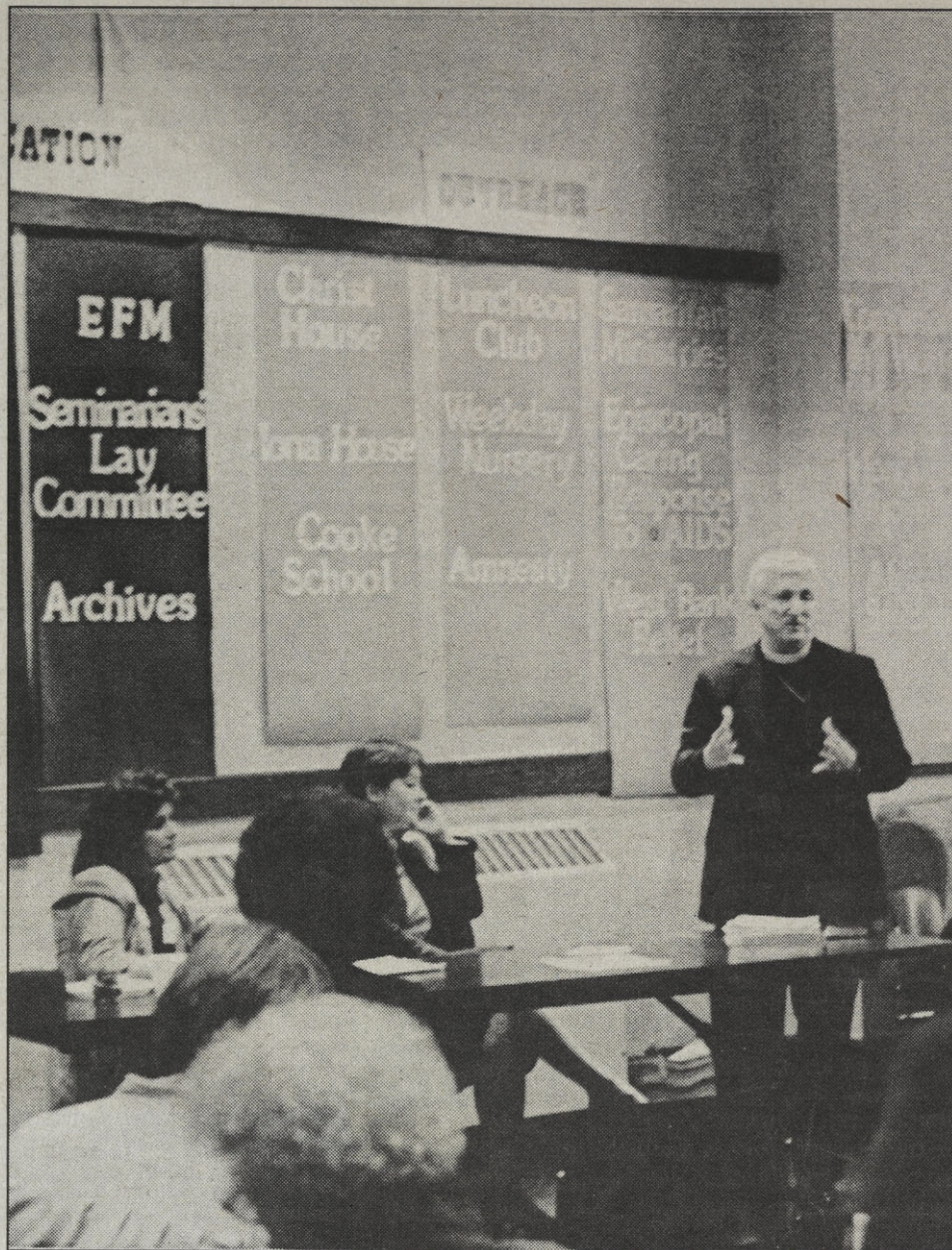
[The Episcopal Visitors Resolution authorized the presiding bishop to designate a group of male bishops as "episcopal visitors" to minister to congregations under the authority of a woman bishop but which object to women bishops. Episcopal visitors could only officiate at the invitation of the diocesan bishop.]

The conference included Presiding Bishop Edmond L. Browning, Bishop Edward Jones of the Committee on Women in the Episcopate, Gay Clark Jennings of the Committee on Dialogue on Women in the Episcopate, Ann Fontaine of the Ministry Committee of the House of Deputies, Bishop Roger White of Milwaukee, and EWC president Carol Cole Flanagan, a member of the drafting team for the Episcopal Visitors Resolution.

In discussing how the hotly-debated resolution came about, the presiding bishop mentioned that he had been determined to take the matter to the Lambeth Conference of Anglican bishops held in England last summer. He said he thought the resolution held up the autonomy of provinces, giving different national churches the right to proceed with consecrating women bishops as the American, Canadian, and New Zealand churches had done in ordaining women to the priesthood.

"The Episcopal Church has made the decision [to ordain], and it is no longer a subject for debate," he said.

As the panelists spoke, the difficulties in maintaining the unity of the church became evident. Gay Jennings spoke of the dubious honor of



Presiding Bishop Browning addresses the Women's Caucus.

being asked to serve on the Committee on Dialogue on Women in the Episcopate and said that proponents and opponents of women in the episcopate soon came to realize "that we did not agree on almost anything."

Several panel members mentioned the value of bringing opposing groups together so they could begin dialogue, get to know each other, and try to understand varying points of view.

Ann Fontaine, a lay woman from

Wyoming, described her sense of outrage when the resolution first appeared. She said she understood the call for bishops to be pastoral as they dealt with disaffected parishes and clergy but added, "I still don't like it."

In talking about the pain the resolution has caused women, Marjorie Christie, a General Convention deputy from Newark, said she was "appalled" by the resolution and felt that it has brought "peace without

justice—and at the penalty of women—to the church."

The panel was asked where the pain and anger of women in the church was being addressed. Browning replied, "Largely by me." He added that before General Convention he had not been aware of the pain the resolution would cause and said his is the responsibility to work with bishops who will not allow women to function as priests in their dioceses. "Women in the ordained ministry is right, appropriate, and God's will," he stated.

Columba Gilliss, rector of a parish in rural Maryland, said the controversy reminded her of the time in the church when black bishops could only go to "poor black parishes," seeing their ministry as diminished in the same way any woman bishop's will be.

Gay Jennings also discussed the disparity between salaries paid to male priests and those paid to female priests. Lay women professionals also earn less than their male peers. Deployment of women priests in proportionally higher numbers to part-time jobs and disadvantaged parishes exacerbates the problem.

Discrimination exists in seminaries, according to several of the participants, as does sexual harassment. "We don't talk about it, but it's there," Jennings said.

Browning reiterated his statement that women are affirmed in the church, that there is never any reason to be "apologetic about women in the ordained ministry," and that dialogue must continue. He reminded the caucus that the Anglican Consultative Council strongly supports women in the ordained ministry and added that while Lambeth wasn't "everything we might have wanted, there was openness and progress." He affirmed the importance of the EWC's presence at Lambeth and said the day in Washington had helped him understand women's thoughts and feelings about the Episcopal Visitors Resolution.

He closed by reminding members that he is primarily concerned about the unity of the church but that he needs to continue to hear from women and men in the church about justice and reconciliation.

Nancy S. Montgomery is a free-lance writer and public relations consultant in Washington, D.C.

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Comment

Continued from page 5

rupture."

[The Eames Commission, appointed by Archbishop of Canterbury Robert Runcie and headed by Robert Eames, Primate of Ireland, will seek to insure that each Anglican province respect the decisions of other provinces regarding the ordaining of women to the episcopate.]

"Without seeking to underestimate the potential gravity for the church of Ms. Harris' election, Anglicans would also do well to take note of the comment made by a Church of Scotland consultant to the Lambeth Conference and quoted by Bishop Michael Hare Duke in his article last week: that in the wider world, 'people on the whole couldn't care less about the ordination of anyone to anything because they are too busy living and dying.'"

—The Church Times, London

"The tide *should* turn, but it won't—not in the foreseeable future and not in the Episcopal Church. The rest of the Anglican Communion may or may not tell a different story. The Episcopal Church has made its bed; it remains for traditionalist and conservative churchmen to decide whether, as strange bedfellows, they will lie in it, too—especially when their bedmates keep trying to kick them out from under the warm and formerly welcoming covers of the institutional church."

—Auburn Faber Traycik in *The Christian Challenge*

"In 1984, the Episcopal Church Publishing Company's board of directors named Barbara Harris as its executive director to oversee a variety of social justice programs, to contribute to *The Witness* magazine, and, as a by-product, 'to raise the visibility of ECPC.'

"Four years later, the Diocese of Massachusetts has elected Barbara Harris as its suffragan bishop.

"*The Witness* wishes her Godspeed and is pleased and honored that this magazine and ECPC are standing with her at this moment in history."

—Mary Lou Suhor in *The Witness*

"We are not opposed in principle to the election and consecration of a woman as bishop. . . . The only reason I have a problem with Barbara Harris as a bishop of this church is that she's so far out of the mainstream of where the Episcopal Church has been historically as well as currently. As a bishop, Ms. Harris will make the Episcopal Church more polarized and politicized than it already is. I think she will be a dangerous influence in the direction of this church, and for that reason I'm greatly troubled by her election."

—John Throop of Episcopalians United

"Like good evangelists, the players in this political drama set about to convert a diocese to a powerful gesture of equality and justice. In that effort, God was certainly involved."

—Matthew R. Lawrence in *The Christian Century*

"Ms. Harris is an ardent champion of the causes she believes in, as she has a right to be, although many find the intemperate tone of her castigations not to be constructive. One of the advantages of a liberal arts education, or of a graduate education in theology, law, medicine, or some other traditional field, is that one learns the necessity of living and working with people one may disagree with. For a bishop, this seems a desirable characteristic."

"Concern is elicited in this case because, with one or more other candidates who had obvious qualifications and long-term personal knowledge of the diocese, the choice instead went to one of significant but quite different background. Rightly or wrongly, the question arises: 'Was the election to choose the individual best suited for the solemn but second-

ary duties of a suffragan? Or was it to score a dramatic victory for the liberal party in a large and wealthy diocese?'"

—H. Boone Porter in *The Living Church*

"It is for them [the Episcopal Church] now to seek means of maintaining communion with their brother bishops in other provinces and, until such time as they have successfully done so, to withdraw from the Anglican Communion. . . ."

—Maurice Chandler of the England-based Association for the Apostolic Ministry

"Bishops are a focus of unity both in the local situation and in the wider Anglican fellowship. The argument most used against the ordination of women as bishops is that if a woman

bishop were not accepted by the whole Anglican episcopate, she would then be a sign of disunity. If a bishop's consecration is not recognized, then the confirmations and ordinations carried out by the bishop will be seen as invalid. Once this happens in the church, then the meaning of the concept of 'Anglican Communion' is called into question. Those in favor of women in the episcopate answer this by saying that the very concept of unity requires the full participation and inclusion of women."

"As women are consecrated in parts of the communion, these arguments for and against will continue to be hotly debated. Of one thing we can be certain, when Barbara Harris is consecrated, the Anglican Communion will never be the same again."

—Nicola Currie in *The Church of Ireland Gazette*

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

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Bishop Earl McArthur and Maureen Betterton, president of the National Episcopal Cursillo Committee

Cursillo

Continued from page 1
prayer, sharing, and Bible study and larger gatherings called "ultreyas" for worship and teaching.

Several workshops reinforced McArthur's call to return to the authentic Cursillo method and emphasized guiding cursillistas toward making reunion groups, ultreyas, and candidate selection the focus of their efforts.

The seminar also inspired participants with a vision. Clarence Coleridge, suffragan bishop of Connecticut, told the gathering that witnessing to the authority of Christ is the foundation for all evangelism.

Cursillistas, he said, have an authenticity when they address the world because they have experienced power and know it comes only from God.

Presiding Bishop Edmond Browning preached at the closing eucharist. He spoke of an evangelism that goes beyond individual conversion, urging his hearers to Christianize their environment by creating "structures of grace to confront the structures of sin." He stressed the need for Christians to bring justice into the world. "God waits for us in works of justice," Browning said.

This article is based on material provided by Robert Newyear, rector of Church of the Good Shepherd, St. Louis, Mo.

What do you do when you come down from the mountain?

by Richard H. Schmidt

Thousands of Episcopalians can recall a weekend when their lives suddenly seemed deeper and fresher.

Cursillo, Faith Alive, Faith at Work, Marriage Encounter, and Engaged Encounter, frequently lumped together in what is loosely called "the renewal movement," offer weekend programs for spiritual refreshment. Participants in these weekends often return to their parishes eager to share the warmth of their experience with others. But despite efforts to provide ongoing support, the warmth of the weekend is sometimes hardly more than a memory six months later.

Thirty Episcopalians from five Florida parishes are seeking to develop a way to maintain the new Christian commitment which the renewal movement generates. They have covenanted to meet one Saturday each month and for three overnights during the year.

"We felt that in addition to those one-shot weekend renewal experiences, we needed something of more substance and depth to help adults respond to the presence and activity of God both in their interior lives and in their daily places of work and leisure," says George Kontos, rector of Church of the Holy Comforter in Tallahassee.

Two movements in the church are woven together in the Florida program

—the catechumenate and spiritual formation.

The catechumenate is based on practices dating to the second century of the Christian era when thousands of adult converts sought baptism. It is "a process of Christian initiation," says Wayne Schwab, evangelism officer at the Episcopal Church Center. "It is addressed to a diverse group of people whose common characteristic is they are in the process of forming mature Christian commitment."

Several dioceses are reviving the catechumenate in an age when the church can no longer assume that most adults learned Christian values during childhood. Many of those in the catechumenate are already baptized and seek a deeper Christian understanding. Many are new to the Episcopal Church. The catechumenate offers a structured experience of learning and sharing with liturgical celebrations at major steps along the way, culminating in a commissioning on Easter Eve.

"The catechumenate is bound up with the liturgy of the church," says Mike Egan, a parishioner of Holy Comforter and participant in the Florida program. "Its real power lies in its sacramental elements, both for catechumens and for the parish as a whole. There is the possibility for that deep encounter with the mys-

Continued on next page



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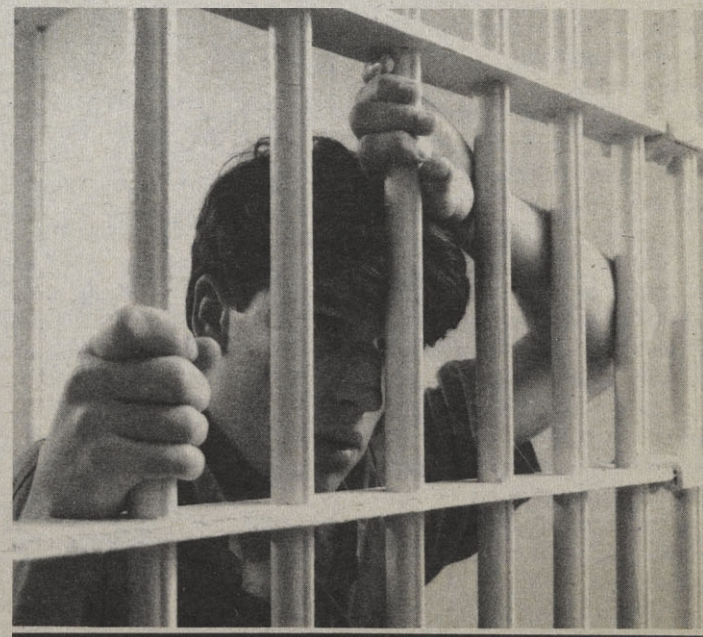
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Hispanic Episcopalians gather twice each year

by Carmen B. Guerrero

With nearly 20 million Hispanics living in the United States today, the Episcopal Church faces a new and exciting challenge. The challenge is felt by Hispanic Episcopalians as well: How do we relate ourselves to an American Episcopal Church that expresses herself in language and concepts often vastly different from anything in our situations?

