

Title: *The Episcopalian*, 1989

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Executive Council boosts new communications plan

by Richard H. Schmidt

Episcopalians may learn more about their church in the future than they have known in the past.

The church's Executive Council, meeting in New York City November 14-18, launched a new "comprehensive communications strategy for the church" in response to General Convention's actions last summer and Presiding Bishop Edmond L. Browning's challenge "to have a national publication read in every household of this church by the end of 1989."

Browning's challenge to the council came in an address from the chair (see page six for excerpts) in which he spoke of the liberating Christian gospel and the need to challenge the "structures of sin" which inhibit the church's witness.

The first steps toward the new communications strategy will include:

- wider use of *The Episcopalian* by the Episcopal Church Center to publicize and promote the church's ministries;
- a response by February 15 from the board of directors of The Episcopalian, Inc., to a recent independent study suggesting ways to place a publication in every household of the church; and
- a commitment by the Executive Council and Church Center staff to include *The Episcopalian* and the Episcopal Radio-TV Foundation in the development of a long-range communications strategy.

Executive Council also gave The Episcopalian, Inc., and the Episcopal Radio-TV Foundation relief from immediate cash-flow problems. It deferred for two years repayment of a loan The Episcopalian owes council and allocated \$33,500 to the Episco-

pal Radio-TV Foundation from the \$50,000 General Convention designated last July for communication.

Ten Program Priorities

The communications theme was also evident in "Ten Program Priorities for the Next Triennium" (see box), a 60-page draft document Episcopal Church Center staff prepared in response to the presiding bishop's

eight "Mission Imperatives" (see July, 1988, issue) and General Convention's actions. The document includes background, objectives, action plans, and cost estimates for each of the 10 priorities.

"These 10 priorities were selected because they embody the spirit of the Mission Imperatives," said Barry Menuez, senior executive for mission operations at the Episcopal Church

Center.

"Several of them represent more than one of the imperatives. They also respond to specific actions of General Convention, are consistent with ongoing program and budget commitments, and affirm the community-building values of compassion, inclusiveness, stewardship, and ecumenism which the presiding bishop has enunciated."

Evangelism

Council also called on all Episcopal dioceses, congregations, and organizations—including groups as small as two persons—to pray for evangelism and to inform their prayers by studying the scriptures.

General Convention last summer designated the 1990's a "Decade of Evangelism" for the Episcopal Church. Suggested prayers for public and private use will be available soon.

Budget

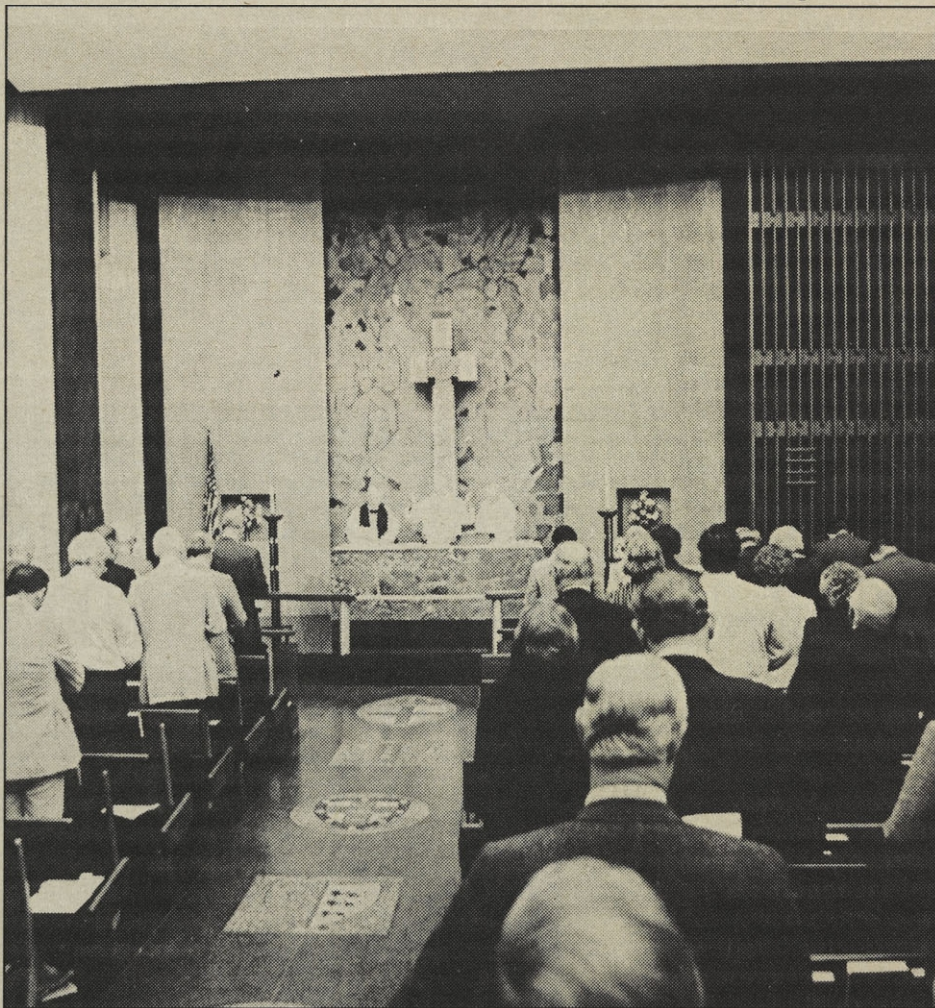
Council discussed budgetary matters for two hours, introducing the half of council elected last summer and attending their first council meeting to the complexities of ecclesiastical finance. They learned that General Convention passed approximately 200 resolutions "with budgetary implications" but provided no money for them.

"The Committee on Program, Budget, and Finance [which met during General Convention and prepared the budget convention approved] looked at the 200 resolutions with funding implications, held open hearings, listened to debate, and tried to identify the mind and spirit of convention" when allocating limited funds, explained treasurer Ellen Cooke.

Council must abide by the budget passed at General Convention unless a group wishes to relinquish the funds granted to it.

Cooke also described the cash-flow challenge she faces at the Episcopal Church Center because of the various ways dioceses pay their assessments.

"But virtually all dioceses eventually
Please turn to page 28 (back page)



Presiding Bishop Browning celebrates the eucharist for Executive Council in the Chapel of Christ the King at the Episcopal Church Center.

Program Priorities for the Next Triennium

The Episcopal Church Center staff circulated to Executive Council in November a draft document entitled *Ten Program Priorities for the Next Triennium* which details the staff's plans to implement decisions made at General Convention in July. Here is a summary of the document.

- **National communication strategy.** Coordinate efforts of existing church communications media, both print and electronic, and consolidate, enlarge, or create new media if needed.
- **Unified publication strategy for Episcopal Church Center.** Examine printed resources from the Episcopal Church Center which duplicate each other and reach limited audiences; use church-affiliated publications to lower costs and

expand readership.

- **Racism.** Develop strategies to help dioceses and congregations identify and combat institutional racism in church and community.
- **Decade of Evangelism.** Disseminate resources to congregations to help them reach unchurched young adults, seekers of faith, lapsed members, and others.
- **Economic justice.** Identify models of community-controlled economic development programs and assist dioceses to implement such programs.
- **AIDS.** Develop strategies to help dioceses and congregations educate, train, and advocate regarding the AIDS crisis, including full acceptance of and ministry to persons living with

AIDS.

- **Congregations in mission.** Develop resources to assist each congregation to discern the unique ministry to which it is called.
- **Leadership development.** Establish a Leadership Development Institute to foster a vision of the congregation as an apostolic community where every aspect of congregational life is seen as mission and ministry.
- **"Churches in Solidarity with Women."** Work ecumenically to improve the status of women in the world and foster the ministries of women.
- **Apartheid.** Work with the church in southern Africa to establish a multi-racial society with peace, justice, and reconciliation.

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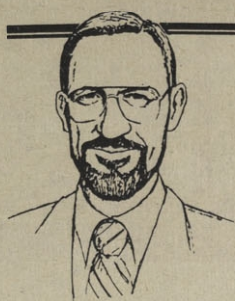
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by Richard L. Crawford,
Publisher

Every three years 50 percent of Executive Council's members rotate off after serving six-year terms. Their work is to carry on the governing process of the Episcopal Church between General Conventions. It is weighty work.

The new council, made up of half hold-over members and half newcomers, met in November for the first time. I am always amazed by how well informed the new people are when they first come to the council. A great deal of work goes into teaching and learning the processes.

The current council has a good representation of conservative, moderate, and liberal members. Women, blacks, Hispanics, and Indians are represented, and a geographical mix is built in with half the members elected from each of the nine provinces. The others are elected by General Convention.

Election to Executive Council is a high calling and one that involves risks. Episcopalians are not a bunch of Christian folk who walk lock step along the path of faith. We challenge one another as we go, and that seems to be a visible element of our life together which is reflected in the microcosm that is the council. To be a good council

member means risking an unpopular stand, raising questions on matters that need to be clarified or corrected, and otherwise speaking out when being quiet would be easier.

For four years, I have been attending the three-times-a-year meetings of Executive Council. In that time, I have observed a process not unlike that I have covered in city councils and state legislatures. The big difference is Executive Council members have the added burden of seeking the mind of Christ for his church.

Meetings of council and membership on that body may not have the glamor of a General Convention, but the work of council must conform to the will of convention. That's not always easy to discern. General Convention action can be a little fuzzy sometimes.

General Convention news makes good copy and good reading. So does Executive Council news. Council is the ongoing government. I encourage everyone to keep abreast of the church's work as it unfolds. This year council will meet in February, June, and November. At least two people from each province sit on that "board." Maybe you would like to know them—maybe you do—and maybe you would like to tell one or more of them how you feel about the direction the church is taking. The nay-sayers notwithstanding, the democracy of this church is open.

FINE LINES

A Christmas thought: If God were the dentist and we the goldfish. . .



by Richard H. Schmidt,
Managing Editor

Sitting in the dentist's waiting room the other day, I was trying to think of something other than what sitting in a dentist's waiting room portends. I began to study the fish in the aquarium which stood in the corner of the room.

These were distinctive fish. One was yellow with a red beard. Another bore the marks of a zebra. One was translucent. They swam aimlessly about in an environment within which the dentist supplied all their needs. He dropped fish food on the surface of the water each day; he controlled the water temperature; he provided a light to illumine every corner of the fishes' known world.

That world was 15 cubic feet of water, bounded by glass walls. Had these pretty fish any inkling of what lay on the other side of those walls? Did they sense their smallness, their finiteness, their helplessness? Did it make them afraid, angry, or depressed? Were they aware that their world was part of a vastly larger and more diverse world inhabited by creatures who, though not living in the aquarium, supply all the needs of the fish who do live there? Did they know of the dentist? Could they peer into the great beyond? Were they awed by incomprehensible realities?

If the answer to these questions is "Yes," then the fish are much as the inhabitants of Bethlehem were on that first Christmas night.

For centuries the Jews had peered into the great beyond. They had struggled to understand what they saw there, sometimes rightly perceiving the hand of the

mysterious provider, sometimes sinking into the illusion of self-sufficiency.

Whatever those Judean peasants may have expected that night, they could not have expected what actually happened.

The most perceptive of the fish in the aquarium might know that a higher power looked after them, might even interpret a human hand thrust into the aquarium as a divine visitation or miracle. But none of them, not even the wildest dreamers among them, would expect that the dentist would become a goldfish.

Neither could those ancient Judeans have expected that God would become man. God as provider, lawgiver, judge, establisher of order, source of being—these things are within reason. But God as man? The notion insults the idea of deity. It is ridiculous, ludicrous, laughable. It is also true.

This is the "great and mighty wonder" of which we sing. The maker and master of the universe and whatever lies beyond it chose—chose!—to become human. He chose to experience sweaty armpits, athlete's foot, dandruff, achy joints, colds and flu, poorly prepared food, lack of food, doubt, fear, misunderstanding, verbal and physical abuse, betrayal, and strangulation on a cross. By comparison, a dentist choosing to become a fish would face an easy and inconsequential adjustment.

*Veiled in flesh the Godhead see;
hail the incarnate Deity.
Pleased as man with us to dwell,
Jesus, our Emmanuel!*

Begin decade with prayer



by Edmond L. Browning

Several months ago I wrote you about my determination to address the subject of church growth. I assured you that this was a high priority on my personal agenda during the coming months. I also suggested that I wanted to recruit every member of the Episcopal Church into an intentional effort at church growth—an effort that went beyond the numbers game to personal renewal and transformation.

I have been overwhelmed by the response so many of you have made to this invitation. Along with the enthusiasm, some of you have asked me for specifics for immediate action. I am now able and more than happy to respond to you.

The General Convention this past summer in Detroit designated the 1990's a Decade of Evangelism. The convention called each of us to pray and work to bring the Episcopal Church into intensive evangelism through personal witness and outreach.

I was determined not to let this outstanding initiative wane or lack substance and direction. To bring the full intention of the General Convention into the center of the life of our church, I established an Executive Council subcommittee on evangelism and asked Marcy Walsh to head it. Many of you know Marcy as the recently retired president of the Episcopal Church Women. I asked Marcy to bring to me and the Executive Council proposals for immediate action and to provide leadership and oversight during the next three years.

At its meeting in November, responding to the General Convention mandate and the leadership of Marcy and her committee members, the Executive Council voted to devote 1989 to a "Year of Prayer for Evangelism." You and I are being asked to spend one full year in prayer seeking God's empowerment and grace for our ministry as evangelists. The council asked that special prayers, music, and devotions be written for use in every diocese, every parish and by every Episcopalian. The Prayer Book has many appropriate prayers; you may want to seek them out for your use.

To give this year of preparation form and focus, I am asking that we

ground all our prayer in the Lord's Prayer. I am asking that we take the words of Jesus, "Your kingdom come, your will be done," as the basis for our prayer, study, and reflection during 1989. I believe we must begin with the understanding that we are welcoming God's rule into our lives and world and that we are faithfully grounded in his call for us and all his creation.

"Your kingdom come, your will be done." I hope this will be the text for sermons, Bible study groups, personal meditations all through the coming year. I encourage you to join me in this prayer-filled year of preparation, and let's begin with the prayer Jesus taught us. I will have more to say on this text in the coming months.

As the year begins, I call upon you to let your prayers for evangelism call you to your own evangelization as well. Many of us have a kind of external faith that takes us to church but not into a living relationship with Jesus Christ. Others of us pray but never talk with anyone of our own life with God.

Plan now to use the weeks ahead to talk of your spiritual journey with each other. With a friend or your household, talk about how parts of the Prayer Book's "Daily Devotions for Individuals and Families" connect with your daily lives. What experiences seem to "clear your heart" (page 137)? What gives you "peace" and "quiet" (page 138) during a vexing day? After you have shared your answers, thank God for them.

As the year moves on, reflect on your feelings and reactions to strangers and how they might affect your encounter with visitors to the church. Move on to reflect on how you react to newcomers any place in your daily living. Meditate on yourself as a stranger and on God's hospitality for strangers like you. Pray then for God to show you ways to be hospitable to strangers when they walk into your church.

Over and over, I hear how hard churches make it for strangers to feel at home. Practicing hospitality—genuine welcome for the stranger—is excellent evangelism. It is also a gift of God, so pray for it during this year of prayer for evangelism. Then we will come to 1990 better able to receive those we evangelize.

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Nicaraguan Christians begin again after hurricane's devastation

by Robert C. Carver

Hurricane Joan pounded the Nicaraguan town of Bluefields for 13 hours on October 21 and 22 with sustained winds of 135 miles per hour, and Lucio Morales' family was among the hardest hit.

The next day my phone in Miami rang. It was Lucio, a member of St. Simon's Episcopal Church here. Quietly, slowly, he explained that he had just learned that his wife had died the night before after being pinned under a reinforced concrete beam of St. Mark's Episcopal Church in Bluefields. His mother-in-law, who had lived with the family, had also been killed.

Lucio had little news of his five children—just that the youngest had been hurt. The remaining four children were missing.

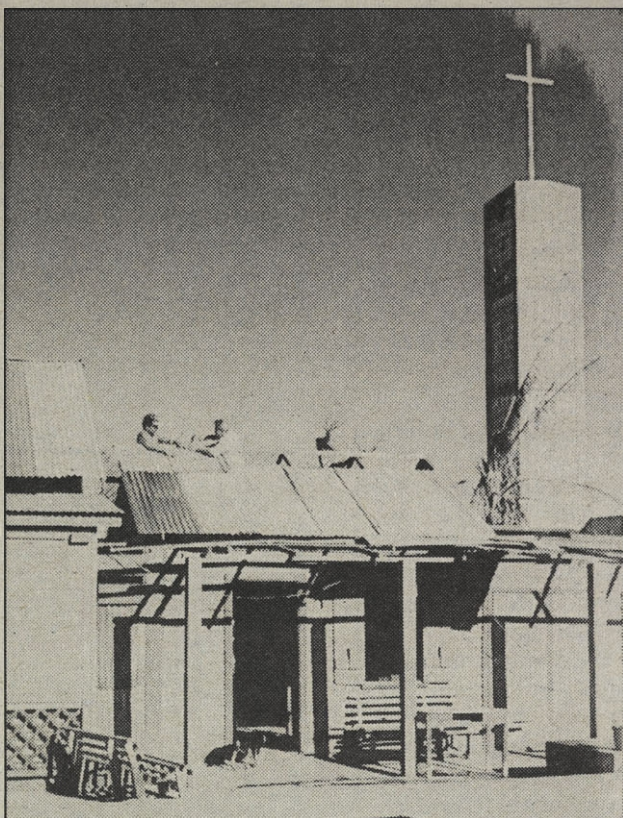
During the following several days, I worked closely with Lucio, trying to get him from Miami to Bluefields so he could see and provide for his children. Lucio had been seeking political asylum in the United States, and the Immigration and Naturalization Service in Miami would not grant him a re-entry pass to Nicaragua.

So I went in his place.

Approaching Bluefields by air, I could see what was left of farms—the only evidence of houses was the strange rectangles on the ground, rectangles of a lighter color than the surrounding land. The town looked as if it had been systematically bombed. Bluefields was a total disaster. The woman in the seat behind me could not bring herself to look out the window. She sat well back in her seat, weeping silently.

As we started our trek to town, two teenage boys traveling with us argued goodnaturedly over who would carry what. We had a tent and a heavy bag of foodstuffs, which they called "the house" and "the bread" respectively. "You carry the house, and I'll carry the bread," the larger boy said. Their youthful humor was a clue to what I would find in Bluefields.

During my stay in the town, I found the people of Bluefields accepting tragedy with a certain fatalism and a sincere trust in God to provide for them. These people have a lust for living, and



Work replacing the roof of a house next door to St. Mark's.

they tackle challenges with courage and humor.

We could hear the pounding of thousands of hammers from before dawn until too dark to work. Virtually every roof had been blown off, and 80 percent of the buildings were destroyed completely.

The task of rebuilding seemed overwhelming. I saw no power tools, and in most cases one man worked alone with a hammer, perhaps a crowbar, a borrowed level if he were lucky, and a handsaw.

All the work had a human motivation. From a rooftop I heard a worker calling down, "How you is, Sister?"

And she responded, "Right here, Brother."

"How you family is?"

"They right there, Brother, they right there!"

Amid the grief, deep and personal, in the families of those who died, there was also sincere thanksgiving that relatively few had lost their lives. In all, 27 residents of Bluefields died in Hurricane Joan.

Eleven hundred people had sought refuge from Joan's fury in the church and its parish hall. When that roof started to collapse and the walls started to crumble, people fled, but five did not make it out alive.

I stayed in the "Casa Anglicana," or rectory, along with the priest, Atinaldo Carlos, and his wife, their nine children, and 40 refugees. The parish day school had also served as home for more than 100 refugees.

The Diocese of Nicaragua seemed to be a close-knit, extended family. Within a few days of the massive hit Joan delivered to this impoverished Central American nation, Bishop Sturdie Downs and a few members of his staff had visited several towns on the Atlantic coast. Downs, with the concurrence of the members of St. Mark's, had decided that the rebuilding of the church could wait. What was important was for us to witness to the love of Christ by helping people rebuild their lives and their homes. Downs and all the diocesan staff had made it a first priority, for example, to help me minister to Lucio's family.

When I embraced each of Lucio's children, I was surprised by my strong emotions. Although we had never met, I felt as if I were embracing my own children. For each, I was a father substitute, standing in for their own politically trapped father in Miami, and each child's embrace communicated to me the painful loss of both mother and grandmother. These children were individuals, not the generic victims of disaster we become conditioned to seeing in the media.

Nicaraguans travel a hard path each day in the aftermath of the hurricane. Fruit and vegetable crops were destroyed. New fruit trees will take at least five years to bear, and vegetable crops won't be harvested again for nearly a year. The government of Nicaragua has promised relief aid for two months, and after that everyone will be on his

Continued on next page

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Pittsburgh parish would link urban work and spirituality

by Harry G. Toland

You could call it a school for lay ministers although that wouldn't tell the whole story.

Emmanuel House on Pittsburgh's North Side gives volunteers a learning experience in urban outreach ministry. But it also reaches within to deepen the spiritual core of the volunteer.

Emmanuel House is the brain child of Richard Kunz, vicar of Emmanuel Church, an Episcopal mission, and Kathy Phillips, a member of its congregation.

Here's how it works: When a volunteer signs up for a year's ministry at Emmanuel House, he or she is

given a stipend of \$100 a month and room and board at a next-door apartment house the church owns.

The volunteer has a choice of ministries. Danielle, a volunteer, works in a group home for delinquent girls, and Carolina, another volunteer, works in a food pantry and with elderly people in an East End agency. Phillips is a staffer at Bethlehem Haven, a shelter for homeless women.

Every day the group prays and studies the Bible for an hour. Once a week Kunz holds a theology-of-ministry session with them, sometimes bringing in outside speakers.

A group of Christian agencies in Pittsburgh helps support the program by contributing \$500 a month per

volunteer and helping to recruit volunteers. "It just about breaks even," says Kunz. Covenant House in New York City gave Emmanuel House a start-up grant.

The vestry of Emmanuel Church, which is neither large nor rich (average Sunday service attendance: 67) administers the ministry. Kunz and Phillips screen and select the volunteers, who don't have to be Episcopalians. Their hope, says Kunz, is to bring the volunteer group up to five or six and include men as well as women.

Phillips recently sketched the vision of the operation this way: "The individuals participating in this program would be sent out by their

home parishes to do ministry, and the home parishes would be supportive of their time here.

"At the end of the year, the individuals would return to their home parishes more mature Christians with a broader vision of ministry. Last summer, Emmanuel Church brought into existence a small pioneer community, and we are striving to bring about these ideals."

Persons interested in the ministry may write to Kathy Phillips at Emmanuel House, 953 W. North Ave., Pittsburgh, Pa. 15233, or call the church at (412)-231-0454.

Nicaragua

Continued from previous page

own.

Until the second week in November, the Nicaraguan government's policy was to channel all aid through the government. Many religious groups were suspicious that much of the aid would supply the army and never find its way to refugees. That policy has now been changed, allowing agencies to distribute supplies directly.

A great famine has been predicted for all of Nicaragua because of the loss of this year's crops. The greatest need for food is not now, but in the next few months—with a peak in September and October, just before the rice crop is harvested.

While relief efforts and governments may discriminate, Joan did not. Carlos also needed help with his house.

I was walking with him on a semi-paved road. We left the road for a rocky path, and I watched his feet. His 50-years-plus ankles were as supple as a 3-year-old child's. Mine were not. They were sore from the previous day's walk on similar uneven paths.

When we had descended into a lush, green, little valley, we stopped before a neat house. It had no roof, of course, but through the open front door I could see personal belongings all in their proper places.

"Whose house is this?" I asked.

"Mine," Carlos said with a smile.

"Well," I said, "what's wrong with this house?"

"Nothing," he said, "except that it used to be over there," and he pointed to some foundation posts about seven feet away from where the house now stood in the mud.

"What are you going to do?" I asked, imagining a huge crane lifting the house onto its foundation.

"I shall take it apart and rebuild it on its foundation," he said.

I laughed, thinking he was joking. He gave me a puzzled look.

"Where do we begin?" I asked.

Pointing to a boy on the roof, he said, "My son will hand things down to you. You pile them here."

And so, for a few hours, we began systematically dismantling his house.