Twice each year a group of about a dozen Hispanic Episcopalians gathers for two or three days to discuss the church's ministry with and among Hispanics. The group convened October 6-7 in San Antonio, Texas, under the leadership of Herbert Arrunategui, Hispanic ministries staff officer at the Episcopal Church Center.

Some Hispanic Episcopalians are American citizens, others first-generation immigrants. Some are illegal residents who live a life of continuous journeying. Some bring generations of participation in the Episcopal Church in their home countries; others are experiencing the Episcopal

Church for the first time. In all cases, they bring their faith, music, and passion for life to offer as gifts to the Episcopal Church, sometimes receiving acceptance and sometimes fear and mistrust.

The group gathers for three rea-

sons:

- to seek new ways to give voice to Hispanics' experience of Christ;
- to be faithful both to the contemporary experience of the gospel and to the tradition of the Episcopal Church; and
- to express members' own experience of Christ in the Hispanic context.

Carmen B. Guerrero is vicar of Sante Fe Episcopal Church, San Antonio, Texas.

California backs gay rites

The Diocese of California, meeting in San Francisco in October, voted "to support liturgies for the open blessing of committed loving couples of the same sex."

The resolution passed by a vote of

189-147. Proponents cited the incidence of AIDS in arguing that the church encourage long-term, monogamous relationships among both heterosexuals and homosexuals.

Opponents argued that such litur-

gies might resemble marriage vows and thereby contradict the church's teaching on marriage.

California's Bishop William Swing opposes any rites which might imply that persons of the same sex are married. "The church is very clear about its understanding that marriage is between a man and a woman," Swing said.

"Creating new liturgies is something the church as a whole must do. Bishops and priests are obliged to function in line with the thinking of the church."

"The resolution simply states the mind of the convention," commented Michael Hansen, executive officer of the diocese. "It doesn't direct anybody to do anything. It doesn't even send a memorial to the next General Convention. It reflects a pastoral concern for homosexual persons in the diocese."

Florida

Continued from previous page
tery of God in the sacraments so that there really is a potential for conversion rather than simply disseminating information."

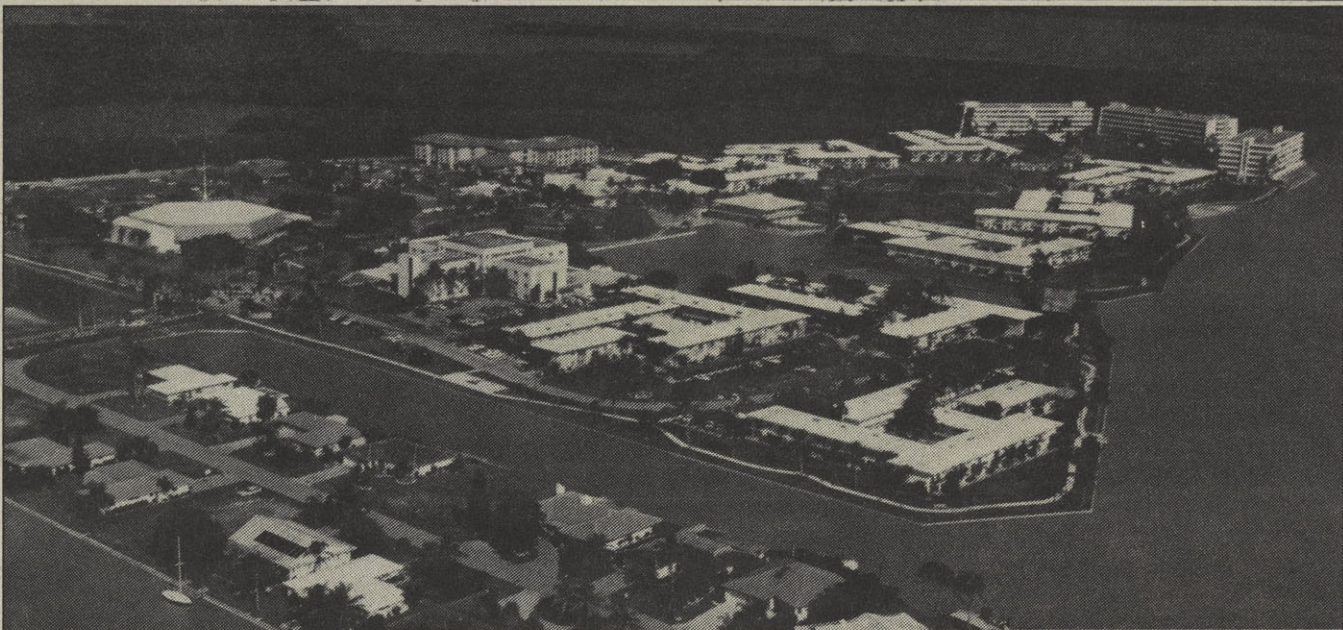
The uniqueness of the Florida program is its combination of the catechumenate with spiritual formation. "We link these two," says Kontos, "because we feel the historic contemplative experience of Christian formation has been a neglected arena in Christian education. We deal with adult spiritual formation from a contemplative model. One of our three overnight retreats will be led by Tilden Edwards [of the Shalem Institute in Washington, D.C.]."

"Merging the catechumenate with contemplative spirituality has great potential for deepening the renewal that is taking place today so that it becomes a more abiding renewal, true conversion," Egan says.

Egan describes his own spiritual journey. "I'm 42 years old now, but for most of my adult life I was unchurched. I came into the Episcopal Church in the 1980's out of a sense of need and brokenness. I found a place of spaciousness, openness, and acceptance.

"A strong thing to me has been that each of us has his or her own relationship with God, and no one can tell us what that relationship should be. I was hungry for some kind of direction, some deepening of the faith experience I had come to know at Holy Comforter."

In addition to Holy Comforter, participating congregations are St. Michael and All Angels in Tallahassee, St. Mary's in Green Cove Springs, and St. Paul's-by-the-Sea and St. Gabriel's in Jacksonville. Three of the parishes are largely white; two are largely black.



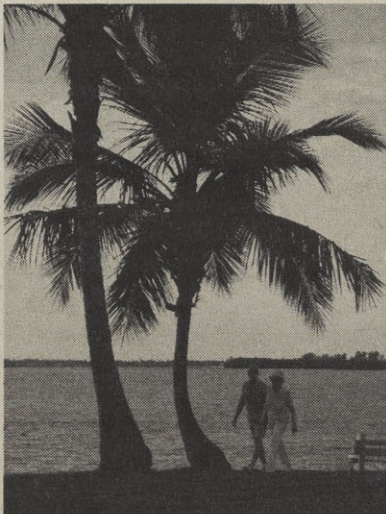
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Cluster ministry revitalizes small congregations

by Elizabeth Eisenstadt

Thanks to modern technology and instant news analysis, we may think we have no more frontiers. But the frontier spirit is alive and well in many Episcopal churches.

The barrier to be surmounted may be geographical distance, as in covered-wagon days. Or poverty or transition in leadership may threaten a congregation's well-being.

The presence of close to 30 church clusters in Provinces I and II witnesses to the strength of a growing number of communities who have found each other. From the Canadian border to downstate New York, parishes are becoming more willing to risk interdependence for the rewards of stability, solvency, and a plethora of talents unavailable in any one church.

Church clusters can vary widely, depending upon where they are and the resources available to them. But certain ground rules apply. A group of parishes will pool its financial resources, including clergy expenses, to a greater or lesser extent. A board composed of representatives from each parish meets regularly to make administrative decisions regarding joint mission and ministry. And clergy travel from their home bases to other parishes, with the number of visits to other churches negotiated by the cluster.

Like most great ideas, cluster ministry is not new. According to Middlesex, Conn., cluster superintendent David Brown, that state's original diocese was a cluster ministry. "In our earliest churches, there was a greater sense of cooperation," he says.

A self-described "playing manager" working with five churches in rural Connecticut, Brown has years of experience in supporting and assisting at the birth of east coast clusters. As canon missionary in Vermont, with its many rural congregations, he realized the practical advantages of cluster ministry. "Nobody owns anybody," Brown says, "but the sharing of resources means you can overcome the spirit of a poor self image." When a group of parishes works together, lay and clergy leaders can band together to guard against loneliness and insure continuity and stability in leadership.

If multiplication is any measure of success, then cluster ministries are doing very well. Since Bishop Arthur Walmsley invited Brown to bring his model to Connecticut, two additional clusters have been born in that diocese, and three others are on the drawing board.

The Diocese of Central New York, unlike Connecticut, has large rural areas. "The impetus to cluster originated here in more sparsely populated areas which don't need full-

time clergy," says William Wickham. The rector of a prospering church in Clinton, N.Y., Wickham started the Paris cluster in 1984. In the seven-parish operation, clergy visit other congregations once a month. Within five months, a congregation has the opportunity to meet each of the clergy. The \$225,000 budget pays clergy expenses, with each parish maintaining its grounds.

"The parish can have real responsibility but relate to many different congregations," says Wickham. "They don't feel they are all on their own." Wickham, who says his cluster experience has given him greater appreciation for shared lay-clergy ministry, notes that Central New York now has six clusters, and three other groups are considering starting clusters.

A lay delegate to the Paris cluster team from Calvary, Utica, Larry Polisse, says the group of churches is willing to take risks in sharing new ministries. Cluster members serve on the Calvary search team as it seeks a new priest.

"The priest we pick, we pick for the cluster," says Polisse, who adds

'Nobody owns anybody, but the sharing of resources means you can overcome the spirit of a poor self-image.'

that his "struggling" congregation, composed mainly of retired commuters, has received a "terrific amount of morale-boosting support" from the cluster. If Calvary ever needs financial support, as have other Paris cluster parishes, they could probably obtain it, he says.

The oldest cluster in the northeast nestles behind three mountain passes and encompasses three churches in three dioceses and two provinces. The Border Ministry spans the Dioceses of New Hampshire, Vermont, and Quebec.

No one remembers exactly when the relationship among the three parishes began. According to 90-year-old Beatrice Holmes, the parish historian at St. Paul's, Canaan, Vt., cooperation between her parish and All Saints', Hereford, Quebec, goes back to the turn of the century.

Her younger cousin, Robert Lee, a lay reader at St. Paul's, says his parish is happy with the cluster arrangement, having gone through decades with transient priests. In this town on the northern edge of Vermont, where wood products are the main source of income, Lee says, "I don't see this area growing in a way that we would ever be able to go back to the old arrangements. The choice was

Continued on next page

At the church's 40th General Synod, **Christopher Ichiro Kikawada** was re-elected presiding bishop of the Nippon Sei Ko Kai □ **Joanna Dewey** has been appointed to the faculty of Episcopal Divinity School as associate professor of New Testament studies □ **Cynthia Conger, Charles Clemens, Noel Rich,** and **John Harvard** have been elected to the board of trustees of the South American Missionary Society □ Morehouse-Barlow, the Episcopal publishing house, has appointed **Theodore McConnell** consulting editor for academic books.

Russell Schulz-Widmar, professor of church music at Episcopal Theological Seminary of the Southwest and a former member of the Standing Commission on Church Music, has received the distinguished alumnus award from Valparaiso University □ **Almir dos Santos**, rector of Jesus Christ Parish in Erechim, Brazil, has been elected bishop of Brasilia; he succeeds **Agostino Soria**, who has announced his resignation for December □ **Charles Persell**, retired suffragan bishop of Albany, died September 23.

David Charlton, treasurer of the Diocese of Virginia, has been elected to a five-year term as president of the diocesan school system □ Lay leader and social activist **Robert Potter** died in August in New York □ **William Choi**, founding bishop of the Anglican Diocese of Pusan, South Korea, has been named executive director and chaplain for the Seamen's Church Institute in San Pedro, Calif. □ **George Lee** will succeed **David Ota** as chaplain at the University of Hawaii's Canterbury House.

The new chaplain for the Order of the Daughters of the King is Bishop

Don Wimberly of Lexington □ Evangelist **Billy Graham** has been elected chairman of the board of trustees of Gordon-Conwell Theological Seminary □ Congratulations to Sister **Juliana Margaret** of the Sisters of St. Margaret, who celebrated 50 years of religious life in November □ **Ruth Tiffany Barnhouse**, priest and psychiatrist, made a late October appearance at the Methodist Hospital of Indiana where she spoke on "Pitfalls for Women in Therapy."

Principal of Philadelphia's St. Barnabas Episcopal School of St. Luke's Church, **M. Joanne Moore** is the first female president of the Elementary School Heads Association □ **Richard Wentz**, Episcopal priest, teacher, and writer, has been selected as the new editor of the *Anglican Theological Review* □ **Howard K. Williams** has joined the Episcopal Church Center's staff as coordinator for children's ministries; **Carolyn Rose-Avila** is coordinator of the overseas development office.

Sculptor **Ernest Trova**, painter **Fred Conway**, and German expressionist **Max Beckmann** are among the artists on display at the November centennial celebration of Christ Church Cathedral, St. Louis, Mo. □ **Pamela Payne Allen** is the new communications officer for the Diocese of Indianapolis □ General Theological Seminary's Chapel of the Good Shepherd, designed by architect **Charles Coolidge Haight**, celebrated its 100th birthday in October □ The Roman Catholic Church has consecrated **Roberto Gonzalez Nieves** to be an auxiliary bishop in the Archdiocese of Boston, making him at 38 the youngest bishop in the U.S. Roman Church and one of 20 Hispanic bishops in the U.S.

Clusters

Continued from previous page to cluster or to give up the church."

In a long evolutionary process, the three dioceses involved in the Border Ministry moved from relying on priests just out of seminary, to lay readers and supply clergy, to ordaining indigenous sacramentalists. The impetus for creating the formal cluster came from Brown, according to New Hampshire priest Granvyl Hulse.