Robert C. Carver is rector of St. Simon's Church, Miami, Fla.

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6. Does your church adjust its property values each year to reflect the impact of inflation on labor and materials? ☐ Yes ☐ No
7. Is your church's property insured on an "all risk" basis? ☐ Yes ☐ No
8. If your church's property is situated in a flood or earthquake zone, have you purchased insurance against these causes of loss? ☐ Yes ☐ No

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Illinois youth group travels, works, plays

by Betsy Rogers

For the young people of St. Paul's Episcopal Church, Alton, Ill., the youth group is serious business. To raise their collective hackles, one need only suggest that youth groups exist solely for fun and fellowship.

"To seek and serve Christ in all persons, loving our neighbors as ourselves" is more than a rote recitation from the baptismal covenant for this band of 30 young men and women. They have adopted it as their purpose statement, and in their weekly activities, they live it out.

They live it out in work weeks around Alton, an industrial town east of St. Louis, Mo. They live it out in work camps in mission churches, on Indian reservations, and at DeKoven Foundation. Perhaps most clearly, they live it out in their long-standing relationship with Heifer Project International.

HPI is a worldwide organization which provides livestock, and the training to care for it, to needy people in the U.S. and abroad.

HPI provides everything from cattle, pigs, and goats to rabbits, chickens, and honeybees. It is widely regarded as one of the most effective hunger ministries at work today.

The Alton youth group's association with HPI goes back eight years to its first work camp at the Arkansas ranch where HPI runs a beef cattle business to help support its work and conducts plant and animal research.

The summer of 1980 was, recalls youth coordinator Gay Bryant, one of the hottest on record. But 28 teenagers and adults had signed on and gamely made the trip and worked through the week—repairing barbed wire and roofs, painting fences, and working on the electrical system.

In 1982 the group returned to the Arkansas ranch and built a chapel

and a bell tower. It returned again in 1984 and in 1985 went to the HPI holding facility in Rutland, Mass., where members helped immunize and prepare animals for transport overseas and did some landscaping work.

The group returned to Arkansas in 1986. In the intervening years it had traveled also to St. Christopher's Mission in Bluff, Utah; to the Standing Rock Indian Reservation in South Dakota; and to DeKoven Foundation in Racine, Wis. "Over the years the youth group has put about 35,000 miles on our vans and cars," Bryant observes.

But much more important than the miles is the sense of satisfaction the young people derive from their work camp experiences. "I like helping people," says Tim Eagleton, an Alton High School sophomore and a veteran

of three work camps who expects to continue participating until he graduates.

Senior Maryann Greenwood agrees. "God put us on earth not just to sit around and do as we please," she says. "I enjoy going out and helping others."

And junior Paul Gitchoff appreciates the breadth of the work experience he has gained through HPI. "It's interesting to see all the work they're involved with," he says.

This past summer the young people undertook perhaps their most exciting expedition so far, to two sites in England which are part of the work of Heifer/United Kingdom.

Before they went they raised \$10,000 to pay for their food, gasoline, van rental, sightseeing, gifts for local churches where they stayed, and for the Heifer/UK people with

whom they worked (and parking tickets, too, Bryant adds wryly). They paid their own air fare.

Each participant signed up "spiritual sponsors" who provided financial support and who prayed for the young people and the success of their trip.

After a week of work they traveled across much of England, staying in private homes, speaking with youth groups and congregations about their work camp experience, and sharing information about how to become involved in work camping.

What did they say?

- "Start small and build a work record," says Bryant.

- Make sure the parish and the young people know "up front" that the group is an outreach youth group. "If we're going to go and not work," sponsor Art Hill says, "we don't want to go. We'll go somewhere else."

- The longevity of youth leadership has been important at St. Paul's, a congregation of 230 families. It assures a continuity of program and purpose, according to Jane Gitchoff, who has served with Bryant in the youth program for 12 years.

- The group must be strong as a community, Paul Gitchoff adds. "It's not going to work," he points out, "if the group doesn't work together."

- The parish's commitment is essential as well, according to Jean Downey, one of the adult sponsors on the trip to England. The youths need parish support, both financial and spiritual.

The rewards are great, all agree. Certainly St. Paul's youth program is thriving. "The appeal to be part of the youth group here is stronger because we do something," Bryant says.



Jeff Smith pours concrete for altar at HPI's Arkansas ranch.

Betsy Rogers is editor of *The Springfield Current*, the monthly publication of the Diocese of Springfield.

Presiding bishop's address to the Executive Council

Presiding Bishop Edmond L. Browning addressed Executive Council in New York on November 15. Here is a condensation of his address.

The message of the gospel is we have been liberated from the chains that keep us prisoner, released from our claustrophobic prisons, the iron door of separation is thrown open and we are free to enter into the city of God. Why is this message so hard to hear?

As we speak of grace and think of building structures where we await God's grace, we must be aware of the other side. Sin—our separation from God.

The structures of sin cause claustrophobia. These exclusive and constricting systems entomb us in the stale air of the past and bury us in blandness and banality. The structures of sin are constructed by those pervasive human habits and passions which create and sustain exploitative relationships. They are held in place by rigid ideologies that create power

blocs, destroy the interdependence and solidarity of creation, and foster imperialism and triumphalism. In the church, dwelling in the structures of sin are *self-righteousness* and *authoritarianism* though they parade as *truth* and *authority*. Within the structures of sin, in embattled camps, dwell those who are meant to be brothers and sisters, friends and lovers.

We must avoid the temptation of employing the *methods* of sin. We must combat the structures of sin with the structures of grace. We must not mirror the power of the world, which uses fear, oppression, and coercion to maintain authority. We are called to preach and teach the liberating word, to proclaim the Living Word of Jesus Christ. Here is our mandate. Here is our authority.

Which one of us has not felt the challenge, turmoil, and anxiety that have come with the many changes of the past two decades? Which one of us on this Executive Council has not felt the power of the seemingly endless number of issues facing our church?

The structures of sin would like

us to avoid these issues, to believe we do not have the expertise to deal with the essence of human nature! The structures of sin would like us to believe we will split and destroy the church by talking about the very mission of the church!

We are here to build, in the name and manner of Jesus, a community of hospitality. We are here to witness to the oneness of God, to the unity of the creation, and to God's will that we will be one. We are here to be one with the God of justice; we gather in the name of the God of mercy and compassion.

My sisters and brothers, foundational to all that we do in witnessing to and spreading the gospel is communication. It is an area of our ministry that demands and deserves our immediate and complete attention and action. Communication cannot be viewed simply as one of many housekeeping tasks. By its very nature, communication overarches and undergirds our mission. The witness, life, and ministry of the Episcopal

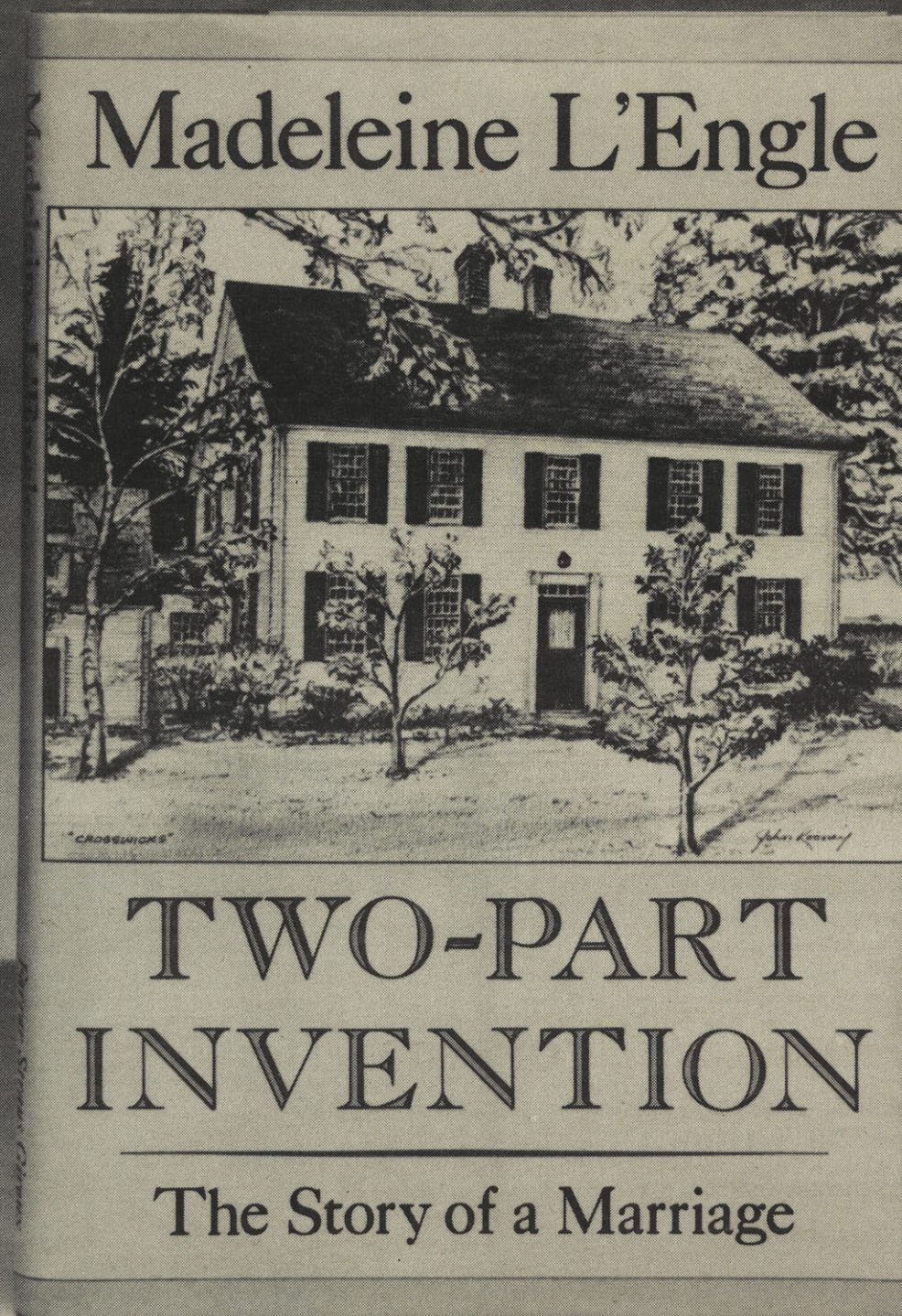
Church must no longer be a well-kept secret! Let me add to this: We can no longer let others speak for us—or about us! We can no longer stand quietly aside and let the negative pamphleteers, the cynics and crepe hangers, fill the mail boxes of Episcopalians with doom and gloom.

I challenge this council to set in motion the process necessary to have a national publication read in every household of this church by the end of 1989. I challenge this council to initiate a communications network of local communicators across this church—a network that is linked to the Anglican Communion and the wider ecumenical and interfaith partnership, a strategy that would provide information, documentation, and interpretation of church programs and policies, and, more critical, a strategy for allowing us to be more effective bearers of God's word.

May we say that we, the church, God's people, are not only smiling and waving at one another, we are beginning together to build those structures that allow us to see, feel, know, and share the grace of God.

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Madeleine L'Engle's other works include THE TIME TRILOGY: *A Wrinkle in Time*, *A Wind in the Door*, *A Swiftly Tilting Planet*, MANY WATERS, and A SEVERED WASP.



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W.Va. projects tackle joblessness, hunger, and drugs

by Elizabeth Eisenstadt

Unemployment caused by the shift from an industrial to a service economy... families rent by the struggle to feed and clothe and protect their children from the siren songs of alcohol, drugs, and delinquency... kids already teetering on the thin line between distress and lawlessness.

The church's past attempts to address these problems have often dealt with social and spiritual needs separately. Now a 3-year-old pilot project in the Diocese of West Virginia is attempting to link them. In collaboration with the Episcopal Church's Jubilee Ministry and hunger and evangelism offices, Project Cruciform was born. "We are trying to learn how congregations develop a holistic message of evangelism, service, and advocacy," says the church's evangelism ministries coordinator, Wayne Schwab.

Of the three new ministries which are Schwab's test balloons, two are in McDowell County. According to schoolteacher Russell Snyder, unemployment in the county runs as high as 40 percent. The economy in this coal-mining area collapsed when many mines were worked out and the market for the fuel declined.

Snyder is the senior warden of Grace Church in Northfork (population approximately 1,500), which borders on Keystone (population approximately 600). He estimates that Grace Church, which shares a priest with a church in a nearby town, had 45 members in its heyday; it now has 10. Undaunted by lack of parishioners or financial resources or the fact that it did not have a priest in charge at the

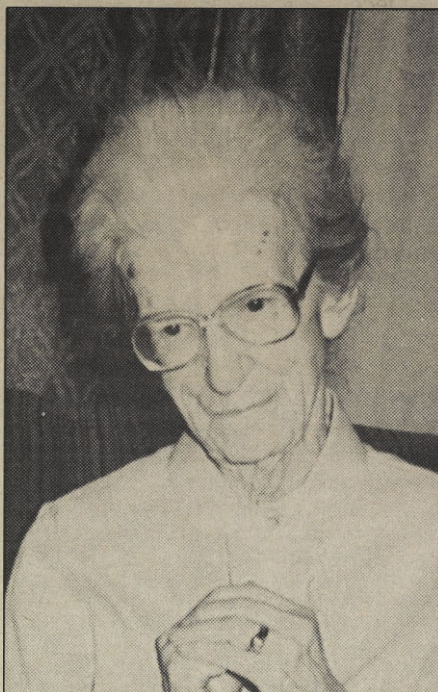
time, Grace Church decided to open a food co-op in Keystone.

After weeks of painting and scrubbing, the co-op opened in August. Housed in an old clothing store, the co-op stocks everything except produce and fresh meats. Prices are far below those of the local grocery store, and anybody can shop there, Snyder says. Members of the ecumenical board of directors are now talking to a New England church about contributing toward a refrigerator to satisfy the demand for frozen foods and produce. On opening day six customers spent roughly \$40; now 35 daily shoppers spend about \$350.

Snyder is pleased that the store, open six days a week, is staffed not only by church members, but local townspeople. He also emphasizes the importance of having customers pay for food. "There comes a point when giving is demeaning to the person who receives and to the person who gives," he argues. "People should maintain a certain amount of self-respect and pride." He anticipates that the co-op, which marks up prices just enough to pay a nominal rent and electricity, will be in business a long time.

Hattie Cruise says she doesn't know what she would have done without the food co-op. A widow for 28 years, the 96-year-old Cruise lives in sight of the store. Where once she had to call on an elderly neighbor for help, volunteers now bring her groceries to the door. "They are such nice people," says Cruise. "As long as I can stay on my feet, I don't have to go into a nursing home."

Keystone Enterprises is the second arm of Project Cruciform. Opened



Hattie Cruise

last spring, the factory has produced 23 canoes. Keystone Enterprises' Harry Goodykoontz expects that production will average three canoes weekly. A purple sailing vessel has already been given to Presiding Bishop Edmond Browning. Goodykoontz, a retired pharmacist, commutes four days a week from neighboring Mercer County to write grants and do the bookkeeping. (See February, 1988, issue.)

Aimed at helping teenagers in trouble, Project Cruciform's third arm is a multi-dimensional program developed by the local police department, the county probation officer, and an Episcopal church in Clarksburg, W.Va.

Chief of police Tom Durrett serves on the vestry at Christ Church,

Clarksburg. He has headed the Clarksburg department for five years and works closely with the juvenile courts and the schools. In cooperation with counselor Bob Urbanowicz, himself a recovering drug addict and alcoholic, the police department began a drug prevention program and an employment network in the schools, the Freedom Network.

While serving as chief of police in Beckley, W.Va., Durrett had been impressed by the multi-media programs the Pacific Institute put out. "Changing Directions," an 18-hour course, targets teenagers on probation and those who may have run afoul of teachers or the authorities.

The program, which works with eight to 12 teenagers at a time, takes a "non-threatening approach which teaches how to withstand peer pressure to take drugs or drink." Parents also participate in a five-hour segment.

At the moment, according to Durrett, the school board is reviewing "Changing Directions" as an alternative to suspension, with teachers monitoring behavioral changes.

Durrett is also enthusiastic about the opportunity to have troubled teens grow to know police officers as "truly interested in them as individuals."

Calling himself the "chief pray-er," Tom Seitz, rector of Christ Church, says the project originally involved many congregations. After it "fell into his lap," he and Durrett talked with vestry members. The church has converted its garage into a meeting room available to the Freedom Network rent-free for a year (which has just been extended).

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Congratulations to **Patricia Rumer**, United Church of Christ staff official, who was elected general director of the ecumenical women's coalition, Church Women United □ **Claude Payne**, rector of St. Martin's, Houston, Texas, held a service of thanksgiving attended by President-elect **George Bush**, his family, staff, and friends the morning after Election Day □ A salute to **Marjorie Christie**, new president of the Episcopal Women's Caucus □ Ditto to **Richard Wentz**, professor of religious studies at Arizona State University, Tempe, who is newly-elected editor of the *Anglican Theological Review*.

The Rev. **Manfred Kern**, president of the Evangelical Alliance in the German Democratic Republic, hosted a fall meeting of more than 75 Christian leaders from socialist countries in Europe, Asia, and Africa □ Bishop **David Reed** of Kentucky is the new president of the Kentucky Council of Churches □ Presbyterian minister and former National Council of Churches (NCC) executive **James Cogswell** has received the U.S. Catholic Mission Association's sixth annual mission award; **L. Newton Thurber** has been named Cogswell's replacement as NCC acting associate general

secretary for overseas ministries.

Bishop **John Spong** of Newark expected to ordain **Caroline Pearce** of Australia to the priesthood in mid-December; the Anglican Church of Australia does not have women priests □ **Douglas Major** was installed as organist-choirmaster of Washington Cathedral on December 4 □ **Reginald Fuller**, professor emeritus at Virginia Theological Seminary, is an honorary canon of the Cathedral Church of St. Paul, Burlington, Vt. □ Elected to the board of directors of the Episcopal Society for Ministry on Aging (ESMA) at its November meeting were: **Jeanne Bobbitt**, **M. Marilyn Crawford**, **Bernard Nash**, and **Alice Scannell**.

The Churchwomen's League for Patriotic Services has honored retiring Armed Forces Bishop **Charles Burgreen** □ Best wishes to **William Pregnall**, dean of Church Divinity School of the Pacific, who is resigning to become rector of St. Mary's Church on the St. Mary's River in Maryland; faculty member **Donn Morgan** will be the seminary's interim dean □ At Episcopal Church headquarters, **Randolph Frew** has been appointed national AIDS consultant; **Ntsiki Kabane Langford** is the new staff officer for Jubilee Ministry; and God-speed to **Thomas Carson**, retiring executive for the Episcopal Church's stewardship office.

Spanish hymnal workshops planned

"The best thinking in hymnody development is that a hymnal should be the product of the culture it is intended to serve," says Robert Milano, the Puerto Rican priest who is editing the new Spanish hymnal.

The hymnal will therefore contain much Latin American music, Milano says. An earlier work, *El Himnario Provisional*, contained hymns translated into Spanish from North American and northern European sources.

Milano and his associates have con-

ducted one workshop on the new hymnal in Philadelphia, Pa., and plan two others this year, probably in California and Texas. The purpose of the workshops is to introduce people to the new material, consult with leaders, and answer their questions.

The manuscript for the new hymnal is scheduled to be delivered to the Standing Commission on Church Music in December, 1989. The commission must approve the hymnal before it can be published.

Bigger than the whales

And you thought the big news out of Barrow, Alaska, lately was the freeing of the three ice-trapped California gray whales?

The hot scoop for Episcopalians, says Sally Fairfield, editor of the Diocese of Alaska's *Epiphany*, is Episcopalians and Lutherans have begun holding joint services in the Roman Catholic Church.

Barrow, the United States' most

northern community, "is a Presbyterian town," says Fairfield, "but we finally got enough of a critical mass of Episcopalians and Lutherans to start holding the services."

The 25 to 30 who worship together are split about evenly between the two denominations, she says. One of those officiating is the Rev. Montie Slusher, an Episcopal deacon who is a vocational school teacher.

Colorado to use grant for mission

Remember the \$1,500 the United Thank Offering gave each diocese at General Convention last July to celebrate the start of UTO's 100th year?

Bishop William C. Frey of Colorado remembered, and when his diocese's convention met in Denver in November, he threw the deputies a challenge: How about each of Colorado's 112 congregations matching that \$1,500 donation, the money to go for mission development? The deputies bought the idea, passing a resolution to that effect.

The diocese hopes to start open-

ing a new mission each year, targeting especially the fast-growing Denver suburbs.

A second challenge came to the convention from Bishop William H. Wolfrum, Colorado's suffragan who was to be installed a few weeks later as interim bishop of the Navajoland Area Mission, replacing the late Bishop Wesley Frensdorff.

Wolfrum asked Colorado's parishes to enter into companion relationships with mission churches in Navajoland. Again the convention took up the challenge and passed it in resolution form.



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Support peace, not war, Irish church leaders say

by Elizabeth Eisenstadt

"The churches do bear some blame for our tragic divisions and do have a responsibility for pointing a way forward. . . Unless the churches are working positively and courageously for reconciliation between themselves and within society, then they are failing the gospel of Christ."

In a weekend ecumenical institute, Cahal Daly, Roman Catholic bishop of Belfast, and other Irish church leaders told Americans that Irish churches are working closely with each other amid the hostilities of war-torn Northern Ireland. They also urged Americans supporting sectarian groups to consider channeling their money for projects which would bring jobs and peace to the region.

Sponsored by the Episcopal Church of Our Saviour, Milton, Mass., "Christian Hope for Ireland" also featured Robert Eames, Anglican archbishop of Armagh and primate of all Ireland. Invited clergy and lay representatives living in one of the largest Irish enclaves in the United States had an opportunity to hear, question, and worship with Daly; Eames; Godfrey Browne, moderator of the Presbyterian Church in Ireland; Charles Eyre, former president of the Methodist Church in Ireland; and David Bleakley, former general secretary of the Irish Council of Churches.

According to James Hiles, vicar of Church of Our Saviour, plans for the institute arose from a sense of gratitude for the life of a past member and an interest in using their resources in the service of peace. Our Saviour wanted to remember the late Harriet Brierly Mears, an immigrant who had left her church a bequest which helped bring the Irish churchmen to Milton. "She loved her native land, and she was saddened by the troubles there," said Hiles.

All the participants sought to assure Americans that the Irish churches are not at war with one

another. In a meeting with the press, Daly said, "It is so easy to get a simplistic view of Ireland. We are not meeting for the first time. We are friends, already working together."

Acknowledging in his presentation the need for common action, Eames nonetheless said that "ecumenical activity should never be seen as a substitute for honest appraisal and understanding of what one's own church teaches." But where there is no surrender of individual belief, Chris-

'It is so easy to get a simplistic view of Ireland. We are not meeting for the first time. We are friends, already working together.'

tians must confront polarization with a common faith and allegiance to Christ. In that context, reconciliation is "acceptance, toleration, and understanding."

Daly and Eames were careful to acknowledge the depth of the differences between the minority Roman Catholic population of Northern Ireland, or republicans, and the majority Protestant population, or unionists. "It would be immoral and unjust, as well as impossible, to attempt to coerce by force nearly a million unionists and loyalists into a united Ireland. It would be equally immoral and unjust, and also impossible, to coerce more than half a million nationalists and constitutional republicans into acceptance of exclusion from full

participation, without any abjuring of their nationalist aspirations, in the responsibilities and the powers of the political process," Daly said.

But they and other speakers resoundingly opposed American aid to the paramilitary organizations. Asking Americans to fund projects which will bring jobs, instead of guns, to Ireland, Eames said, "The man or woman of terror must be seen for what they are: someone who has nothing to proffer the future but misery, loss, and suffering. The people of Northern Ireland have seen too much of what violence brings to have any doubt about this fact.

"Sadly, there will be those who will continue to make it possible for terrorism to pose a threat to stability and reconciliation. By their support and succor, they are pushing back the day of peace." Church leaders asked that contributions be made instead to such organizations as the Interchurch Emergency Relief Fund, an agency which serves all Irish Christians.

Hiles estimates that between 500 to 600 people participated over the course of the weekend, which included papers by the participants on Saturday, a forum on Sunday, and evensong the same day. Eames also spoke at the convention of the Diocese of Massachusetts.