Hulse, who was a layman in the parish before being ordained under Canon VIII, credits Hawaiian Bishop Donald Hart with convincing retired Bishop Philip Smith that indigenous ministry would work at St. Stephen's, Colebrook, N.H. Hart, who had spent years working with far-flung congregations in Alaska, was a pastor in Keene, N.H., at the time. "It took some looking at it," says Hart now, "but we felt that ministry was most effective when we raised up people who knew the country."

The Border Ministry has two indigenous priests who serve St. Paul's and St. Stephen's; All Saints' has a deacon. The three bishops involved have insured that education and training for the clergy and the numerous lay readers and preachers will go on "forever," according to Hulse. A mentor from another parish meets with the administrative team every month to offer guidance in such areas as divorce and counseling.

The clergy rotate so each parish can celebrate Holy Eucharist every other Sunday. Although the team shares a budget, each parish has its own moneys for day-to-day expenses. None of the parishes is in debt.

According to Hulse, the total of 50 people in the three parishes has remained constant. Only one member has been lost since the beginning of the cluster, and that was to death. "This means the continuation of our churches," he says.

Any problems? Hulse remembers another priest suggesting that he come on strong in one of his sermons. "It's hard to tell the person in the pew something when it's your first cousin twice removed."

Every cluster, and there are many across the United States, has its own reasons for being, its own peculiar flavor. For the Border Ministry, a cluster was the key to survival and an opportunity to empower devoted laypeople and start an indigenous ministry. In Connecticut and Central New York, cooperative ministry has been an opportunity to explore new forms of outreach and to meet people of different social and economic backgrounds on an equal footing.

Brown says the time has come for the norm of "one priest, one parish" to be reexamined. "People often think that there is something wrong with cluster ministry, but there is everything right. . . . We are doing it because churches work better when they work together."

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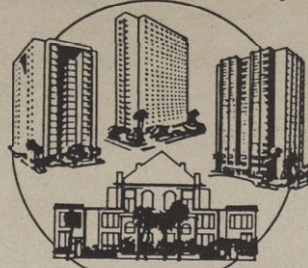
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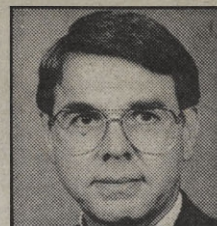
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Buchanan elected coadjutor for West Missouri

Kansas City, MO—John Clark Buchanan, rector of St. Andrew's, Mt. Pleasant, S.C., since 1975, was elected bishop coadjutor of West Missouri on the seventh ballot.



The election was held October 22 at Grace and Holy Trinity Cathedral here. Buchanan, 55, will be consecrated February 25 and will become diocesan in July when Arthur Vogel, who has headed the diocese since 1972, retires. The bishop-elect, who has served other South Carolina parishes, has a law degree from the University of South Carolina.

Orthodox Canadian Jew to take over PTL assets

Charlotte, NC—A former rabbinical student who attends synagogue services every day was the successful \$115-million bidder for the assets of the

U.S. NEWS

bankrupt PTL ministry. Stephen Mernick, 34, is a practicing Orthodox Jew who has been known to invite young people into his home in Downsview, Ontario, to talk with them about "getting back in touch with their faith." Mernick, who could not attend a press conference because of the Jewish holiday of Simchat Torah, said in a statement that he had no specific plans for the property. PTL's major operations are a Pentecostal-oriented television network and Heritage U.S.A., a family recreation center near Fort Mill, S.C. PTL founder Jim Bakker was defrocked by the Assemblies of God after his implication in a sex scandal. The purchase agreement must be approved by U.S. Bankruptcy Court Judge Rufus Reynolds, who is based here.

Detroit's Roman Catholics battle church closures

Detroit, MI—A coalition of priests, nuns, and lay people is fighting a plan by the Archdiocese of Detroit to close one-third of the city's 112 Roman Catholic parishes. The Detroit Catholic Pastoral Alliance has threatened to take the battle, which has developed racial overtones, to court if appeals are not successful; most of the churches slated for closure are predominantly white. Meanwhile, a University of Notre Dame expert on parish life says problems like those forcing the archdiocese's hand will continue to plague large urban centers so long as the pope denies addressing the underlying difficulties, such as the dwindling number of priests.

Kelshaw elected diocesan in Rio Grande

Albuquerque, NM—Terence Kelshaw, associate professor of theology at Trinity Episcopal School for Ministry in Ambridge, Pa., since 1980, was elected bishop of the Rio Grande on the third ballot. Born in Manchester, England, Kelshaw, 52, originally trained as a medical technologist. Following his military service, he



studied for the ministry in England and was ordained in 1967. The newly-elected bishop, who will begin work in January, will be consecrated in March. He succeeds Richard Trelease, who resigned last year.

Ecumenical representatives seek strategies to attack apartheid

New York, NY—More than 50 leaders of Protestant and Roman Catholic Churches and church-related groups gathered at New York's Interchurch Center to explore ways to intensify efforts to end apartheid in South Africa. Mainline and evangelical churches were represented. Tactics include meetings between American church leaders and their congressional representatives, a month-long period of education and demonstrations in the spring, and congregational forums with invited South Africans. The meeting was called by western church representatives who met in Geneva in September in reaction to the bombing of Khotso House, the Johannesburg headquarters of the South African Council of Churches. In South Africa, anti-apartheid leaders have claimed victory in the wake of the October 26 municipal elections in which only 500,00 of the country's 26 million blacks voted. Activists had called for a boycott of the elections. But government officials also claimed victory, reporting that the number of blacks casting ballots in contested wards has almost tripled since the last black municipal elections in 1983.

Minnesota chooses Hampton for suffragan



Cragun's Lodge, MN—On the fourth ballot, Sanford Hampton was elected here October 29 to be suffragan bishop of Minnesota. Among the candidates was a woman, Margo Maris, the advisor to the bishop of Minnesota for clergy development and deployment. Hampton, 53, has been rector of St. Barnabas' Church, Temple Hills, Md., since 1980. He had previously served parishes in Illinois, Utah, and Oregon. As suffragan, he will assist Bishop Robert Anderson, especially in oversight of deacons. No consecration date has been set.

U.S. Catholic bishops criticize Vatican

Washington, DC—The second draft of a Vatican working paper which questions the legitimacy of national bishops' conferences has been sharply criticized by a six-member panel of American bishops. The panel, which includes the current president and five past presidents of the National Conference of Catholic Bishops, said it finds the Vatican draft "deficient enough to suggest that a new draft should be framed." Created by the Vatican's Congregation for Bishops, the working paper argues that bishops' conferences can easily become "bureaucratic decision-making structures," diminishing the "proper autonomy of diocesan bishops" and "coercing [their] psychological freedom." Episcopal conferences have become a source of tension between the Vatican and U.S. bishops as the prelates have become more active in producing position papers on nuclear weapons, the economy, and doctrinal and pastoral concerns.

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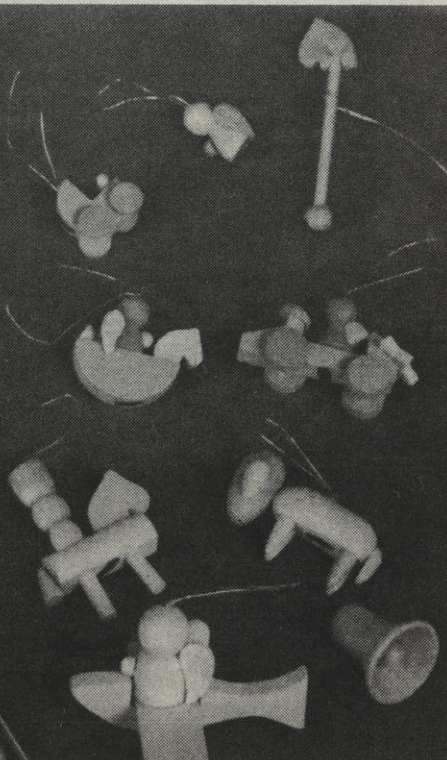
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United Church of Canada split on homosexual ordination

Edmonton, Canada—A General Council statement issued this summer which apparently allows ordination of homosexuals has the United Church of Canada in an uproar. Many congregations have passed their own statements opposing the ordination of homosexuals, and some congregations have left the church. In November the church's judicial committee heard two appeals from delegates who charge that the statement amounts to an amendment to the church's foundational document, the Basis of Union. The statement said, "All persons regardless of their sexual orientation, who profess faith in Jesus Christ and obedience to him, are welcome to be or become full members of the United Church of Canada. . . . All members of the church are eligible to be considered for ordered ministry."

Australian dioceses move toward women's ordination

Melbourne, Australia—The Diocese of Melbourne became the first in this country to pass legislation authorizing women priests. The measure, which 90 percent of those present approved, will go into effect near the end of next year if it is not found unconstitutional or illegal. Dioceses across the country are considering similar resolutions, which would take the place of a canon which requires a two-thirds majority in each of the three houses of General Synod. The results of the diocesan voting will be presented to the General Synod next year.

Amnesty International finds human rights violated in 135 countries

London, England—While the pre-eminent international human rights organization last year found evidence of abuses in 135 countries, it was encouraged by the presence of more than 1,000 human rights groups worldwide. The report, issued by the Nobel Peace Prize-winning organization, said scores of countries kidnap and murder their citizens; a third of the world's nations torture men, women, and children; and at least half imprison them for speaking their minds.

Two North Korean churches first built since partition

Pyongyang, North Korea—According to two American visitors, North Korean Christians, numbering some 10,000, may now worship in church buildings in this capital city instead of in house churches. A 300-seat Protestant and a 150-seat Roman Catholic church have been built recently, the first since the Korean peninsula was divided in 1945. The once lively church was decimated by the Japanese occupation in World War II, flight from communism, and the Korean War. In recent years the U.S. National Council of Churches has reestablished communication with North Korean and South Korean Christians. The visitors, Syngman Rhee and Dwain Epps, are both NCC staff members. Rhee, who left North Korea almost 40 years ago, said he was moved to tears by his visit to the churches.

Native identity and faith discussed at Canadian meet

Fort Qu'appelle, Canada—Native Canadian members of the Anglican Church of Canada traveled from the most isolated corners of this country to worship, share their problems, and talk about

their future. Cree and Ojibway people from northern Ontario, Manitoba, and Saskatchewan made up the bulk of the delegation. Delegates asked the church to address financial support for native ministry, improved communication among native Anglicans, and the need for a native bishop. They also committed themselves to integration of traditional native worship and prayer into Anglican liturgy. Native Canadians account for about 3.4 percent of the church's membership, the highest native membership rate of any major denomination. This is largely the result of historic mission connections.

Sandinistas step up feud with Roman Catholic hierarchy

Managua, Nicaragua—Open hostility between Nicaraguan President Daniel Ortega and Miguel Cardinal Obando y Bravo reached new depths in October after the U.S. House of Representatives

WORLD NEWS

approved a \$27 million package of "humanitarian" assistance for anti-Sandinista forces. At a women's conference in October, Ortega said that if "Christ had found Obando in the temple, he would have driven him out with a whip." The U.S. Congress also voted \$5 million in medicine for children, to be distributed by the Roman Catholic Church, and \$2 million for trade unions and other domestic political opposition groups; Ortega and the National Assembly have refused to allow these groups to receive any of the assistance.

Explosion rocks bishop's headquarters

Pretoria, South Africa—The spate of unexplained bombings targeting anti-apartheid groups continued with a mid-October explosion which ripped through the secretariat of the South African Catholic Bishops' Conference here. No one was injured in the blast in the printing room and documentation area of Khanya House. Bishop Wilfred Napier, president of the conference, said in a statement that the fire bombing "must be seen in the context of the frailness in which our country and its people find ourselves, . . . of racial discrimination and apartheid." The police have no suspects. The Anglican dean of Pretoria, Robin Briggs, said that in the absence of other information, one must assume that the bombing was the work of groups who may have been responsible for the bombing of the Johannesburg headquarters of the South African Council of Churches.

East and Middle East meet in movie ban

Singapore—Two countries half a world apart have banned the controversial film, *The Last Temptation of Christ*. Singapore and Israel have forbidden screening the film on the grounds that it would be offensive to Christians and Muslims. In Singapore, which limits freedom of expression, authorities acted on a joint request from six officials of the Evangelical Fellowship of Singapore. Israel has a law which forbids offending other religions, according to the chairman of Israel's Film and Theater Review Board.

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s Christmas? fast, effective

Relief and run ms in 60 developing Bishop's Fund.

king in a soft Alabama accent, he presiding bishop would like to see and undertake "three or four major es in the world." He suggested South Latin America, and Asia as possible

ever the fund does will be done in tion with the local archbishop and "We've got to be careful to avoid erialistic image," Stough said.

major ministries will be "high-profile rather than a lot of little projects," ough. "Part of my task is to be alert to opportunities in the world and find



in Honduras following hurricane Gilbert.

marshal money for the fund. This he way to move it forward."

dition, he said, the fund will have "seasonal emphases." From ober to the end of the year, he said, e hunger, with special focus on d Bangladesh and a goal of raising n.

ocus in Lent will probably relate to dle East, he said. The emphasis of r special season, late spring-early has not yet been determined.

e the fund is to be the church's vehicle for outreach, Stough he wants the United Thank Offer- lition for Human Needs, and Jubi- stry—Episcopal Church programs in good shape."

Bill C. Caradine, an Alabamian installed as Stough's assistant to und raising, adds, "We'll be careful

in the Presiding Bishop's Fund always to say that that kind of giving goes beyond the tithe and what you give your parish and your diocese. This [giving to the fund] is something called 'second-mile giving.'"

For Stough, the fund also must be concerned with people's spiritual as well as material welfare. "Scripture gives us a clear responsibility for human conditions and a clear concern for souls. . . . You can't build the Kingdom without proclaiming the King."

The fund, which now has projects in 60 countries on five continents, delivers about 13 percent of its grant money to disaster relief, 55 percent to development, and 12 percent to educational and training projects. The remainder has gone for refugee resettlement.

The fund was started in 1940 "to receive contributions for the relief of human needs created by the war. . . ."

After World War II, the fund immediately launched into the work of post-war reconstruction and later began launching special appeals to meet crises. It raised more than \$2 million in 1975 for relief of the African and Asian hunger crises.

The double tragedies of Ethiopian famine and Mexican earthquake in 1985 brought a new level of response to the fund, more than \$6.2 million that year.

And because former management of the fund continued to commit resources the following year at almost the level of 1985, the agency was plunged \$1.8 million into debt. All the debt has now been paid off.

Procedural steps have been taken, however, to avoid repetition of such a blunder. "First, the board," says board chairman Brewster, "takes responsibility for fund raising so as to insure that money will be available. We had never taken that responsibility in the past."

"Second, the board has taken responsibility to be accountable to the presiding bishop for every penny spent." A two-member board committee checks grants between the board's thrice-yearly meetings.

Grants director Marvel points to other checks and balances in the fund's operation. In addition to approval by provincial and diocesan leaders, advisability and feasibility of grants are checked out in advance by "partnership officers"—regional experts—in the Church Center's world mission office.