A former member of Northern Ireland's parliament, David Bleakley, is a layman who currently serves on the executive committee of the European Conference of Churches. Back in Ireland once more, he reflected on the implications of the solid ecumenical work going on in his country for Irish and Americans alike.

"When you get a bright idea about Ireland," he said, "try it out on the people who live in Ireland. We don't talk about a united Ireland anymore; we talk about a consensus Ireland. It's easy to be an extremist but hard to be building bridges, to be a true revolutionary."

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From A Pastoral Letter Convoking a Synod

The Bishops of the Evangelical and Catholic Mission have convoked a Synod "to consider how we shall be the Church within the Episcopal Church and to adopt a detailed and unified plan for active witness in the face of the institution's present disintegration."

There is a crucial distinction, they believe, "between the God-given Order of the Church and the humanly-invented institutions in the Church." Though "the Anglican way of being Christian has not failed and must be preserved, upheld, and propagated," the institution of the Episcopal Church has rebelled against the faith and order committed by Christ and His Apostles to the Church, as summarized in the Lambeth Quadrilateral. This rebellion is at root "the rejection of the authority of God's revelation of Himself and His will for humanity in favor of a religiosity tailored to human convenience."

Therefore, these bishops have convoked a Synod of clergy and laity sharing their convictions, to meet in Fort Worth, Texas, this May. Anyone who signs a *Declaration of Common Faith and Purpose* is welcome to attend and participate.

For information, and a copy of the *Pastoral Letter* and *Declaration*, please contact the Executive Director of the Evangelical and Catholic Mission: the Rt Rev'd A. Donald Davies, Suite 1112, 6300 Ridglea Place, Fort Worth, TX 76116; (817) 735-1675.

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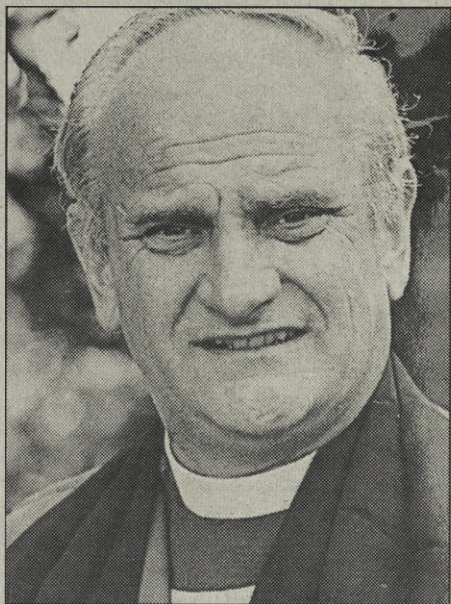
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Who's 'in communion' with whom? Woman bishop would cloud issue

by Elizabeth Eisenstadt

"The Protestant Episcopal Church in the United States of America... is a constituent member of the Anglican Communion, ... in communion with the See of Canterbury." So reads the preamble to the Episcopal Church's constitution.

The term "communion" is easy to use, hard to pin down. As the pro-



Archbishop Robert Eames

vincial churches linked to Canterbury stake out positions on women's ordination, they must also strive to define their relationship to one another. In councils and conferences and commission meetings, "communion" has become a loaded term. One point most participants agree on: It's going to be a while before anyone is daring enough to etch in cement what the term means, let alone who is in or who is out.

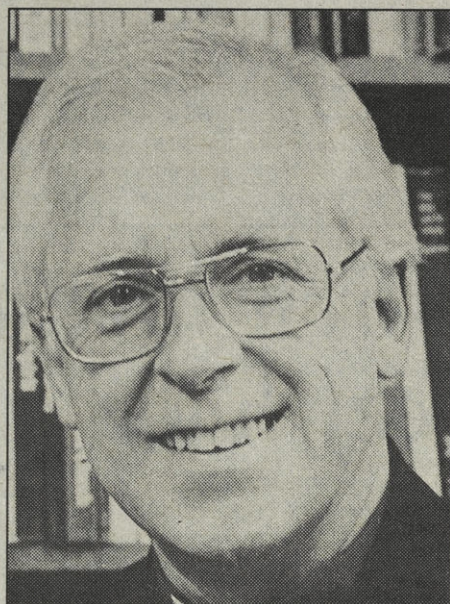
A resolution Lambeth bishops passed last summer was the starting point for the institutional soul-searching now occurring. The measure asked that provinces respect the decisions of other provinces with regard to the ordination and consecration of women to the episcopate, "maintaining the highest possible degree of communion with the provinces that differ."

The same resolution also asked Archbishop of Canterbury Robert Runcie to appoint a commission to examine relationships among Anglican Communion provinces. The first meeting of the Commission on Communion and Women in the Episcopate, headed by Irish primate Robert Eames, was held Thanksgiving week.

Two weeks earlier, Runcie was asked to define the relationship of the Church of England to the Episcopal Church in light of the election of a woman, Barbara Harris, to be suffragan bishop of Massachusetts. While underscoring his hope that the Eames Commission would clarify "the whole problem of the ordination of women" in the Anglican Communion, Runcie tackled two interconnected questions: Is the Church of England in communion with a province which ordains women to the episcopate? Does it recognize the ministry of a woman bishop?

The latter question has a reasonably straightforward answer. Under present ecclesiastical law, women priests and bishops cannot be recognized in the Church of England. But that "is not to make a final judgment on the theology of women priests or bishops," Runcie said.

Although English church law distinguishes only between being "in communion" or "out of communion,"



Bishop Mark Dyer

degrees of communion exist both within the Anglican Communion and with other Christian denominations. That does not always imply recognition of ordination. Non-recognition of the ordination of a woman priest or bishop places *restrictions* on communion with the Episcopal Church but does not mean the two are out of communion.

"If we do not share the richness of communion we once did, we *still* share much more than we presently do with our Catholic, Orthodox, and Protestant ecumenical partners—where *no* ministry is yet officially interchangeable," Runcie said.

According to church historian J. Robert Wright of General Theological Seminary in New York City, the Episcopal Church and churches such as those in Canada and New Zealand that presently ordain women could "find themselves out on a limb from the Church of England," even if they are out on a limb together.

Wright prefers the phrase, "communion with restrictions," to "impaired communion." The latter phrase places too negative an interpretation on what has happened, he says.

The report from the Eames Commission's first meeting makes clear that the group does not intend to rehash women's ordination. Building upon two Lambeth resolutions, the commission recommended that the autonomy of each province be respected, with no bishop performing an episcopal act in another bishop's diocese without permission.

Conscious of "frustrations and hurt on both sides," the commission plans to meet in March in the United States, a country which has vocal proponents and opponents of women's ordination. It will examine the implica-

tions of the consecration of a woman bishop in light of "five key elements in the exercise of episcopal ministry: ministry of the word, sacramental ministry, pastoral care, embodiment and agent of unity and continuity, and defender and interpreter of the faith."

In his charge to the commission, Runcie also requested an examination of the nature of communion, advice on what provinces expect of him when he is invited to visit, and "some thought as to how we can strengthen the bonds of communion between the provinces."

The commission expects to report to the meeting of Anglican primates to be held in Cyprus in April, 1989.

Bishop Mark Dyer of Bethlehem is the Episcopal Church's representative to the Eames Commission. "Each of us has to ask ourselves, bishops, priests, and laypersons, what is the deepest level of communion that I can achieve and participate in at this time," Dyer says. He feels the years of hard work in conversations with other denominations have "come back to us as a blessing."

The American bishop adds that commission members would like to dispose of terms like "impaired" or "restricted" communion. "I don't know when the [Anglican] commitment to unity has been stronger," he says. "It's really been an exhilarating experience."

While the Eames Commission maps out advisory guidelines on inter-provincial and ecumenical relationships for the Anglican Communion, traditionalists in the U.S. are struggling to define where they stand in relationship to other church members. In a pastoral letter issued in November, seven active and retired bishops declared that "the final crisis of the Episcopal Church is now upon us." They called for a synod "to consider how we shall be the church within the Episcopal Church."

According to Donald Davies, recently-elected executive director of Evangelical Catholic Mission (ECM), a conversation among traditionalist bishops, bishops who ordain women, and the presiding bishop was "very productive." Davies, retired bishop of Fort Worth, said ECM bishops intend to share with the presiding bishop plans for a synod to be held in Fort Worth and to report to him afterward. The presiding bishop assured traditionalist prelates that the church has a place for their point of view, Davies said.

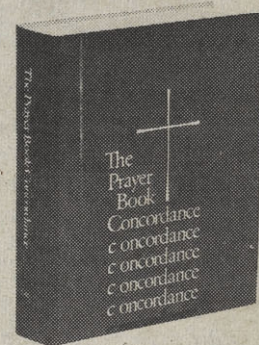
Although the Eames Commission is strictly advisory, provinces around the world will likely look to it for guidance. Several provinces, including the Church of England and the Church of Australia, are now taking legislative steps which move them closer to a decision on whether they will ordain women priests. When asked whether the March meeting would wrap up the commission's work and its mandate, Dyer would not speculate.



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Is the Episcopal Church growing?

by Richard H. Schmidt

The Episcopal Church is growing, and commitment to the church is deeper now than 10 years ago.

This statement contradicts widespread perceptions and published accounts (see September, 1988, issue). These accounts are based on the annual reports each congregation submits to its diocesan office. They show a decrease in baptized membership of roughly 1 million persons in the last two decades.

But the same reports show an increase in church attendance of 25 percent since 1974.

Explanations for the apparently contradictory figures vary. Some have suggested that parish clergy no longer inflate their membership rolls. "This may not be as silly as it sounds," says Robert A. Terrill, rector of Christ Church, St. Joseph, Mo. "It was common 20 or 30 years ago for clergy to 'pad the rolls.' Every time I took a new parish, I had to look carefully to find out who really belonged. After I had been around a couple of years and become acquainted with the parish, I would run a head count. Rarely did the count match

the records. The number I inherited always exceeded the reality of the situation."

Terrill speculates that today's clergy see themselves more as colleagues, supporting one another and less inclined to lie to each other.

Figures on giving to the church also tell a positive story. "In a grouping of 10 main-line denominations with a million or more members, the Episcopal Church has moved from eighth to first in unit [per household] giving during the last decade," says Ron Reed, interim executive for stewardship and development at the Episcopal Church Center.

In 1986 alone, the last year for which figures are available, unit giving increased 8.8 percent in the Episcopal Church.

"Venture in Mission was the largest development of mission funds in the history of North American Christianity," comments Reed. "It showed that when you tell the story of mission, you'll get the money. When you don't communicate mission, you won't get giving because people will give their money elsewhere."

Managing church investments: Can Wall Street have a heart?

by David E. Sumner

If the church has a responsibility to clothe the poor and feed the hungry, shouldn't it follow those goals when investing its money?

If a church puts its money into "socially responsible" investments, does that mean it has to sacrifice normal market yields?

How can parishes and dioceses respond to the goals of General Convention's "Michigan Plan" to help the poor?

"Faith and Finances: Can They Work Together?" was the focus for a one-day conference in Indianapolis last fall which explored these and other questions. Aimed at investment decision-makers in parishes and dioceses, the agenda provided information on alternative investments, socially responsible stock portfolios, shareholder activism, and trustee responsibility.

"The bottom line to everything we do is affirming the dignity of all persons as co-creators of God's creation," said Bishop Edward Jones of Indianapolis, who began with a "Theological Perspective" on socially responsible investing.

The Episcopal Church's Social Responsibility in Investments (SRI) Committee and the Diocese of Indianapolis co-sponsored the conference. Most of the 40 participants, who came from more than a dozen dioceses, serve as trustees of diocesan or parish endowments.

Jane Oglesby and Robert Clark of Indianapolis explained how participants can start SRI committees in their dioceses. Indianapolis' committee holds a large endowment from the Eli Lilly family.

Endowment trustees can make investments "in accordance with the purpose of the church," even if they don't return the highest yield, and not incur legal liability, said Paul Neuhauser, a professor of law at the University of Iowa and a member of

the SRI Committee.

But investors "don't have to sacrifice profits" in order to put their money to good purposes, said Patrick McVeigh, a vice-president at Franklin Research and Development in Boston, Mass. This investment firm specializes in serving investors who want "social criteria applied to the management of their funds."

Amy Domini, author of the best-selling *Ethical Investing*, a Boston investment counselor and an SRI mem-

Investors don't have to sacrifice profits to put their money to good use.

ber, served as conference moderator. She led a round-table discussion on three approaches to socially responsible investing.

Shareholder activism is one approach, which Tim Smith, executive director of the Interfaith Center on Corporate Responsibility in New York, discussed. Another is the development of "socially responsible" stock and bond portfolios, which McVeigh discussed.

Chuck Matthei, founder and director of the National Association of Community Development Funds, spoke of the third approach, community development loan funds, which generated strong interest among conference participants. Matthei also heads the Institute for Community Economics (ICE), based in Greenfield, Mass.

General Convention's "Michigan Plan" asked the church to establish a "ministry of community investment... directed to community-controlled economic development programs..." The community de-

velopment loan funds represent a specific way parishes and dioceses may respond to the resolution's goals.

For example, Matthei's ICE and its \$10 million revolving loan fund provided assistance over four years to help Trenton, N.J., inner-city residents acquire their own housing. That effort culminated on April 5 when the Latino Community Land Trust of Trenton received the deed to 11 buildings with 84 low-rent housing units.

"One of the most important functions of these funds is to build a track record to attract conventional loans," Matthei said. Some 30 community funds now manage more than \$34 million from more than 600 individuals and institutions. Together they've made more than 1,200 loans across the country.

The *Wall Street Journal* said in a July 29 article that "the high-flying performance of a few of these funds recently is starting to attract a new following: the simply profit-hungry. And that's just fine, the managements of these funds say."

"Community investment makes all kinds of sense," said Wayne Wells of St. Louis, Mo., the retired treasurer of General Dynamics and trustee for the Diocese of Missouri. Wells said he had little regard for shareholder activism or disinvestment, but "with alternative investments, you get results."

Brian Grieves, peace and justice officer for the Episcopal Church Center, and his assistant, Brewster Hastings, provided staff assistance for the conference. Grieves stressed that his office can provide further information and resources for those who wish more information about the conference topics. Write to him at the Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

David E. Sumner, the author of *The Episcopal Church's History: 1945-1985*, teaches journalism at the University of Tennessee in Knoxville.

Single parents and children gather for weekend of fun

Parents and children from 18 single-parent families gathered for a weekend camping experience at Sheldon Calvary Camp on Lake Erie last September. They came from the Dioceses of Ohio and Pittsburgh to the camp Pittsburgh owns and operates.

"It was good to be in a setting where faith was important and others were in similar situations but wanted Christian fellowship rather than a secular support group," said Susan Jones, a 40-year-old single mother.

The only requirement to attend was that an adult be accompanied by a child.

Participants swam in the lake and pool and played volleyball, ping

pong, soccer, and other games. A field trip to nearby Ashtabula, Ohio, and storytelling around a Saturday night campfire highlighted the weekend.

Molly Treynor of Toledo, Ohio, set the tone for the weekend at the opening evensong when she recommended the adults become "as little children" and called the children the "experts" for the weekend.

Of the 18 families, three were male-headed; the rest were female-headed. Two were headed by widows; most were headed by divorced persons.

A construction worker from Akron, Ohio, spoke of taking cooking and sewing lessons when he became a single parent. A widow told of hav-

ing to take over her husband's business at the same time she began to rear her three children alone and dealt with grief over her husband's unexpected death.

"Being a single parent doesn't feel so bad now I know there are so many wonderful parents and children in the same boat," commented one father.

Read Heydt, rector of Christ Church in Hudson, Ohio, and a single parent, was among the organizers of the weekend. "We often think of ourselves as isolated and that our condition is an event outside the norm," he said. "The reality, unhappily, is single parenting is a growing reality in all our lives."

The weekend offered "a chance for parent and child to have fun together—maybe even exchange roles for a few minutes—but mostly just to enjoy each other free of schedules and planning, a kind of retreat," Heydt said.

The two dioceses will offer a second single-parent family weekend next September. Families from other dioceses are welcome. For information, call John P. Thomas at (216) 593-4381.

This article is based on information provided by **Ellen N. Lawson**, a free-lance writer living in Cleveland Heights, Ohio.

All Saints' floats to victory again

They've done it again! Those Episcopalians of All Saints' Church, Miami, Okla., are floating on air; for the fifth year running, their Christmas float has won big in Christmas parades.

All Saints' got into Christmas parade floats in 1984 to raise its profile in an area where people sometimes ask, "Episco-what?" It's been winning parade competitions ever since (see December, 1988, issue).

Two thousand lights, music, and animated Christmas scenes from Korea, Germany, Holland, France, and Spain highlighted the theme of this year's entry, "He Is the Light of the World." Some 25 members of the parish, dressed in authentic costumes, rode on the float, including two Korean adopted children and a Spanish exchange student.

All Saints' entered the float in parades in Miami, Picher, and Quapaw—and won in all three. Noel J. Doherty is the parish's rector.

Inauguration service

President-elect George Bush will conclude his inauguration week festivities with a "National Day of Prayer and Thanksgiving" service at Washington Cathedral at 11:00 a.m. EST on Sunday, January 22. A limited number of seats will be available to the public.

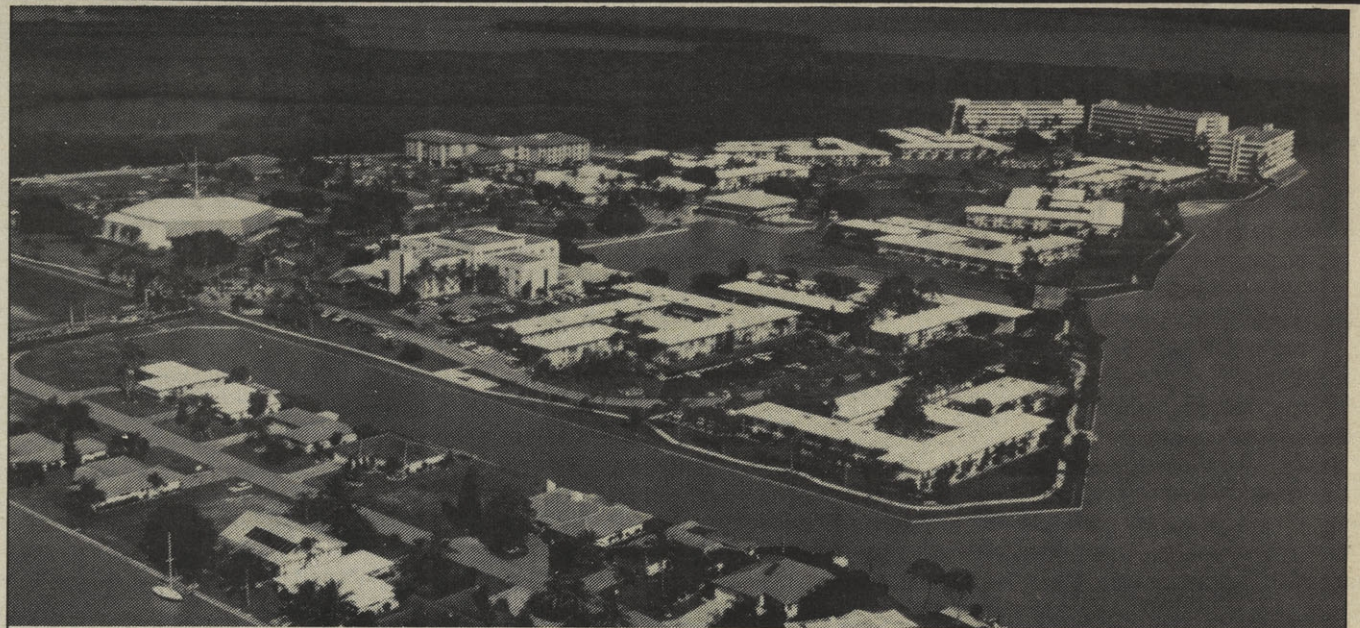
The service will be televised.

Ecumenical Sunday is Jan. 22

The National Council of Churches has announced that this year's Ecumenical Sunday will be celebrated January 22, during the Week of Prayer for Christian Unity (January 18-25) sponsored by Graymoor Ecumenical Institute.

Although Ecumenical Sunday has traditionally been celebrated the last Sunday in January, sponsors hope participants will hold the two events within the same week.

Suggestions for worship, Bible study, and ecumenical activities are available from Graymoor Ecumenical Institute, Graymoor, Garrison, N.Y. 10524, and from the NCC Office of Information, Room 850, 475 Riverside Drive, New York, N.Y. 10115.



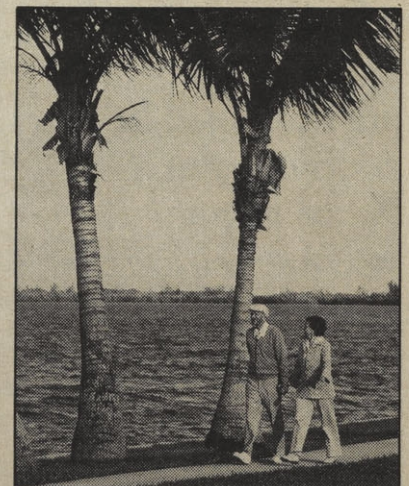
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Richard Hooker: Exemplary Anglican

by Richard H. Schmidt

What the Episcopal Church needs is a new Richard Hooker. Actually, the old Richard Hooker would do very nicely.

Although his name is hardly a household word in most Episcopal homes, Anglicans the world over owe Hooker a great debt, perhaps equal to what we owe Thomas Cranmer, who gave us the first *Book of Common Prayer*.

Other Christian churches point with pride to the great theologians whose insights have shaped their life and thought. The Lutherans have their Luther, the Presbyterians their Calvin, the Romans their Aquinas. But to whom do Episcopalians point? Cranmer was not a theologian, but a liturgical scholar. And Henry VIII—well, surely we don't have to point to him.

Richard Hooker is the name we seek. As a theologian Hooker was no equal of Luther, Calvin, or Aquinas. He had no brilliant theological insights; his ideas were largely conventional. Our debt to him is not for his theological notions as such, but for the way he arrived at them.

Hooker was an English parish priest in the 1590's. It was a time of heated religious controversy. The Church of England had separated from Rome just 60 years earlier, and although Anglicanism as we know it was taking shape under Elizabeth I, its position was hardly secure.

Roman sympathy had subsided by 1590—a strident, confident Protestantism was on the rise. These Protestants sought to purify the Church of England (hence their nickname "Puritans") from every tinge of catholic thought and practice, including many ceremonial customs, naming churches after saints, use of written prayers, feast days, and the office of bishop.

The Puritans based their case solely on scripture. They saw the Bible as the rule for every detail of life—ecclesiastical, civil, and personal. The more extreme among them sought not only to require that biblical commands be obeyed, but that practices not commanded in the Bible be forbidden. It was a dreary, humorless program, demanding rigid conformity to the Bible—as interpreted by the Puritans.

Richard Hooker set out to defend the ideas and practices the Church of England had retained from its catholic past. He wrote a multi-volume work entitled, *Of the Laws of*

How do Episcopalians approach controversies of doctrine and morals? Richard Hooker set the pattern 400 years ago. Today his insights are as pertinent as ever.

Ecclesiastical Polity. A subtitle might have been, *How to Determine What Is Permissible in Church Life*.

Not until Book V of the *Polity* did Hooker get around to defending the specific customs at issue. In Books I-IV he laid his groundwork—carefully and thoroughly.

The *Polity* begins with a discussion of law. Hooker saw a universe governed by various kinds of law—even God himself acts according to law, Hooker said, though he does so by choice. A law is not something imposed by an outside force, but anything "which doth appoint the form and measure of working," "any rule or canon by which actions are framed." (*Polity*, I,2,i; I,3,i).

Some laws are changeable and some are not, Hooker said. Laws governing human societies, such as churches, are changeable. Even such a law laid down in the Bible is changeable, he said, when the circumstances which called for that

law no longer exist.

Hooker disputed the Puritan claim that the Bible should be the only rule in every area of life. He looked for guidance from several sources—the Bible, the works of nature, human experience (both one's own and that of older and wiser persons preserved by tradition), and reason.

The Bible contains what is needed for the salvation of humanity, Hooker said. But one must not "make the bare mandate of sacred Scripture the only rule of all good and evil in the actions of mortal men." (II,8,v) In no way is the Bible demeaned by recognizing that there are some matters it does not address, some helpful things it does not say.