If a grant is requested from somewhere in Latin America or the Caribbean, for instance, Ricardo Potter is consulted. Equivalent officers are available for Africa, the Middle East, Asia and the Pacific, and Europe.

In addition, the fund cannot make a grant larger than \$25,000 without approval of the board's seven-member executive committee.

The relief agencies the fund frequently works with—Church World Service, Interchurch Medical Assistance, etc.—are another check and balance on the validity of a grant.

"The fund reflects the mission of the whole church," says Browning. "It enables the presiding bishop to fulfill his ministry of service and outreach in a unique way. . . . In

Why the Fund works so well

Why give to the Presiding Bishop's Fund for World Relief rather than directly to some of the relief agencies with which it deals? Fund officials offer these reasons:

- The fund provides relief for people whose needs are urgent, often desperate. Its charter task is to "minister to the hungry and thirsty, the sick and those in prison, to clothe the naked and welcome the stranger," as Jesus commanded (Matt. 25).

- It addresses "the totality of human needs, both spiritual and physical."

- Speed in delivering relief is a prime goal. "If there is suffering," says board chairman Carroll Brewster, "we have to know that first and be there first."

- Administrative costs average 6 to 7 percent of total expenditures, considered very low for such an agency, according to David Crean, communications director. The fund's staff totals nine persons.

- An Episcopal or Anglican connection is required—the bishop where a project is located must approve and support the project.

- Donations can be targeted to specific concentrations of need. The fund is scrupulous in seeing that the donor's request is followed, says Crean.

- Accountability is strict. Who received funds and how they were spent must be detailed by the end of the project or the year, whichever comes first, says Nancy L. Marvel, grants director.

Where to write

To make a contribution or for more information and/or promotional materials, write to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017. Or call (212) 867-8400.

this relationship, like Caesar's wife, the fund must be above reproach."

The fund is now gearing up its fund-raising capacity. With representatives in all but a dozen of the church's 99 domestic dioceses, the agency is working on fielding a network of parish representatives in each diocese, says Caradine.

To this end, leaders of the fund have recently held three training sessions for diocesan representatives in New York, Atlanta and Salt Lake City to tell them about the new vision for the fund. The representatives were also trained in communication and fund-raising skills and given specific tips—keep in regular touch with your bishop and the editor of the diocesan newspaper.

One additional fund-raising specialist, an assistant to Caradine, will be added to the staff, he says.

Earlier this year the Diocese of South Dakota, certainly not a rich or populous diocese, demonstrated the kind of results that are possible.

After a major fund-raising drive, the diocese's contribution to the Presiding Bishop's Fund by September 1 was \$74,077, the third largest total of the 99 domestic dioceses—after Los Angeles and Virginia.

"The fund will grow and will go forward," Browning said recently. "It will find new and creative ways to address human need throughout the world and to develop new opportunities for mission."



Presiding Bishop's Fund helps operate Ethiopian food camp.

Are Christmas cards worth the bother and expense? You bet!

by Christine Dubois

One thing I used to dread about Advent was sending Christmas cards. It meant standing in line for stamps at the post office, searching through closets for the cards, and trying to condense the past year into three or four paragraphs that would make us sound intelligent, witty, and accomplished without bragging like some people do.

At last I'd sit down at the computer and update my address list.

One year Steve overheard me asking my mom about a great-aunt. "Is Aunt Mildred still alive? . . . O.K. Good. I'll leave her on the list."

"Wait a minute," he said when I got off the phone. "You're sending a Christmas card to someone you don't even know is still alive?"

"Well, I lose track. They live in Nebraska, you know."

Steve, who sends a maximum of two Christmas cards a year, just shook his head. "Why bother?"

"Because in my family we send Christmas cards to all the relatives," I replied.

"Why?"

"Because. . . we just do."

"Because you're a slave to family expectations, that's why."

"It's not that," I insisted. "It's just. . . Oh, you wouldn't understand!"



And if you don't quit distracting me, I'll never get these cards out."

Despite the frustrations, the cards went out promptly the first week of December. Soon our refrigerator was covered with cards from all over the country.

As the years went by, I looked forward more and more to this annual conversation by mail with my far-flung relatives. Many I had seen only seldom if at all. But their cards revealed their personalities. Some were tasteful and expensive with names embossed in gold. Some bore cute little mice in snowsuits and Santa caps. Others showed traditional religious scenes.

Inside, notes and photos filled in the details. I saw children grow from youngsters to handsome young adults. I shared the excitement of graduations, new jobs, and summer vacations and the pain of death, sickness, and divorce. Some relatives used the Christmas cards to sound off about their latest cause or pet peeve. The more religious branches of the family included tracts and reported proudly on the number of Bible verses their children could recite from memory.

Each card represented a tile in the mosaic of our family, each contributing its own special beauty to the whole. A mosaic that wouldn't be complete without me.

Christmas cards aren't a burden anymore. It feels right—when I think of how God reached out to us—that we reach out to one another.

Of course, if my computer breaks down, no one will ever hear from me again!

Christine Dubois, a Seattle-based free-lance writer, contributes regularly to *The Episcopalian*.



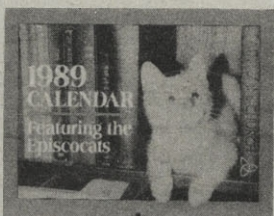
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Ten good ideas for the holidays

by Thomas C. H. Scott

For many of us, the holiday season is like a roller coaster ride: We scream when we have to, enjoy what we can, and hold on until it's over.

I use a personal discipline to set aside money to give to a worthy cause at the end of December. I set up a budget for gifts and other holiday expenses. Then I look at whether I need to add or subtract from my list of gifts and costs.

Here is a list of ways to find places in your holiday budget where you can save a bit for the purpose of giving it away. As with the Advent calendar from the Presiding Bishop's Fund for World Relief, you do something daily or make a one-time choice for the season.

1. Send holiday postcards instead of card and envelope combinations.
2. Each night, put all your pennies, nickles, and dimes in a jar.
3. Don't buy any new tree ornaments or house decorations this year.
4. Give your co-workers notices

Continued on next page



Drawing by Paul Shaffer

Advent wreath

Unusual foliage suggests gospel themes

by Sara J. Chandler

At first glance you may think you have been given a pot of weeds. But look carefully and you will see a nest of twiggery and reminders of Advent, a time to remember and wait and watch.

Things gray and dead, such as the artemesia, are overcome by the pine and cedar, evergreen and everliving.

This grace was given to us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior Christ Jesus, who has destroyed death and brought life and immortality to light through the gospel.

2 Tim. 1:9-10

The ivy reminds us of the unity of the true vine.

May they be brought to complete unity to let the world know that you sent me and have loved them even as you loved me.

John 17:23

The ivy also spreads far and wide.

In this way the Word of the Lord spread.

Acts 19:20

Holly suggests the crown of thorns. I

prefer the pre-Christian idea that holly serves to protect one from harm as Jesus protects us.

But the Lord is faithful, and he will strengthen and protect you from the evil one.

2 Thess. 3:3

The Queen Anne's lace is no longer a filigree parasol, but its ribs have become the Star of Bethlehem.

After they had heard the king, they went on their way, and the star they had seen in the east went ahead of them until it stopped over the place where the child was.

Matt. 2:9

The bay and laurel are for the crown of the Victor.

But thanks be to God! He gives us the victory through our Lord Jesus Christ!

1 Cor. 15:57

The berry is for hope.

We have put our hope in the living God who is the savior of all men and especially of those who believe.

1 Tim. 4:10

In the weeks to come the pine pieces will be replaced with surprises to mark the passage of time.

Sara J. Chandler is rector of St. Peter's, South Windsor, Conn.

Good ideas

Continued from previous page of contributions to a charity in their names.

5. Don't buy a new holiday outfit this year; buy accessories for an ensemble you already have.

6. Set aside a tithe of your Christmas budget at the outset.

7. Brown-bag lunch for December.

8. Plan not to eat out on at least one shopping trip, or car pool

with someone and split the costs.

9. Use yarn and tissue paper to wrap your presents.

10. Make some gifts or put together ready-made items for some presents. Libraries have lots of resources for doing this.

Every dollar given to others will be a source of joy and blessing to both the giver and the receiver. May there be a million of them!

Thomas C. H. Scott is rector of St. Andrew's, Lincoln Park, N.J.

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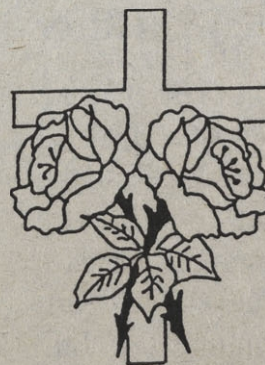
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All Saints' 1987 float won the top prize in Tulsa's "Parade of Lights."

Is your parish invisible? Design a prize-winning float!

by Noel J. Doherty

It all began in the fall of 1984 as an evangelism project: Building a float for the Christmas parade might raise the visibility of the parish in the community. When you live in the Bible Belt, you become used to the idea that most people can't spell "Episcopal" and don't have a clue as to what it means. But they know there's a connection with the Roman Catholic Church, and that makes us suspect.

Miami, Okla., has 12 Baptist churches, eight Pentecostal churches, and one each of everything else. With that many fundamentalist churches around, visibility is a problem.

The idea of a float caught on with long-timers and newcomers alike. We soon discovered a by-product to the project: All kinds of people of all ages were working together and becoming better acquainted as members of the parish family.

The float was to be a replica of our church building, which looks like something scooped up from the English countryside and plopped down in northeastern Oklahoma. The design was primarily the work of Ron Whaley, a newcomer to the congregation. With many helping hands it came together and was bedecked with the smiling faces of children and adults in acolyte and choir vestments.

The sense of pride throughout the congregation was high, especially when the parade organizers announced we had won the top prize in the entire parade. A trophy and a cash prize came with the honor. Talk about publicity and visibility!

The next year, our confidence was still strong, and we created a singing Christmas tree. Beaming faces peered from cedar boughs, festooned with twinkling lights, and the sounds of Christmas carols rang through the cold December air. A second, top-prize winner and another rush of excitement for the parish.

In 1986, the design was that of a traditional creche scene on the backside of the float while on the front we created an outline of Bethlehem and perched three kings atop papier

mache camels. A third top-prize winner and more excitement.

By the fall of 1987, our confidence was bordering on the sin of pride. We said of ourselves: "We're not greedy—we're just great."

This float was to be reminiscent of a scene from Charles Dickens' *A Christmas Carol*. Seven snow-covered houses clustered together with a church, and 25 members of the parish dressed in 19th-century costumes completed the picture. More than 1,000 tiny lights, powered by a gas generator, outlined the houses. A sound system played Christmas carols from a record by the Canterbury Cathedral men and boys choir.

A fourth top-prize winning float! But an unusual distinction came with the prize: The Miami Chamber of Commerce notified us that our float was to be Miami's entry in the Tulsa "Parade of Lights" if we could transport the float to Tulsa.

We had a week to work out the details. We tied a swimming pool cover over the entire float to protect it from wind damage during the 90-mile trip down the turnpike to Tulsa.

Some of us thought we were out of our league but figured we had nothing to lose and even more publicity and visibility to gain. Others felt confident we had a winner and that we could take the top prize in Tulsa, too, and they were right!

The next day in church some folks were nearly swinging from the ceiling fans (we don't have chandeliers). We reveled in our accomplishment of conquering the big city but were mostly filled with appropriate pride for our parish family.

The floats have introduced newcomers to parish life. We played together, worked together, and prayed together. We have accomplished the original goal a thousand times over, and our visibility is now virtually sky high. And even if many Miamians are still unable to spell "Episcopal," they know who we are and that we are "alive and well at the corner of Third and B Streets, Northwest, Miami, Oklahoma."

Noel J. Doherty is rector of All Saints' Miami, Okla.

Mother Susan

When the priest is pregnant, she embodies the Advent message.

by Larkette Lein

A woman celebrating at the altar is no longer a notable event in the Episcopal Church. But not many congregations have had the stirring experience of receiving communion from a woman in her eighth month of pregnancy.

I'd been calling our associate priest "Mother Susan" since I first started attending St. Andrew's, long before she became a mother-to-be. But now she is living out the metaphor of Mother Church in a literal incarnation.

Mother Susan has shared with me an Advent meditation she once heard. It puts believers-to-be (and believers as well) in Mary's place, asking, "Are you ready to bear the Christ in your womb?" All believers, male and female, must ultimately answer that question: "Am I ready to surrender totally?"

Although persons who have not borne children will not enter into the question as immediately and intimately, it is yet an arresting question. As the months pass, your diet, your waking and sleeping hours, your movements, your every bodily function—all become more and more governed by the other's life within you, by that unrelenting demand. Nothing is so personal as that invasion of your very body.

The question is an apt metaphor. What else does the Christian's "Yes" finally mean if it is not this yielding of your being to possession by an Other who demands nothing less than total accommodation?

Then there is the waiting. Susan says her due date sometimes seems to her like an impending eschaton—it is out there somewhere in "real time," a sure and unshakable promise, but a promise that contains within it mingled joy, fear, and mystery.

Yet in all this waiting, hers and ours, we are not alone for it is (in her words) a "cooperative waiting." The One whom we await at the end of his appointed time is also with us now (God with us—Emmanuel) and beside us in our time, in "real time," in the fullness of time, and as the months progress, that fullness impinges ever more literally and incessantly.

Our congregation recently celebrated a "Thanksgiving for the Adoption of a Child." As Mother Susan presided in all her brimming bulkiness, those of us who knew her circumstances had a sense of the bonding between her and the two couples presenting their adopted children. She and her husband had waited and worked and prayed for a child for many years before finally achieving pregnancy through *in vitro* fertilization.

As she sanctified the joys and the heartaches of the adopting couples, I imagined the life within her leaping like John the Baptist at Mary's salutation. The presence and promise of



Susan Klein with daughter Sarah Crockett Spano, born July 31, 1987.

much-desired children was just as gracious a gift in the case of Susan's "technologically immaculate conception" as in the case of the other parents' legal "labors."

When Mother Susan officiated at a baptism, however, an irrational thought struck me: "I wonder if she's allowed to baptize her own children?" And then I realized, "Well of course, silly, male priests baptize and marry (and, I must suppose, also bury) their own children, so why not?" And what more lovely, self-contained circle of metaphor than Mother Church receiving her own?

That feminine presence at the altar teaches a wordless lesson more profoundly than any inclusive language lectionary ever could, especially to children—and others blessed with child-like receptiveness to the subliminal communication of the sacramental. Men, on that deep-down, subconscious level, simply *aren't* generic.

But for that matter, neither are women; sexuality too thoroughly permeates the essence of humanness. Thus the argument for a pastoral team. After all, "in the image of God created he them, male and female." Both Mother Susan and our (male) rector agree that any church that has two or more clergy should have both sexes represented.

The team can illustrate the dual nature of the church as both the Body of Christ, who was male, and the Bride of Christ, who is female—and the dual aspects of God the creator, who fathers forth the universe as its lord and ruler, and the nurturer, who mothers it and us with self-sacrificing love and unimaginable fecund generosity.