Church government and ceremonial are among the things on which the Bible is largely silent, Hooker observed. Hence any such things found to be edifying are permissible.

Words most blessed

There will come a time when three words uttered with charity and meekness shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit. (Preface,2,x)

How to please a crowd

He that goeth about to persuade a multitude, that they are not so well governed as they ought to be, shall never want attentive and favorable hearers. (I,1,i)

Interpreting the Bible

A man whose capacity will scarce serve him to utter five words in sensible manner blusheth not in any doubt concerning matter of

Scripture to think his own bare Yea as good as the Nay of all the wise, grave, and learned judgments that are in the whole world: which insolency must be repressed, or it will be the very bane of Christian religion. (II,7,vi)

Trendy thinking

O nation utterly without knowledge, without sense! We are not through error of mind deceived, but some wicked thing hath undoubtedly bewitched us, if we forsake that government, the use whereof universal experience hath for so many years approved, and betake ourselves unto a regiment neither appointed of God himself, as they who favor it pretend, not till yesterday ever heard of among men. (VII,1,iv)

Collect for Richard Hooker

November 3

O God
of truth and peace,
you raised up your
servant Richard Hooker
in a day of bitter
controversy to defend
with sound reasoning
and great charity
the catholic and
reformed religion:
Grant that we may
maintain that middle way,
not as a compromise
for the sake of peace,
but as a comprehension
for the sake of truth;
through Jesus Christ
our Lord,
who lives and reigns
with you and the
Holy Spirit, one God,
for ever and ever.
Amen.

—from *Lesser Feasts and Fasts*

These may be changed when circumstances require—but the church should move cautiously in casting aside ancient practices, Hooker warned. He readily admitted that ceremonies and forms once edifying had been abused in the pre-Reformation church but urged that they be restored to their original use and retained for the good of the church. "A knife may be taken away from a child, without depriving them of the benefit thereof which have years and discretion to use it." (IV,12,vii)

Hooker's writing is marked by an irenic, gracious spirit unusual in the theological debates of the day. John Calvin, the theologian whose writings guided the Puritans, Hooker called "the wisest man that ever the French Church did enjoy." (Preface,2,i) He was careful to state the Puritan position fairly and favorably—sometimes as convincingly as they stated it themselves—before dismantling it stone by stone. He never questioned the integrity of his opponents and made clear that he regarded them as fellow members of the Body of Christ. One might even find heretics in heaven alongside true believers, Hooker allowed.

We, too, live in a time of heated theological controversy. The questions are different. We argue not about ceremonies and sacraments, but about sexuality and the sacredness of life. A thorough digesting of Richard Hooker would nourish our souls and place our bickerings in a Christian context from which we often stray:

Let those who would depart from traditional teaching move cautiously in abandoning what many generations of Christians have embraced as godly and wise.

Let those who would defend traditional teaching with scripture citations consider what is new in the world around them and that God reveals his truth in many ways.

Let us all look for Christ in the faces of those with whom we differ.



From the Rare Books Room,
St. Mark's Library,
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The Quotable Mr. Hooker

The Holy Eucharist

Let it therefore be sufficient for me presenting myself at the Lord's table to know what there I receive from him, without searching or inquiring of the manner how Christ performeth his promise. . . what these elements are in themselves it skilleth not, it is enough that to me which take them they are the body and blood of Christ, his promise in witness hereof sufficeth, his word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this, *O my God thou art true, O my Soul thou art happy?* (V,67,xii)

Prayer

When we are not able to do any

other thing for men's behoof, when through maliciousness or unkindness they vouchsafe not to accept any other good at our hands, prayer is that which we always have in our power to bestow, and they never in theirs to refuse. (V,23,i)

Our own ideas

Nature worketh in us all a love to our own counsels. The contradiction of others is a fan to inflame that love. (Preface,2,vii)

Bishops

As for us over whom Christ hath placed them [bishops] to be the chiefest guides and pastors of our souls, our common fault is, that we look for much more in our governors than a tolerable suffi-

ciency can yield, and bear much less than humanity and reason do require we should. Too much perfection over rigorously exacted in them cannot but breed in us perpetual discontentment, and on both parts cause things to be unpleasant. (VII,24,xvi)

The Incarnation

[Since] God hath deified our nature, though not by turning it into himself, yet by making it his own inseparable habitation, we cannot now conceive how God should without man either exercise divine power, or receive the glory of divine praise. For man is in both an associate of Deity. (V,54,v)
It pleaseth him in mercy to account himself incomplete and maimed without us. (V,56,x)

God teaches through nature

The general and perpetual voice of men is as the sentence of God himself. For that which all men have at all times learned, Nature herself must needs have taught; and God being the author of Nature, her voice is but his instrument. (I,8,iii)

All knowledge precious

There is in the world no kind of knowledge, whereby any part of truth is seen, but we justly account it precious. (III,8,ix)

A word to the clergy

Preachers may better bestow their time, than in giving men warning not to abuse ceremonies. (IV,12,viii)

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NCC leaders consider sweeping structural changes

Tarrytown, NY—A decline in giving by
the 32 Protestant, Anglican, and East-
ern Orthodox denominations of the Na-
tional Council of Churches and internal
battles among staff members are result-
ing in a reappraisal of the ecumenical
organization's role in American church
life. In an address to a meeting of the
260-member governing board held here
in November, NCC general secretary
Arie Brouwer said, "Main-line Protes-
tantism is having to find a wholly new
place in our culture." The NCC's re-
search office has published figures
showing a 53 percent decrease in mem-
ber contributions in the last 12 years, a
drop due in part to loss of members
within the main-line denominations and
a decrease of national support from
local congregations.

Wichita conference envisions national interfaith network

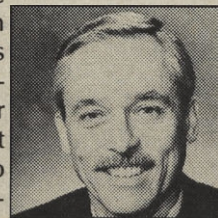
Wichita, KS—In a three-day fall meet-
ing here Sikhs, Hindus, native Ameri-
cans, Christians, Jews, and representa-
tives of other religious traditions took
the first steps toward establishing a
national interfaith network to reflect the
diversity of North American religious
life. Called "A North American Assisi,"
the meeting was inspired by the inter-

U.S. NEWS

national gathering of religious leaders
Pope John Paul II summoned two years
ago to pray for world peace. Speakers,
who called for a network aimed at
seeking solutions to worldwide prob-
lems, pointed out that a greater inclu-
siveness could revive the ecumenical
movement, which has lost momentum
as main-line Christian denominations
have lost members. Muslims already
outnumber Episcopalians in the U.S.

Western North Carolina elects Robert Johnson

Black Mountain, NC
—Western North
Carolina delegates
to a special conven-
tion here November
19 elected Robert
Hodges Johnson to
be their bishop co-
adjutor. Johnson,
53, rector of Holy Innocents' Church in
Atlanta, Ga., since 1972, was chosen
on the third ballot from a field of six
candidates. He will succeed Bishop
William Weinbauer, who has served
the diocese since 1973, when the latter
retires. Prior to serving at Holy
Innocents', Johnson was canon of St.
John's Cathedral in Jacksonville, Fla.
He also served other parishes in Flor-
ida.



Peace Commission launches Middle East newsletter

Washington, DC—The Committee on
Israeli-Palestinian Peace of the Diocese
of Washington's Peace Commission has
inaugurated a newsletter addressing the
Palestinian-Israeli conflict. Written by
Helena Cobban, the newsletter attempts
to "provide information that is reliable,
reasoned, and includes, as well as a
social and political analysis, a moral
and theological dimension." Cobban,
currently a guest scholar at the
Brookings Institute, was formerly Beirut
correspondent for *The Christian Sci-
ence Monitor* and *The Sunday Times* of

London. The first issue of the bimonthly
newsletter can be obtained by writing:
The COBBAN Letter, Diocesan Peace
Commission, Mount St. Alban, Wash-
ington, D.C. 20016, or by calling Anne
Shirk, (202) 537-6564.

Rowley chosen coadjutor in Northwestern Pennsylvania



Erie, PA—In just two
ballots, delegates to
Northwestern Penn-
sylvania's Novem-
ber 5 diocesan con-
vention elected
Robert Rowley, Jr.,
47, to be bishop co-
adjutor. The bishop-
elect, chosen from a field of six candi-
dates, had won the support of the laity
on the first ballot. Currently canon to
the ordinary in the Diocese of
Bethlehem, Rowley will succeed Bishop
Donald Davis at an undetermined date.
Davis has served as diocesan bishop
since 1974. Prior to moving to
Bethlehem in 1983, Rowley served as
chaplain, diocesan youth minister, rec-
tor, and cathedral canon in the Diocese
of Hawaii.

University students bike 250 miles for homeless

University Park, PA—An eight-person
team of Penn State University students,
their chaplain, and a university staff
person cycled from University Park to
Philadelphia's Liberty Bell to raise
money for low-income housing. The
250-mile, three-day trip brought in ap-
proximately \$6,000 in contributions,
which went to local agencies working
with the homeless. The bikers were
joined in Harrisburg by three other
riders cycling for a facility for senior
citizens. In Lancaster, a team from a
local Episcopal church joined to raise
money to aid elderly citizens who
need help with rent and home mainte-
nance. The Lancaster and Harrisburg
bikers were able to raise approximately
\$2,000 each.

Homosexual and main-line churches hold joint services

San Francisco, CA—In what is believed
to be a first, a Methodist and a Metro-
politan Community Church (MCC) con-
gregation here have decided to share
worship services. The Metropolitan
Community Church, which claims
38,000 members in 200 congregations
worldwide, was founded in 1968 with
a particular outreach to the homosex-
ual community. Trinity United Method-
ist Church, with 203 members, and
Golden Gate Metropolitan Community
Church, with 150 members, will con-
tinue their separate program and financ-
ing.

Roman Catholic bishops address social and internal concerns

Washington, DC—The National Con-
ference of Catholic Bishops addressed
immigration reform, farm foreclosures,
and the Middle East in its annual meet-
ing here in November. It deferred, how-
ever, a scheduled vote on a document
attempting to set guidelines for han-
dling differences with theologians be-
cause the Vatican's Congregation for
the Doctrine of the Faith complained
that it seemed to place bishops and
theologians on the same level. The
bishops did approve a statement asking
that the Vatican scrap a draft document
critical of national conferences of bish-
ops as too independent of Rome.

Is Rite I just 'old hat'?

by Timothy Pickering

This year marks the 10th birthday of the current *Book of Common Prayer*. It seems a good time to try to assess where we are, where we seem to be going, and just how pleased we are to be going in that direction.

The direction in which we are going is that which the design of the Prayer Book calls for: a much more frequent use of the Eucharist, and of Rite II Eucharists in particular. The fact that only Rite II services are provided for baptisms, confirmations, and weddings means that a generation is gradually growing up for whom this form of worship is the most familiar. Bishops, in many instances, have not used any but Rite II services in many years; younger clergy are inclined to think that Rite I is simply old-fashioned, an exercise in nostalgia and a concession to the frail, the elderly, and the ultra-conservative, all of whom can, admittedly, still bite.

If Rite I can be defended at all, it is probably

best to find grounds other than one's love of the language or other than the fact that it reminds us of the book with which we grew up. I believe other important and valid grounds for retaining and using Rite I services exist and that Rite I worship is something that should not be lost to us. It is valuable precisely because it does something for us that Rite II does not and cannot—is not designed to—do.

What any sacrament does (whatever the form or language or "signs" that are used) is both to express and create a relationship between God and man. A sacrament has, in fact, the same function as sex has in marriage: sex in the marital relationship is a means of celebrating the love between husband and wife; it is also the means whereby we "make love" so that a relationship which has been strained by selfishness or negligence can be restored.

The Rite II Eucharist strikes me as a wonderful form for the celebration of love between God and man, but Rite I is a lot more useful, spiritually,

when that relationship has been presumed upon or broken, when the individual is aware of his sinfulness and alienation from God, when (as the baptism service puts it) we need to "repent and return to the Lord."

The effect of this difference in the two rites permeates the entire worship experience, as many have noticed. If we have come to be restored to a good relationship to God, then our worship should begin in penitence, quietly, and the priest will approach the altar with great reverence, rather than coming in rather breezily and saying, "Good morning," to his fellow worshippers.