Self-sacrifice is the demand of the fetus of the woman; it is the demand of the newborn of its mother, of the

Christ child of our hearts. Am I ready to dare as Mary did, agreeing to bear the Christ in her womb? Dare I choose this pregnancy? Or may I choose spiritual birth-control, preventing my own new life from being born again?

We in the age of the pill and the test-tube baby think we are in control. We make choices—or think we do. But at the last, even technological conception is gift and miracle. Our control extends only so far. Life is beyond us. It seems we choose, but as Susan says, it is God who is eternally choosing us in a continuous, now-ordaining election.

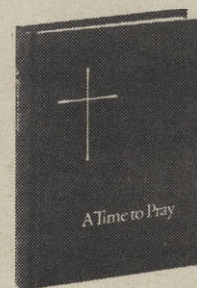
And so she stands at the Lord's table, the vestments whose design accommodates a man's hearty beer-belly also accommodating the new life that stirs beneath her heart—and kicks her in the ribs. She moves deliberately in her sensible shoes and with a considered air. She radiates.

When she approaches that table laid with bread and wine, she bears all of womanhood's potential and pain, our peculiar gifts and graces and experiences. Yet she is not there as female, but as priest, and as she and the child within her stand at the altar, all of us are gathered in—men, women, and children—gathered in where there is neither male nor female, but all are one in Christ.

One three-personed God says, "Let us make the human creature in our image, male and female. And let them be fruitful." So we, the church of God, are in a family way. Our priest is pregnant. And we are preparing to bear the Christ in our womb.

Larkette Lein is a parishioner of St. Andrew's Church, Irvine, Calif. Susan Klein is associate vicar of St. Andrew's and Episcopal chaplain at the University of California, Irvine.

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If you call yourself a Christian, you are by definition an ecologist

by Joan Ann Murphy

"You cannot call yourself a Christian and not care for the creation," says Eleanor Rae, president of the North American Conference on Christianity and Ecology (NACCE).

"If you call yourself a Christian, you are by definition an ecologist. We must care for the earth in the same way as if God were here taking care of it," Rae recently told participants at a NACCE regional conference in Cape Cod, Mass.

The two-day program, "Implementing Christian Ecology," addressed ways Episcopalians and others can make ecologically sound changes in their churches, life styles, and the environment.

Ambrose Spencer, an Episcopalian from Boston, Mass., suggested that in healing the earth, "Christians must focus on the gospel and how it relates to eco-justice. Ecology, peace, and justice go together," he said. "They get energy from each other."

Conference coordinator Steve Brown said many environmental problems result from not looking for the obvious. "Jesus said it is not enough just to see the obvious, to see God's will. We must do something about it."

"The addiction that leads to our abuse [of the planet] comes from consumerism—using the world up," explained Brown, a resident of Tucson, Ariz., who holds a master's degree in pastoral ministry. "Using the earth is not an abuse. It becomes an addiction when we use the world up."

"As consumers we first practice denial. Then we admit our consumerism and become angry: 'So I'm addicted to consumerism, so what?' Then comes guilt and depression. If you can get through the depression, you can get to the cure for the addiction, the consumerism. A community of support is necessary for curing the addiction, for healing."

Brown noted that churches spend \$1 billion a year on construction. "They are part of the



addiction."

Ben Page, a philosophy teacher in Hamden, Conn., stressed knowing what we want of people and institutions once we do make contact with them. "What specific things or projects could we do in our home groups to become 'colonizers'?"

The ecumenical conferees agreed that to effect change they must "think globally, act locally."

They devised the following gospel-centered strategies to begin the healing:

- Incorporate eco-justice concerns into sermons and pastoral letters. Topics might include saving an unwed mother's child only to have it grow up in an environmental nightmare; dumping our polluting industries on third-world countries who suffer the effects with little benefit; and recycling as a bandage on the real problem of eliminating pollution sources.

- Increase awareness of over-consumptive behavior. Help people to understand how they benefit from solutions to environmental problems. (Last summer's ozone and beach pollution, for example, adversely affected the life style of millions of people.) Frank Walter, a retiree from Putney, Vt., suggested that "when people are educated in the benefits of ecology, each becomes a missionary to the people around him."

- Perform an "ecology audit" in the church (or home or community). Create practical ways of reducing pollution, waste, and abuse. Replace polluting styrofoam cups and plastic utensils with an inexpensive dishwasher. Collect hazardous waste substances like paints and cleaning supplies for proper disposal/recycling. Establish an ecology information center; evangelize for ecology.

- Teach children their role as caretakers in their interactions with the world. Job S. Ebenezer, who ministers through the Evangelical Lutheran Church in Chicago, Ill., teaches camp directors to teach their youth respect for the environment: "What are we consuming, how is it produced, and how does it affect the environment?"

- Take into account the different needs and prejudices of individuals and institutions. Work within the established system to effect change with minimum divisiveness. Integrate environmental concerns into already established church/secular organizations and programs.

Episcopalians might want to adopt Christine Frost's message to her Thetford, Vt., congregation: "Simplify your life style, integrating ecology into your work, your play. Peace, justice, and ecology in the world stem from living the gospel."

Joan Ann Murphy is a communicant of Church of St. James the Less, Scarsdale, N.Y., and Grace Episcopal Church, White Plains, N.Y.

'Dear Santa. . .'

by Joe Whetstone

Dear Santa,

It's my turn to write to you. By this time next year, my son and daughter will be too old to believe in Santa Claus.

That's to be expected, of course.

Santa's helpers in their department-store regalia, even over Clement Clarke Moore's awe-inspiring classic poem, "'Twas the Night Before Christmas."

That's when I stopped writing to you, and that's when I stopped believing in you. Just like that.

'By this time next year, my son and daughter will be too old to believe in Santa Claus.'

Sooner or later, we all grow "too old to believe in Santa Claus."

Sure, it's a chore for moms and dads when their children have unfaltering faith in the beauty of imagination. But the years of Christmas-with-Santa Claus are experiences they will never forget. Nor will they ever recapture them.

As I look back, life became a little drearier, duller, and less colorful when someone said, "Aw, there ain't no Santa Claus."

And I believed him—over what my parents had repeated to me for all those wonderful years, over all the

No doubt I, too, turned to a younger child shortly afterward and snarled, "Aw, there ain't no Santa Claus," promptly bursting his or her bubble, too.

Santa Claus was kid stuff, after all. I was 10 years old, a double-digit person. I had stalked through the door of a fantasy into . . . whatever one becomes at 10 years old. Certainly, I wasn't the kid I was before my awakening.

They say most of what we will become is determined by experiences in our earliest years. If that is true, then believing in you must have had

a lasting effect on me and millions of other kids. To believe in Santa Claus is to believe:

- in giving to one's family, friends, and those in need;
- in fellowship with friends and family, co-workers, and even those we perceive as enemies;
- that we should love one another;
- that someone up there—some "spiritual elf" in a place we can't imagine, someone we have never seen nor met—loves us and wants to make us happy;
- in miracles, such as the miracle of Christmas morning when we would awaken and find presents sprouting from beneath a tree which the night before was nearly bare;
- that someone all-knowing and benevolent is watching us and that we have to try to be good;
- that our parents are just a little lower than the angels because they, in their own way, believe in you.

I was only 10 years old when my bubble burst. I remember wondering, in a pretentious sort of way, "How can grown-ups possibly believe in someone they have never seen, someone they have never met, someone they have never touched?" I was devastated, and in my mind, Santa, you were crucified, dead, and buried.



It has taken me a long time to resurrect you and to realize that your spirit has influenced me greatly all these years. I hope my son and daughter won't take so long.

This letter, then, is just my way of thanking you for what you have meant to me. And to say I do believe in you again. I guess, without realizing it, I always have.

Merry Christmas, Santa. And may your spirit live forever.

Joe

Joe Whetstone is a free-lance writer living in Sierra Vista, Ariz.



A very Merry Christmas

by Helen Kitchen Branson

It hadn't been just a bad year for the Bakers and Grammy. It had been a rotten two years with both Grammy's husband and sister dying.

She often felt sad, but she could always smile when she thought of the "Four J's"—her daughter Jane, her son-in-law John, and her grandchildren Jennifer and Jeffrey.

Just then her door was flung open, and Jeff came running in, exuberant with energy from his second grade Christmas party at school. "Hi, Grammy," he shouted.

As he sat on a stool drinking milk and gobbling fresh cookies, he said, suddenly serious, "Do you know what I would do if I were rich and famous?"

"I'd take all my money, or most of it anyway, and I'd buy food for all the hungry people in the world."

Grammy smiled. "You'd have to be very rich to do all that." Then after a minute she added, "It's a good thought, a very good thought."

Grammy never remembered whether it was Jeffrey's suggestion or just how they all got the idea, but a few days later they were planning a Christmas dinner for lonely people. First they thought they would have it in their home; then they decided to ask if they could use the church.

It wasn't long until word got around about what the Four J's and Grammy were planning. Their phones rang off the hook from people wanting to help.

The great day came. The smell of turkey with dressing and pumpkin pies was in the air. Jennifer and her teenage friends were all lined up to serve coffee. The tables were all set. The announcement had been in the local paper, on all the TV station community calendars, and on radio stations for miles around.

Right on time, people began to drift in. At first some of the people were shy and hung outside, but Grammy's smile soon had them all inside and seated. Suddenly, everyone realized that no more people were hanging around the outside door. As the 50 or so first-comers left, a silence settled over the place. "Where are all the cold and hungry people?" asked Jennifer and her friends.

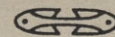
A social worker who had been helping volunteered to go down to "skid row" in the mission area and see who she could find. Other volunteers joined her, and before long plenty of ragged, dirty looking men, women, and children were seated at the tables. They cleaned up every scrap.

Some of the people offered to help wash dishes and clear the tables. Jeffrey said, "One man told me my Dad is the best cook in the world."

"This has been one of our best Christmases ever," Grammy said. "It's been a sad year with a merry Christmas for a happy ending."

Grammy and the Four J's are friends of Helen Kitchen Branson. All are parishioners of All Saint's, Boise, Idaho.

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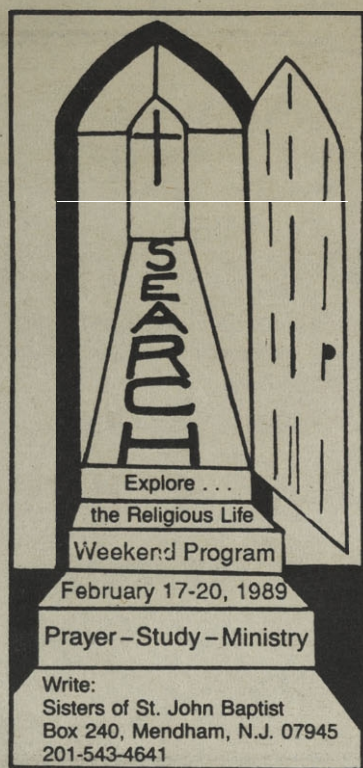
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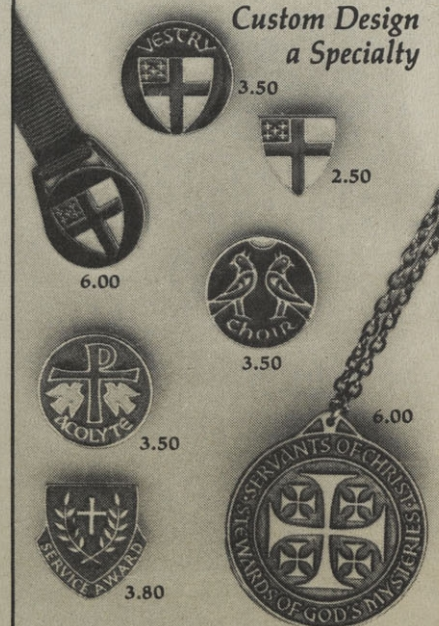
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Listen to your deepest yearnings as you await the coming of Jesus

by Jean Reynolds

Advent is the season for journeys. Whether we fly home in an airplane or take a secret journey in imagination, December lifts us out of our everyday lives.

Our souls must journey, too, for the church asks us to travel both backward to Bethlehem and forward to the promise of Jesus' second coming. In the frenzied days of December, when the whole world seems consumed by materialism, we need to remember we are on pilgrimage to the Kingdom of God and that his ways are not ours.

Depression is the secret bane of many Christians during this season of holy expectancy. Christmastide mocks us with its exuberant carols, uncovering our lost dreams—the dying possibilities of marriage, career, and ministry that once filled our lives with promise.

We are neither the first Christians nor the last to suffer the pangs of disillusionment. But we are the first to suffer them in a spiritual vacuum for the church can no longer teach us their purpose. In ages past, the Christian faith provided a meaning for the miseries of ordinary living. The attitudes we disdainfully call depression had great value for the saints of old. Today we see pathology in the person who finds no pleasure in worldly pursuits and spends hours in introspection, but for centuries these traits were venerated as proof of holiness.

The church did not invent self-hatred. We find it in every corner of our agnostic society—in literature and art, demographics, and crime statistics. There is no avoiding the grim faces of despair, even in the shopping malls so gloriously tinsel for Christmas. To be human is to know the meaning of worthlessness. In spite of our brave talk about "self-esteem" (when did you last hear a sermon about the sin of pride?), we cannot escape the scalding pain of our inadequacies. Our only hope is to ask God to redeem our suffering.

That message of redemption gives Christmastide its meaning, a meaning that no longer touches us because we insist on running away from our pain. Unlike the saints of old who yielded willingly to the depths of their suffering, we seek to overpower ours through sheer force of will. Depressed Christians are often counseled to avoid facing their deepest feelings. Get busy, we are told. Stop brooding and get on with life—as if life could be lived outside our souls.

I do not deny the importance of professional treatment for depression, but therapy is not enough. We must find the courage to listen to our souls in their depression, to hear their persistent yearnings—the same sighs we hear in the Advent liturgy as the church impatiently waits for Jesus.

We languish in depression because our deepest needs have not been met. Our souls seek compassion for their failings, but the world values only our achievements. When our souls beg for tenderness, the world



chides us for our self-pity. Our souls cry out in anger and loneliness, the only language they know. Instead of heeding that message of pain, we dismiss it as an inconvenient and inevitable by-product of modern living.

Those of us who stubbornly demand a remedy for our suffering will be told to get busy or take a pill or summon our willpower. We may even be told to pray. But we will not be told to journey into our secret depths. And so we continue to believe we are angry at others and lonely for others when the real target of our darker feelings is ourselves. We are angry because we have neglected our souls, and we are lonely because we have refused the urgent invitation to explore our depths.

If we were brave enough to take that journey within, we would meet Jesus there for each soul is his home as well as ours. Every December the squawking infant in Mary's arms reminds us that God's kingdom was not built upon human achievements, strength, and will. Yet even as we ask Jesus to redeem our failings, we must seek to redeem our expectations of him.

This holy child did not come to bring us popularity, prosperity, or mental health in spite of what the Christian self-help books would tell us. If we wish to celebrate our glorious potential, we must not turn to Maslow and Rogers, but to the gospels. Jesus promised us a more abundant life, but it begins with self-denial rather than self-fulfillment, sin rather than success. When we flee from our inadequacies, we deny Jesus access to our souls. That prayer is so difficult for us is hardly surprising—the doorway to our depths has been firmly shut and stoutly padlocked.

Only the courageous can unlock that doorway so the journey to Christmas can begin. Most of us lack that courage, and that is why our depression has such spiritual importance. If we are afraid to question the modern gospel of success and self-love, our depression will question it for us. Throughout Advent and the rest of the year, our souls will find failure in our achievements, sorrow in our rejoicing, loneliness in our relationships. And in that failure, sorrow, and loneliness, our depths can awaken so Jesus can be born anew.

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



ASK DR. CHURCH

Dear Dr. Church:

Our parish has always had a Christmas party with Santa bringing gifts for young and old. Now our new rector tells us this is "perpetuating fables" and "giving in to commercialism." He wants me, as church school superintendent, to plan our party December 6, St. Nicholas' Day. I've looked up Nicholas in an encyclopedia, and he is described as "an austere-looking, 4th-century bishop from Asia Minor." How can I possibly substitute him for jolly old Santa?

Irate in Iowa

Dear Irate:

Your rector is apparently unfamiliar with the doctrine of Holy Transmogrification, by which the changing of St. Nicholas to fat and jolly Santa Claus has been validated. This doctrine was first promulgated by Ven. Accommodatus in the 13th century to explain how bishops, called to be servants of all, can become lords and princes of the church. It has since been widely used to justify many changes in Christian faith and practice, such as adding exceptions to biblical injunctions, like "call no man father (except a priest)."

Why don't you take your rector at his word and produce St. Nicholas, gaunt and in Advent purple, bearing three bags of gold as dowry to save three girls from "degradation," as legend portrays him. Just imagine the lively competition among the parish maidens each year as to which most needs to be saved from a life of moral turpitude!

On the other hand, it might be more fun to transmogrify your rector into an elf.

Ho, ho, ho!
Dr. Church

When your editor called Dr. Church for his reaction to the election of Barbara Harris to be bishop, this was his response:

What a mess of things we've made,
dear Lord,

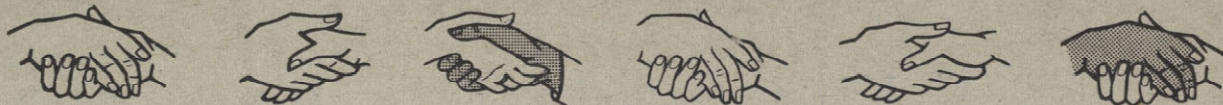
In this church that we belong to.
We've elected a woman as bishop,
Lord,

Which I'm sure it must be wrong
to.

What miserable sinners you are, said
the Lord,

How come it took you so long to?

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



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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.

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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.

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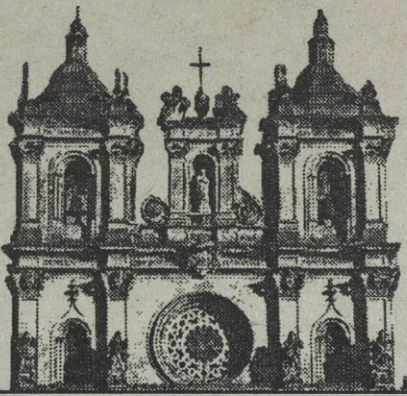
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Children's books often appeal to big people too

by Nancy J. Cassel

This is a wonderful time to be a child if you live in a home where books are valued and reading is encouraged.

Some of us older people enjoy children's books all by ourselves when we can't find a kid to share them with. I've been known to sit on the sofa, entranced with a book long after my supposed audience has nodded off to sleep or gone off to play with a truck. Discovering a copy of a book I enjoyed as a child is like being united with a long-lost and well-loved friend.

One of the most valuable gifts you can give a child is a love for books and reading. I have a friend whose two children have been avid readers from their earliest days. Books were much in evidence in their home, reading aloud was an important ritual, and my friend always saw that the children's bedrooms were equipped with a bedside lamp and a commodious bookcase.

When I choose books for children, my first criterion is that it appeal to me as well—after all, I may be destined to read the book a few thousand times to the recipient!

As a child my tastes were not quite so sophisticated or well-developed as they are now. I read anything and everything that wasn't nailed down, including the labels on the jelly jars and cereal boxes on the kitchen table. I came home from the library every week with an armful of books chosen almost at random and read them all with joy. I also know that little kids often find delightful the most awful books, with what seem to be banal illustrations and barely literate writing. Children who have been given such books tend to choose the worst of them for bedtime stories. But as I think back on my childhood reading, the books that stand out in my memory were those I find just as entertaining today.

In books for younger children, the illustrations are as important as the text. Who could imagine the classic *Goodnight, Moon* with any other illustrations? The most perfect blending of art and text comes when the author is also the illustrator.

Two books with a Christmas theme fall into this category. *The Little Hills of Nazareth* by Bijou Le Tord (Bradbury Press, New York, 28 pages, \$12.95) is a gentle tale of Mary, Joseph, and their donkey, Naboth. It's a perfect book for a toddler with only a few words on each page and simple watercolor paintings.

Denys Cazet's *Christmas Moon* (Aladdin Books, New York, 30 pages, paperback \$3.95) is about Patrick, a little bunny who can't sleep the night before Christmas, the first Christmas since his Grandpa died. What Patrick's mother tells him might help many youngsters who have lost a loved one.

Another beautiful Christmas book is *Who Is Coming to Our House?* by



Illustration from *Who Is Coming to Our House?*



Joseph Slate and illustrated by Ashley Wolff (Putnam, New York, 42 pages, \$13.95). The simple text tells how the animals in the stable prepare for visitors and make them welcome. There is an almost stained-glass quality to the pictures.

Simon Henwood's illustrations for Angela McAllister's *The King Who Sneezed* (Morrow Junior Books, New York, 30 pages, \$11.95) remind me of Maurice Sendak's work for *In the Night Kitchen*. This is a tale of King Parsimonius, who is too cheap to buy firewood and whose Alphabetti Spaghetti always arrives at the table cold.

In another royal fable the illustrator has top billing: *The King Has Horse's Ears*, illustrated by David Small and retold by Peggy Thomson (Simon & Schuster, New York, 40 pages, \$12.95). Small's pictures are wonderfully humorous and full of odd little details. The moral of the story is some secrets are better when they're shared.

Especially nice for gift giving are two large-format books. *Side by Side: Poems to Read Together*, collected by Lee Bennett Hopkins (Simon & Schuster, New York, 96 pages, \$14.95) is an anthology of rhymes, both familiar and unfamiliar, to be read to and with children. The illustrations by Hilary Knight cover the pages with lively children rushing or relaxing through their days and nights.

Rosemary Wells' *Forest of Dreams* with paintings by Susan Jeffers (Dial, New York, 20 pages, \$13.95) celebrates the coming of spring and all

God's work of creation with verse and bright, double-page paintings.

Some new books for teens deal with contemporary problems. *Just One Friend* by Lynn Hall (Collier Books, New York, 118 pages, paperback \$2.95) is about a girl named Dory who was labeled "slow" and sent to a special elementary school but who is now about to be "mainstreamed" into the local junior high. Told in Dory's own words, it's not clear whether she is mildly retarded or learning disabled, but she is clearly a very frightened and lonely child. Her mother is an alcoholic and no help at all. Her older brother, who raises coon hounds, is fond of her but simply cannot understand her terror about having to face the first day at an unfamiliar school alone. In her desperation to get her friend Robin to ride the bus with her, she launches a wild plan that leads to tragedy.

The heroine of *Where It Stops, Nobody Knows* by Amy Ehrlich (Dial, New York, 212 pages, \$14.95) has changed schools so often that she has become an expert at figuring out how to fit in almost at once. She and her mother have traveled all Nina's life, apparently looking for the perfect place to put down roots. But when Nina finds herself becoming attached to people and places, she questions this life and rebels against her mother. Ultimately she finds answers to questions she did not even know existed.

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

The Intifada: It's not a matter of blame, but of sin

by Margaret M. Sloan

The following article is condensed from a response to Arnold Forster's "Palestine, not Israel, is responsible for the Intifada" in the October issue of The Episcopalian.

"Jews and Palestinians are all under sin's dominion," to paraphrase Rom. 3:9. Trying to apportion blame for the current tragedy is inappropriate. Mr. Forster says "the fundamental truth [is] that the tragic situation is the fault of Arab powers, not Israel" and goes on to cite many Arab misdeeds.

Arab powers are indeed "under sin's dominion," as are all the rest of us. No one is in any better position to throw the first stone than were those who wished to silence Jesus.

Can we not then have opinions about political and moral issues? I think we can. One of the basic conflicts between Israelis and Palestinians is land. Both Israelis and Palestinians have feelings about the land which are involved with traditional and, in many cases, religious values. Neither can surrender their claims without infidelity to what they hold sacred.

Prior to 1948 few Jews lived in the Holy Land, and those few lived in pockets such as Jerusalem and Safed (northern Galilee). Palestinians who are now dispossessed by the state of Israel had lived on and owned the same land for many generations. I have heard many sad people look at modern Israeli buildings and say, "That was my grandfather's land and his grandfather's before him and his grandfather's before him." I found it heartbreaking, knowing them to be homeless.

I will speak only of personal experience. I did not meet any politicians or community leaders, only little people like myself. I met a distracted Palestinian widow whose 17-year-old son was playing bridge with three friends in her living room when Israeli soldiers broke down her front door. The boys were forced, at bayonet point, to run several times around the house. When they were breathing hard, they were accused of having thrown rocks and running off to escape arrest. They were forced into a police van and driven off.

They lived in Jericho, which was warm, were driven to Hebron, which was very cold (this was February), given no blankets or outer garments, beaten, starved, imprisoned with 40 others in a cell designed for nine where they had not enough space to lie down and the only sanitation was a bucket in the corner, emptied once a day. The boy was incarcerated for 18 days.

During this time, his mother had tried to find him. Finally, with the help of an influential American Quaker, he was released—no charges, no money, no identification papers, no way to get home but threatened with death if found in the neighborhood of the prison camp. I was privileged to speak to this young man a day or two later. To his eternal honor,

he was not bitter. His friends were not released, and when I left two months later, they had still not been heard from.

Three weeks after this episode, the Israeli army came with bulldozers and destroyed the lady's orange grove—some 20 acres of mature trees, irreplaceable in her lifetime and source of her income. Last I heard, she had taken her son to her wealthy brother in Athens, probably hoping to stay though this meant losing her ancestral home and all her assets.

A Quaker friend of mine commented, "It happens all the time. Abdul was one of the lucky ones. He got out."

Is my friend "anti-Israel" or am I because I felt horror when holding in my hand a tear-gas canister marked



"Made in U.S.A.," knowing that this tear-gas now contains a toxic substance to cause miscarriage or birth defects? The canister had been lobbed into a Palestinian house where it was secretly picked up and shown to me at great peril.

Am I falling into the same prejudice of which I accuse Mr. Forster and trying to affix blame? I hope not.

Can I suggest a solution? Politically, no, but humanly, I believe the situation could be much ameliorated by three attitudes which cost nothing:

Courtesy means ingrained good manners, acquired by training, sparked by and contributing to respect for the dignity of any living creature. (Yes, one can be courteous and not "muzzle" the ox that treads the corn, Deut. 25:4.)

Consideration is taking seriously the interests and rights of another even if they conflict with mine.

Compassion is feeling for and with all those with whom I come in contact. (Thomas Aquinas tells me that to love is to care for the good of the other as if it were my own.)

This human decency, whenever repeated, could spread out like the ripples in a pool, refreshing, restoring, and even enabling a climate in which peace might be discussed and perhaps, by God's grace, realized. I pray for the "Holy" Land—may it become holy. I pray for Mr. Forster also. Lord, make me an instrument of your peace.

Margaret M. Sloan has recently returned from three months' study at Tantur, an ecumenical theological institute in Jerusalem. She is director of A Place Apart, a house of prayer in Tucson, Ariz.

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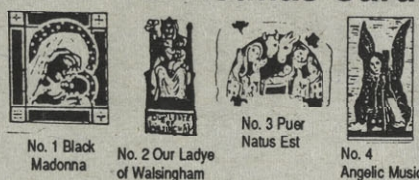
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feasts for feast days

by Virginia Richardson

Lucy December 13

The story of Lucy, the virgin of Sicily, is one of the oldest Christian legends. The earliest reference to her is found on an inscription in Syracuse, her native city, which dates to about 400 A.D.

Little is known of this young woman whose life is said to follow a pattern of other early Christian saints. According to tradition, she was born into a wealthy Christian family. While still a young girl, she secretly dedicated her life to Christ. Later her widowed mother promised her in marriage to a patrician pagan. Lucy told her mother of her vow and begged to be released.

The suitor, furious at being rejected, denounced Lucy to the authorities. The governor sentenced her to service in a brothel, but she was untouched. She was then sentenced to be burned at the stake, but the flames did not harm her. She died when soldiers pierced her with a sword. This was in 304 in the reign of Diocletian.

Lucy's body was eventually taken to Venice where it is now enshrined in the Church of Santa Lucia. She is patron saint of Venice, and all Italy honors her on December 13 with torchlight parades and bonfires. Because the name Lucy comes from the Latin *lux*, meaning light, she also became the patron of the "light of the body," the eyes, and is appealed to by sufferers of eye diseases.

Lucy's story was apparently taken to the Swedish province of Varmland in the ninth century by Irish missionary monks. The medieval Varmlanders told the tale of a great famine which ended when a wheat-laden boat appeared, and they couldn't resist the addition to the story of a white-clad St. Lucy on the deck of the rescue ship.

A deeper reason for Lucy's veneration in Sweden is her feast day, according to the Julian calendar, coincided with the winter solstice, which marks the longest night of the year and the slow return to the warmth of summer. The "saint of light" thus became inexorably associated with the return of the sun, and her feast day, marked by "Lucy fires" and "Lucy candles," was a high holiday until the Reformation.

The festival to recall the savior of Varmland began in the 18th century. In one of the loveliest Yuletide traditions, the youngest girl in the household, dressed in white and wearing a crown of candles and greens and singing "Santa Lucia," serves hot drinks and *Lussekatter*, made with wheat flour, to her family at dawn. (First light in Sweden on December 13 falls between 10:00 and 11:00 a.m.)

Today *Luciadagen*, Lucy Day, opens the Yuletide season in Sweden. Not only does December 13 coincide with the last day of school before the long Yule holiday, it is also a media event. Stockholm's official Lucy is crowned by the year's winner of the Nobel prize for literature, and she and a bevy of young girls in white take breakfast to Nobel winners in their hotel rooms.

Swedish colonists who came to this country brought their customs with them, and in areas where they settled, from Pennsylvania to Minnesota, *Luciadagen* is still celebrated in homes and churches, among them Gloria Dei Episcopal Church in Philadelphia, Pa.

The people of Gloria Dei say, "To a world which still lies in darkness, with too much hunger and too much violence, with too many fears and too little vision, her song must still be sung."

Though Lucy's day is no longer the time of the actual winter solstice, it is a time in the middle of Advent to mark "the reflection of the Light of the World to come on Christmas Day." With our busy schedules this practice may not be practical, but the symbol of the coming of the light of the world can be presented in the evening. After a simple dinner, dim the lights as the youngest brings in the *Lussekatter*.

Our dinner for Lucy's day combines the influence of the Swedish traditions and a reminder of her Italian origin: Swedish meatballs with fettuccine con aneto, green beans with mushrooms, red cabbage salad, and Swedish cinnamon cookies. Serve the *Lussekatter* either for breakfast or at dinner. (Serves 8-10.)



Lussekatter (Lucy's Cats)

1/4 tsp. saffron
2 tbs. hot water
2 pkg. yeast
1/4 cup sugar, divided
1/4 cup warm water
1 cup milk
1/3 cup butter
1 tsp. salt

1 egg
1/2 cup golden raisins
1/2 cup candied fruit, chopped fine
4 cups flour, divided
48 dark raisins
1 egg yolk
2 tsp. water

In a small bowl, soak saffron in 2 tbs. hot water; cool. In a medium bowl, dissolve yeast and 1 tbs. sugar in 1/4 cup warm water. In a small saucepan, heat milk, butter, salt, and remaining sugar until butter is melted and sugar dissolved; add saffron mixture; cool. In a large bowl, combine yeast mixture with milk; beat in egg. In a small bowl, toss golden raisins and fruit with 1/4 cup flour. Add remaining flour to liquid 1/2 cup at a time, beating until smooth after each addition. When dough is stiff, knead in remaining flour. Add fruit and knead until dough is no longer sticky. Put dough into a large, well-buttered bowl; turn dough until all surfaces are coated; let rise until doubled, approximately 2 hours. Preheat oven to 400°. Turn dough out onto a board; knead 1/2 minute. Return half of dough to bowl; cover with a damp cloth. Form remaining dough into 12 balls; place balls on greased cookie sheet. Press 2 raisins into each bun (cat's "eyes") and make a depression underneath for a "mouth." In a small bowl, whisk together egg yolk and 2 tsp. water; glaze buns; let them rise 30 minutes. Bake buns 10 minutes; lower heat to 325° and bake 20 minutes more; remove to rack. Repeat with remaining dough. Serve warm.

Swedish Meatballs

2 slices white bread
1/4 cup milk
1 egg
1/2 tsp. salt
1/4 tsp. pepper
1/4 tsp. nutmeg
1/2 cup butter, divided

1 medium onion, minced
1 lb. lean ground beef
1 lb. lean ground pork
1 - 2 cups beef bouillon
1 cup sour cream
1 tbs. butter, optional
1 tbs. flour, optional

Tear bread into small pieces; soak in milk in a large bowl. Add egg, salt, pepper, and nutmeg; beat until light and fluffy. In a large skillet, melt 2 tbs. butter; add onion and cook until soft. In a medium bowl, combine meats, using a fork; add onion and mix well. Add meat to bread, keeping a light touch and making sure mixture is not compressed. With wet hands, shape meat into 1 1/2- to 2-inch balls. Melt remaining butter in skillet; add meatballs and saute over medium heat, tilting and shaking pan to brown them evenly. Add bouillon about 1 inch deep; simmer 10 minutes or until meatballs are cooked. Remove meatballs to a heated serving dish, using a slotted spoon. Increase heat and reduce liquid by about one-half; scrape pan well and add sour cream, blending until smooth. If thicker gravy is desired, knead 1 tbs. butter and flour together and shape into small balls; stir them into gravy one at a time. Pour gravy over meatballs or serve separately.

Fettuccine con Aneto

8 oz. fettuccine
1/4 cup butter

1 tbs. fresh dill, minced (1/4 tsp. dried dill)
1/2 cup sour cream

Cook fettuccine according to package directions; drain; place in large heated serving bowl. Melt butter in a small saucepan; do not let bubble. Remove pan from heat; add dill. In a small bowl, fold butter into sour cream, whisking until smooth; pour over fettuccine and toss. If more sauce is desired, increase amount of sour cream.

Red Cabbage Salad

1/2 small head red cabbage, shredded (approx. 2 cups)
1 large apple, peeled, cored, and diced
2 stalks celery, chopped

Juice of 1 lemon (approx. 2 tbs.)
1 tbs. sugar
1/2 tsp. salt
1/2 cup whipping cream

Combine cabbage, apple, celery, lemon juice, and sugar in a large glass or ceramic bowl; cover and chill. Before serving, add salt; whip cream and fold into cabbage mixture.

Kane Kakor (Swedish Cinnamon Cookies)

3/4 cup butter
1 cup brown sugar
1 egg
1 tsp. vanilla
1 1/2 cups flour

1 tsp. baking powder
1 1/2 tsp. cinnamon
1/2 cup ground walnuts
2 tbs. sugar
2 tbs. cinnamon

In a medium bowl, cream butter and brown sugar until light and fluffy. Add egg and vanilla; beat until smooth. Sift together flour, baking powder, and 1 1/2 tsp. cinnamon; stir into egg mixture and mix well (dough should be soft); chill. Preheat oven to 350°. In a small bowl, combine walnuts, sugar, and 2 tbs. cinnamon. Shape chilled dough into small balls (1 tbs. dough); roll balls in nut mixture, pressing into dough. Place balls on greased cookie sheet, well spaced. Cookies will spread. Bake 12 minutes or until lightly browned.

Thanksgiving

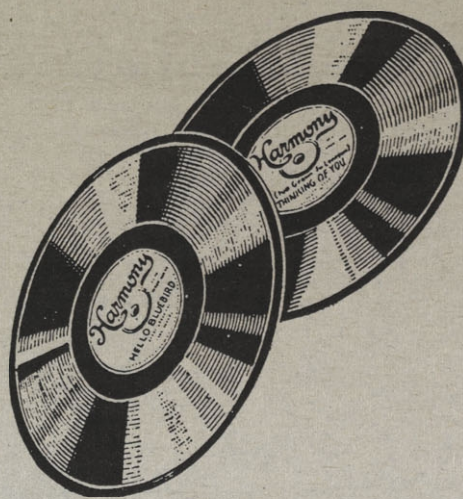
Don't forget the flip side

by Hugh Dickinson

With the era of the single phonograph record came the expression "flip side." Not the hit song, it comprised the also-ran—the number Bing Crosby would throw in with "White Christmas" or that came coupled with Nat Cole's "Nature Boy." Flip sides seldom gained pre-eminence on their own although occasionally one would outshine its loftier discmate. Merv Griffin's "...Bunch of Coconuts" looms as one such rarity.

God's gifts come with flip sides

that may warrant dusting off. With "life eternal" comes "mortality." Roman Catholic therapist Ignace Lepp reminds us of our debt to finiteness. Only the knowledge that our years are numbered, says Lepp, enables us to set priorities. Our ability to evaluate the time we spend, as wasted or used wisely, comes from the realization that time is limited. Ethics, placing merit on behavior, would vanish if we had infinite time. Dying frees us to move on at kingdom level. For mortality, Easter's flip side, we owe God gratitude.



While we play "companionship, joy in family, neighbors," do we ever credit the flip side, "loneliness"? Without the occasional sense of living bereft of friends and cohorts, we'd never appreciate camaraderie. Community takes on meaning only in contrast to isolation. Do we thank God for the spells of solitude?

Playing "responsible, rational, adult," do we ever touch the needle to "impulsive, childish, amuck"? Granted, we cannot walk through life exploding at every whipstitch, but a letting-go now and then may benefit us. Truth sometimes springs from the stomach as from the brain. Do we thank God for the child in us as well as the grownup?

"Lively confidence" comes with its flip side, with dark moments set in contrast: "depression, dullness, loss of control, fear of death, low self-esteem." These sides need air time as part of life's whole package. To play them is to affirm our humanness. Without them confidence would lack depth.

But unlike "...Bunch of Coconuts," they'll never steal the ratings. Resurrection, for us, winds up top-side.

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

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Women bishops: not a win-lose matter

The Rev. Barbara Harris' first sermon after being elected suffragan bishop of Massachusetts began, "There would seem to be some fresh winds blowing across this church of ours."

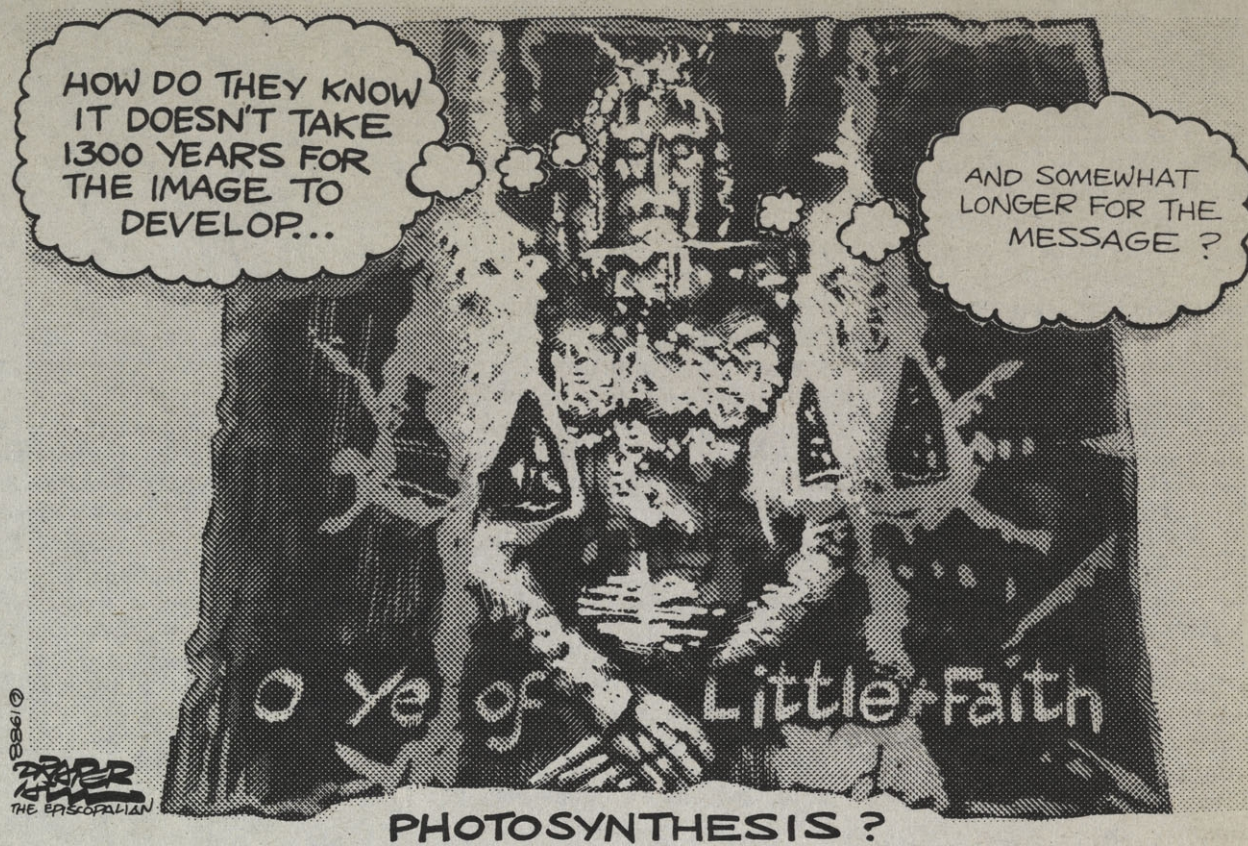
There sure are. Some people find them bracing breezes; for others they are gales from which to seek shelter. As with other debates in the Episcopal Church, we suspect that passionate minorities on both sides of the subject of women in the episcopate sandwich a majority which doesn't feel very strongly one way or the other but may be far more concerned about Bible study, prayer, homelessness, or hunger in the world.

The impact of Harris' election is nowhere near the wallop that came out of the first and "irregular" ordination of 11 women to the priesthood in 1974 (with Harris—not one of the 11—serving in that ceremony as crucifer).

The election in Massachusetts was fully regular and approved in principle by General Convention. And it came after the Lambeth Conference of Anglican bishops had dealt with the matter last summer. All that helps. The Episcopal Church doesn't need rude jolts right now.

Some have found Harris' divorce and lack of seminary degree disquieting. These are factors, especially the divorce, of consequence. Yet the convention in Massachusetts knew all that. We suspect that personal baggage was light in the scale when balanced against Barbara Harris' devoted advocacy of justice, the poor, the oppressed and other strong characteristics.

Where does the matter go from here? We urge readers to take in the two columns on the opposite page in which bishops of differing views tell how



PHOTOSYNTHESIS ?

they would reach out to the other side. That's what is needed: reaching out in love to those who disagree.

This is no time for triumphant shouts. Anyone crowing over "winning" may find the path ahead strewn with boulders. Nor is it time for a bunker mentality among those opposed to women bishops and priests.

The Episcopal Church is part of the Body of

Christ. Seeking guidance of the Holy Spirit, it governs itself by majority action at General Convention. When that action is taken, as it was in 1976 on women in the priesthood and episcopate, we go forward together, helping each other along the way. And when the action is implemented, as it was in Massachusetts, we keep moving forward together—always with concern for those who hear a different beat from the drum.

YOUR VIEWS

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

Our cartoon was 'partisan triumphalism'

How uncharitable to the bishop of London, a respected churchman of our communion, when in your lampoon under 'Our Views' you suggest an evil, ominous person watching the arrival of Barbara Harris proclaiming "the women are coming." Such partisan triumphalism hardly gives those of us who still oppose the ordination of women to priesthood and episcopate a feeling of security in this church where, it was said, "there shall be no outcasts."

The Rev. Thomas G. Russell
Clearfield, PA

Woman bishop: blow to Anglican unity

English newspapers have been full of the election of a divorced woman to the American episcopate. Many of us in the catholic wing of the Church of England find it hard to understand how ECUSA, which had always been thought of as a defender of catholic faith and order, can take the whole matter so lightly.

Has no one in the U.S.A. concern for the unity of the episcopal church worldwide? At the Lambeth Conference the archbishop of Sydney proposed a very moderate motion, asking [for] no hasty action over ordaining women to the episcopate. Many American bishops, following Bishop Spong, made clear that, whatever Lambeth said, they would go ahead. Can you imagine the hurt this caused to Christians, for instance, in black Africa whose opinions were being treated as totally unimportant?

When the archbishop of Sydney's motion was voted on, it was defeated by the votes of the ECUSA bishops, whose numbers swamped the conference. Yet despite your 120 bishops, your church is small, much smaller than the churches of Africa (who had very few bishops there, relatively).

Is it too late, even now, to think the bishops of your church will take responsibility for being guardians of the faith and not followers of social fashion? Unless they do, how can any other part of the Anglican Communion take

seriously your claims to be an episcopal church?

The Rev. Edwin Barnes
Oxford, England

Barbara Harris vindicates the 'Philadelphia 11'

The Rev. Barbara Harris speaks the truth with a clear voice. She lets no evasion of justice go unchecked. She emerges into the episcopate, then, from the heart of the church's conscience. She has consistently challenged the church to act justly and respond honestly to the needs of the oppressed.

Barbara was our courageous co-host with Paul Washington, rector of Church of the Advocate, in 1974. For us "Philadelphia Eleven," Barbara Harris led the way. She carried the cross at the head of the procession, and we followed her into our place in history. Then she followed us. Now her most significant election as the first woman [bishop] in the Anglican Communion will do two things other than the obvious.

There will be a new presence in the House of Bishops to call it to integrity and com-

passionate justice. The needs of the laity, of women, and of people of color will be addressed. And because of her stature as a lay woman and senior warden of the vestry of Church of the Advocate at the time of the Philadelphia ordinations, her role as bishop draws our ordinations back into the center of institutional church history. It will no longer be possible or expedient for the church officially to regard us and our ordinations as an embarrassment that never happened.

The Rev. Alla Renee Bozarth
Sandy, OR

How about self-tithe?

Richard Schmidt's editorial is highly offensive because it asserts that only money is important. And only tithers of money should be heard. What about tithers of time? Of joy? Of personal support?

Your church, composed exclusively of money tithers, could be a cold and lonely place. Mine is the home of love and prayer and support for one another. And you bet we tithe—we give of ourselves, the most valuable gift.

Sorry, Mr. Schmidt, you certainly do not speak for me. . . and, hopefully, for no one of my church. But you do make us think!

Judith H. Martin
Nyack, NY

Moral hook remains in Palestinian conflict

I am glad Arnold Forster, of the B'nai B'rith Anti-Defamation League, has opened up a public debate with me on the Israeli/Palestine conflict because, as opposed to violence, discussion offers hope for mutual understanding and the furtherance of peace. I am also pleased he does not dispute any of the facts [of my June article].

Forster asks if I prefer the Jordanian treatment of some West Bank Palestinians in 1970, the Syrian massacre of civilians in Hama in 1982, and the Saudi Arabian treatment of Iranian pilgrims in Mecca to the current brutal behavior of the Israeli army toward Palestinians. Is Forster suggesting that one presumed atrocity justifies another? Is there anything in the Torah, or the New Testam-



In the wake of the Rev. Barbara Harris' election to be suffragan bishop of Massachusetts, *The Episcopalian* asked bishops of divergent views on the subject of women in the episcopate to write on how bridges might be built to the other camp. Their articles appear below.



by Edward H. MacBurney

Connective tissue is necessary for any organism to maintain its integrity. We Anglicans have enjoyed the connective tissue of the Scriptures, the creeds, the sacraments, and the apostolic ministry of bishops, priests, and deacons. In addition, a common liturgy molded our spirituality. This past summer, both the General Convention and the Lambeth Conference faced up to the present reality: The connective tissues are disappearing!

At Detroit, this reality took the form of the Episcopal Visitors Resolution. At Lambeth, it was a resolution urging "mutual respect" and continued dialogue between provinces and within provinces where there was conflict over women bishops, sensitivity, and pastoral concern.

Even more significant was the vote on the archbishop of Sidney's resolution, urging restraint until a greater consensus could be found. His resolution lost, 186-277. But the vote demonstrated that, except for the North American continent, a majority of Anglican bishops worldwide opposed the consecration of women bishops.

Whatever Lambeth may have said, within our own Episcopal Church dialogue is muted, respect is minimal, and harsh invitations to depart are issued.

What bridges can there be to "the other side"? Certainly we share more than our common humanity and our common baptism. We share a common history, stretching back to the Celtic church and then to the first century itself. Any bridges must take account of that commonality. But essential to true relationships must be an equality between the persons or the parties to that relationship.

The chief reason for our failure in relationships is remarkable spiritual arrogance. We, the minor-

ity, have been assured that the Holy Spirit is doing a new thing and we are to "get with it." Or, "Be open to the Spirit, and then you will agree with us." There can be no dialogue and no real relationship when one side claims a monopoly on truth.

Astonishingly, we seem eager to accept *new* "revelation" while banishing or denigrating the *old* revelation of both Scripture and tradition. The text from Isaiah, "Behold, I am making all things new," is not, we believe, justification for whatever is trendy.

For bridges to be built and then to be used, there must be a real desire for the unity of God's people. I don't find much evidence within today's Episcopal Church that unity has a high priority. There is an overriding demand for women's ordination in our small sector of Anglicanism, and that agenda will take precedence over everything and everybody. Barbara Harris will possibly receive sufficient consents to be consecrated early in 1989. The agenda will have triumphed, but unity will be its price.

The Episcopal Visitors Resolution is a kind of bridge. If it is not used or permitted by diocesan bishops, then it will be a visible testimony to the intransigence of our liberal bishops to deal with *this* minority in a pastoral and sensitive way. And even this bridge has only a six-year life.

We, on our side of the divide, have experienced an outpouring of triumphalism from those who carried the day, by the narrowest of margins, at Minneapolis. Triumphalism, spiritual arrogance, and ridicule will clear the field of any possibility of dialogue or any hope of unity.

But there is one bridge, the God-Man Jesus Christ, who is our at-one-ment and thus can, in himself, bring all of us into a unity and give us that peace which is beyond our understanding and, quite likely, beyond our doing.

Edward H. MacBurney is bishop of Quincy.

by Edward W. Jones

"Unity, communion, koinonia" are words familiar to Christians. Yet the instruments of unity, of building bridges of mutuality and trust, have always called for the best gifts Christians have to offer. Both the priority and the challenge of unity are reflected in the prayer of Jesus: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me." (John 17:21)

As the bishops at the Lambeth Conference realized, the probability of the election and consecration of women to the episcopate would present the church with a new challenge and opportunity to be about our work of building bridges of mutuality and trust.

There are two truths here worth remembering. The first is both sides have experienced pain. Those who believe that doctrinal considerations preclude the ordination of women have felt the pain. But so, too, have the past 11 years of argument and counter-argument been painful for women. Elizabeth Templeton, a Lambeth consultant, put it this way: "Those who find the exclusion of women in the priesthood an intolerable apartheid and those who find their inclusion a violation of God's will should enter one another's suffering."

The other truth, which I believe is foundational if we are to maintain communion with one another, is that we learn to pray for one another. As one who feels deeply that the ordination of women to the priesthood has been beneficial to the mission of the church, I intend to pray regularly for those who, in conscience, believe that women cannot be priests or bishops. I shall also pray for Barbara Harris, knowing the burden of responsibility which the God of history has laid upon her, and I shall pray for a strengthening of the church's unity. Because building bridges is always a two-way street, I would ask those whose convictions are otherwise to be equally fervent in prayer—for Barbara Harris and for our communion with one another in the church.

Our unity as Anglicans is a unity of common prayer. This is not to say that doctrine and tradition are unimportant. Yet the place where we Anglicans do our theologizing, our thinking about God, is on our knees.

Because I have learned so much from the experience of women as priests—and learned also to respect the conscience of brothers and sisters who oppose the ordination of women—I believe we must find ways for entering into dialogue with one another. Dialogue, of course, means something more than simply engaging in arguments. It means trying to enter into the heart and soul of another person. Most of us have heard the arguments pro and con, but many of us have not had the opportunity of engaging in dialogue with our "opponents" (in the church there are no opponents, only sisters and brothers whom I have yet to know).

In his concluding remarks to the Lambeth Conference, the archbishop of Canterbury said, "Humility, generosity, and an adventurous Christian spirit—these are the things I hope we will take back from Lambeth."

So it has always been whenever Christians have found themselves at odds with one another. The church may well need such formal instruments of unity as the Episcopal Visitors Resolution that General Convention adopted. But when it comes to safeguarding our communion with one another, no resolution can ever be a substitute for humility, generosity, and an adventurous Christian spirit.

Edward W. Jones is bishop of Indianapolis.

ment for that matter, to support such moral relativism and let any of us off the moral hook?

I believe the Israeli torturing of Palestinian teenagers to extract confessions and the beating of men, women, and children is wrong. No "ifs, ands, or buts about it."

The Rev. Michael P. Hamilton
Washington DC

Why don't bishops rule their house?

Why doesn't the House of Bishops have the courage to admonish, warn, or chastise those bishops in their house who espouse doctrines and teachings and perform and advocate performance of certain rites which are not in compliance with the standards and aims of Christian behavior espoused by the Episcopal Church?

Has the House of Bishops in America become such a club that it doesn't rap any knuckles when knuckles need to be rapped? Bishops are accountable to no one. So a few of them just go on condoning "heresies distressed."

I challenge the people in

the purple shirts: Exercise your responsibility in keeping your house in order so the flock you lead will know what this great church stands for and, at the same time, restore respect for your leadership. Such action just might slow the flight.

John C. Wilson
Charleston, SC

Cheers for Dr. Church

Just when I thought the Episcopats and Pontius' Puddle would forever be the only attempt at lightening up an otherwise serious *The Episcopalian*, you introduce us to Dr. Church.

Hooray! May the doctor continue to keep his tongue in cheek—he is, isn't he?

The Rev. Sam B. Gilkey
Madisonville, KY

Don't knock charismatics

No wonder the bishop who writes "Dr. Church" wishes to remain anonymous. How typical to compare a "charismatic" Christian to someone ill (asthmatic). If it's an illness, then this may very well be the sickness that might save the Episcopal Church.

It was 15 years after my confirmation as an adult before I learned the secret so well concealed by the church regarding knowing God with the heart ahead of the intellect. You won't find my wife or me "clapping hands, waving arms, or shouting Hallelujahs" except at our fourth-Sunday charismatic eucharists at St. Luke's in Atascadero, Calif.

Glenn Ballinger
Atascadero, CA

Dr. Church: inane, banal

In a period of the church's life marked by upheaval and factionalism, a period in need of sensitive listening, care-full exchange, and genuine humor, *The Episcopalian* decides to present us with Dr. Church. He, whoever he anonymously may be, contributes not a whit to any creative, caring resolution of what is an obvious condition of need.

Two words describe the October column: *inane*, lacking sense or ideas, empty or void, and *banal*, insipid and pointless.

A. J. Latta
New Centre, MA

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Kansas

Continued from page 1
State University had dropped "dramatically," according to senior warden Steve Sherwood, as professionals and university-related members moved out to the suburbs.

Unlike St. Bartholomew's, some long-time members decided they did not want to move. "It's a real traumatic thing to get people to commit money to a new structure," Sherwood says. "Some of them had been through it when the [first] church was built."

Parishioners who were most bitter became very active in the move, and some who had left returned. "It was very difficult," recalls Joan Trimble. "The church held many wonderful memories." Trimble, who had decided not to follow the congregation to its new quarters, visited the relocated St. Alban's for a funeral. "I was met with such warmth, and it made me realize where I belonged."

The congregation has grown from 40 to 110 in the new location, an area with lots of young families. It is now considering addition of an educational wing and needs more parking space.

The only cloud in these two success stories is the shortage of money. According to Smith, St. Bartholomew's move was made possible with a diocesan loan from old Venture in Mission funds, a loan from the Episcopal Church, and a commercial loan. St. Alban's congregation, which had to build a new church,

received a large interest-free loan of VIM money from the diocese through its convocation.

Cohoon estimates the diocese could easily use \$3 to \$5 million for buying properties and construction. "If we don't acquire debt-free land, we condemn congregations to doing nothing but debt service for the first 10 years."

Can another diocese emulate the Kansas project? Episcopal congregational development expert Arlin Rothauge says churches in other dioceses have been moved, most notably in the "white flight" to the suburbs. But Kansas is unique in that it commissioned a thorough and specific study before making the moves and made them for reasons of population shifts.

The results of visionary planning on the diocesan level and grassroots dedication are evinced in the energy and enthusiasm members of both congregations displayed.

"The young people of St. Alban's had more faith than I did," says Trimble.

"It's an exciting place to be part of the family of God," says Layne of St. Bartholomew's.

According to vestryman Smith, his church is having a drive to sell chairs. The pitch is: "Buy a seat for a newcomer because there was an empty seat for you when you were a newcomer."

The tones of voice are exhausted but happy. And the tense is future, not past.



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Knoxville

Continued from page 1
Apartment residents help run the shelter and receive a small stipend.

Volunteers from 30 congregations now participate in the program. "We intentionally keep our paid staff low so as to use volunteers from churches and so we can pay formerly homeless people to run aspects of the program and do most of the maintenance on the building," Jones says.

The center also operates the Refuge, a counseling office which provides crisis relief, coordinates resources throughout the county, and offers programs to churches and other community organizations to increase awareness of the needs of the homeless in Knoxville.

The Volunteer Ministry Center offers three services:

- Emergency needs for food, shelter, medicine, and clothing are met through referral to other local agencies and by filling in the gaps where other agencies cannot help.
- Volunteers help locate permanent housing and jobs and work to insure that housing is insulated and repaired.
- Consciousness-raising programs are offered to the community.

The Volunteer Ministry Center began when James L. Sanders, dean of St. John's Cathedral in Knoxville, asked Evans, then on the cathedral's staff, to study the problems of the city's homeless population. Sanders and Evans brought the study to the attention of East Tennessee's Bishop William Sanders (no relation), who called together a group of ecumenical leaders and suggested they work together to help meet the needs of the

area's homeless people.

These leaders then approached Knoxville's downtown churches. The Diocese of East Tennessee made a \$20,000 grant, which was the catalyst for bringing in another \$120,000. This money was used to renovate the center's main building.

A unique feature of the Knoxville program is the presence of Paige Buchholz, a 40-year-old Episcopal deacon from the Diocese of Washington. Buchholz graduated from Virginia Theological Seminary last June after a varied career as an elementary school teacher, Peace Corps volunteer, church secretary, and advocate for the homeless. She is the first person to fill a new, one-year Clinical Pastoral Education (C.P.E.) position associated with the Volunteer Ministry Center.

Buchholz works directly with homeless people. "I try to tap into whatever sources of hope there may be in these people's lives," she says. "I explore what resources, including faith resources, are available to them to see how we can work together to create some sense of community here and discover God's presence in the world through each other."

"Sometimes I feel bogged down in the realities of what folks are living in. It's sad to see someone in trouble and to fear that he's going to die if he doesn't do something rather quickly," Buchholz says.

C.P.E. provides Buchholz a setting to reflect on her experiences and integrate her learnings. She participates with other trainees in the C.P.E. program based at the University of Tennessee Hospital. She also holds a staff position at St. John's Cathedral where she takes part in the Sunday liturgy.