Little children and infants have little sense of being alienated from God. They may have annoyed their parents, but they are unlikely to have offended God through their own sin. No wonder they are welcome at Rite II Eucharists but seem to be a distraction (to be honest about it) at Rite I services and to those who are seeking to be restored. People who come in full confidence of their

Continued on page H

Epiphany

Our gifts were lavish
to be sure,
especially in that stable
where food and warmth
were scarce enough.
But it wasn't my gift
that mattered;
it was more the going.

Something happened on that road,
that place between,
where I had no boundaries.
I found and lost
such different things.
And it was that releasing,
the having then letting go,
that I came to treasure.

It was only emptiness
but the best I had to offer.
So after all the other gifts,
I gave him that among the shadows,
a tiny well of emptiness,
as weak as all beginning,
and he received me there within it
as if it were his home.

—Penelope Duckworth



Professional Pages

Marriage and ministry: Conflict of loyalties?

by Paul W. Thomas

I have just gone off Eric Liddell. For about the last three years—ever since I saw the attractive portrayal of him in *Chariots of Fire*—I have quietly admired his integrity and boldness as a Christian and an evangelist. But a few weeks ago I saw a program on TV which completed the story of his life.

It related how he went to China and became deeply committed to missionary work among the native peoples and how he eventually met a young woman and married. They had two children and, as World War II approached, shared in many daring adventures together. However, because Liddell felt unable to leave his dangerous work in that part of the world, he put his wife—now pregnant with their third child—and their two children on a boat destined for Canada and safety.

Within a year he had been arrested and put in a concentration camp, and he died in 1945 of a brain tumor. Survivors from the camp recorded that he was a tower of strength to his fellow prisoners and greatly missed when he fell ill and died.

Hero of the faith? Not in my eyes! Whilst he was pursuing his vocation as a minister, what had happened to his vocation to marriage? Whilst he was speaking words of consolation to broken-hearted prisoners, who was speaking similar words to his broken-hearted family?

Thousands of men were wrenched from their families in the war, but Liddell made the choice to be separate from his family of his own free will. Did God really call that husband and father to stay in a situation which meant almost certain death? If so, he evidently had little regard for the feelings of the wife and three children. Something does not ring true about the path Liddell chose, and it was that which left me feeling sad and disappointed at the end of the documentary.

Undoubtedly that sense of sadness was compounded by a growing awareness in my own experience that marriage and ministry can clash. It is a clash that I detect in other clergy homes, and I think it needs much more analysis than it has received. Sometimes the clash becomes an open secret. Anyone who is familiar with the life of John Wesley knows that his marriage proved almost

Continued on page B

Marriage and ministry

Continued from page A

unworkable.

In his *Testament of Faith* William Barclay admitted his neglect of his own family by quoting a verse from the Song of Solomon: "I have tended the vineyards of others, but mine own vineyard have I not tended." Such a verse puts it in a nutshell.

I jotted down this description from a biography I read a few years ago:

Sat talking with May and Rees sometime before supper. E. was down at Shrewsbury. I don't know how he gets through all he does. He never has five minutes to himself and never has an afternoon off. . . .

E. never says "No" to anyone, and there is so much to be done. His engagements often overlap one another. He rushed back from Shrewsbury and grabbed his dog collar and rushed from the house again, putting it on as he went. . . .

He had no supper, of course, and May took some down to one of his meetings. It's like that all the time.

The writer says, "I don't know how he gets through all he does," but the answer is obvious—he got through it all at the expense of his wife. When did she ever get a chance to see him? When did she have a chance to chat with him and enjoy his companionship and indeed do all the things that any wife would want to do with her husband? The answer is she didn't. Yet that man was later made a bishop.

I heard from two friends recently about their involvement in an annual camp for Christian teenagers, but the statement that most struck me was this: "If there is trouble on the camp, you can almost always guarantee that the trouble-maker is a vicarage child. They are usually striving for attention after living in a house where everybody else's needs come first and his or hers last."

That in turn reminded me of an observation I read somewhere concerning the ministry: "The reputation of a saint depends often on the silence of his family."

A few weeks ago I met a clergyman and his family who are missionaries just about to move from one country to another. They have two boys, aged 4 and 2. The 4-year-old had struggled to pick up some of the language in the country where they have been living but will soon be sent to a school in the new location where he understands nothing. He has been very upset about the move. Neither parent knows the new language, and so they expect to be pretty isolated for quite a while.

The house into which they are moving is dilapidated and without even tap-water, and the wife did not hide her apprehension about living there. Yet the man is convinced that this is the will of God. But is it? That is the question. They had been involved in missionary work for eight years before the children were born, so why carry on now? The children have no choice in the matter; they have to accept all the conditions which will make life very difficult and struggle on in a place completely unsuitable for a family.

Is the married man indispensable to that work, or could they not find a single man or woman to take his place while he returned to this country and gave his family fair play?

A married priesthood is a legacy of the 16th-century Reformation, but I wonder if we have really examined its implications. I have a shelf full of books on the priesthood, and I have looked through them to see if any contains a chapter on "The priest and his family." Not one of them does.

As we experience a growing shortage of priests

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and start to group more and more parishes under the same priest, we will be in danger of squeezing his family more and more into the background. Thus if, as they say, Cranmer used to hide his wife in a box, we might leave our wives hidden in a box labeled "Vicarage" whilst we are out and about in the parish and never available to share it with her.

Though I can't speak for an urban setting, I know that in a rural area the vicarage can be very isolated and lonely. But what can the priest do? Instead of, say, five PCC's a year, he now has four times five; instead of just one set of parishioners to visit and one set of organizations to relate to, he now has four sets, all of whom expect equal attention; instead of one or two committees to serve on, he now has a multiplicity of them. All of which means more evenings outside the home, less time for the family, and a tired husband at the end of the day.

Worse still, perhaps, it can induce in the priest a sense of indispensability. He *must* see this person, attend this meeting, be at that function—and, sadly, a few people in the parish always applaud his efforts and encourage him to work even harder whilst his wife sees that much of it is unnecessary.

And what can the wife do? Seek a divorce, perhaps, yet the majority are too loyal and too concerned about their husband's future to do that. More often she will probably accept the loneliness and try to be both father and mother to the children, who in turn grow impatient with a father who appears incurably workaholic and indifferent to them.

Of course, there are exceptions to this pattern, but with the pressure mounting, the priest can all too easily be sucked into the vortex of parochial

demands.

I write these reflections as an insider and not as a detached observer. I have fallen prey to many of these traps and continually struggle to find the right set of priorities. But it is growing harder, not easier. It is time that some serious thought be given to the place of married priesthood in the contemporary Church.

Its advantages may be obvious, but what about its limitations? We have often heard about the "availability" of the priest, but what about his "unavailability"? Moreover, if women are ordained, how will they be helped to combine the demands of family and parish?

Perhaps it's time the Church made more of St. Joseph and canonized a good father or two whose main achievement in life was a happy marriage and a happy home! It may also require the development of a structured network of trained "guides" who can function in each diocese (or perhaps a group of dioceses) to help the clergy and their wives in sorting priorities and evolving patterns that give the family fair play alongside the parish.

No doubt such guides would be resisted by quite a few and dismissed as unnecessary or unacceptable, but they might equally be welcomed by others and be able to save a few painful relationships from total breakdown. Apart from anything else, they could keep reminding the clergy that both ministry and marriage are vocations and that acceptance of the first does not release them from the obligations of the second.

Paul W. Thomas, a priest in the Church of England, wrote this article for Church Times, from which it is reprinted by permission.

Clarity and sensitivity vital to discernment of vocation

by Frank G. Kirkpatrick

In "Why Seek Ordination in the Episcopal Church" (September issue), John D. Lane notes that for many persons in many dioceses the present ordination process has an unacceptably large number of "hoops, steps, obstacles, and potholes."

In the Diocese of Connecticut the Commission on Ministry has gone a long way toward redressing some of the more unjustified and anachronistic elements in the ordination process. But at the same time, we have tried to address more creatively the necessity for a discernment process involving laity and clergy as an indispensable part of the process leading to ordination.

Our diocese has spent two years developing a series of reflections on what it means for the Church to take seriously the ministry of all the baptized, of which the ministry of the ordained is only one manifestation. At the same time we have clarified the criteria of discernment we will employ at the screening and evaluation stages leading to ordination.

The result is our recently published *Ministry: Reflections on the Ministry of all Baptized Christians and a Manual on Criteria and Procedures Leading to the Ordained Ministry and on Resources for the Continued Ministry of Ordained Persons*. This clarification and explicit outlining of steps will reduce much of the confusion and uncertainty that presently contribute to the feeling aspirants have of institutional insensitivity.

While we believe that all forms of

"unintentional insensitivity" in the period of pre-ordination must be eliminated, the rush to streamline the process must not undermine the vital role the Church, not just the aspirant, must play in discerning the authenticity of a call to ordained ministry and the formation of the "character" of the person who feels so called, especially given the appropriate emphasis which is now being given to the primary ministry of the laity.

In the process of discernment, the Church must bring to bear the best insights and wisdom of presbyters, vestries, lay committees, field work supervisors, seminary deans and advisors, CPE evaluations, and, finally, the Commissions on Ministry. All of

these represent the mind of the Church into which the individual is seeking ordination. While this might be messy and sometimes appears to be a "chaotic democracy," so is the Church. And it is out of and into the Church that persons are seeking ordination.

To restrict the decisions about ordination to the bishop or one or two others is to assume that the discernment of fitness and calling are normally channeled by the Holy Spirit only in these rather narrow and restricted ways.

At the heart of the process of discernment is clarity among the discerners with respect to what they are looking for in aspirants for ordination. This clarity does not need to

exclude diversity—in fact, it may enhance it as more people are brought into the discernment process.

The desire for a quicker "No" and a firmer "Yes" has the dangerous potential of having no place for growth and maturation both in the one called and in the discernment of that call by those whom the Church has entrusted with that responsibility. Quickness and firmness are less important than clarity and sensitivity to the many elements and persons mutually engaged in the ministry of discernment.

Frank G. Kirkpatrick, a member of the Department of Religion at Trinity College, Hartford, Conn., also chairs his diocese's Commission on Ministry.

Episcopal computer group is 3 years old

The Episcopal Computer Users Group, the organization designed to provide diocesan and parish staff with a common computer information-sharing network, had its third birthday in October. Sponsored by the Church Pension Fund, the group offers newsletters, membership materials, discounts on computer products, free consultation on computer hardware, and access to E.U.G.E.N.E. (Episcopal Users Group Electronic Notice Exchange).

Additional information can be obtained from Lisa Kaste at the Church Pension Fund, (800) 223-6601, ext. 761.

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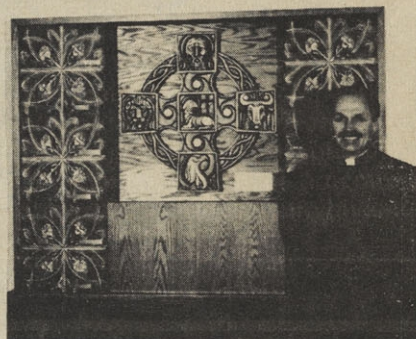
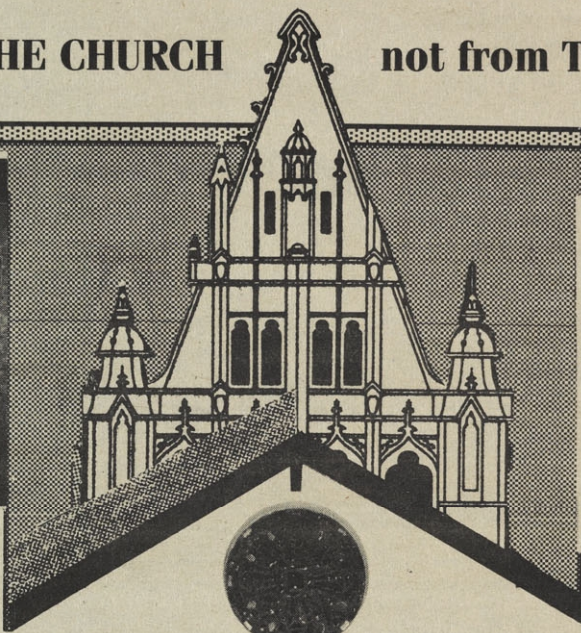
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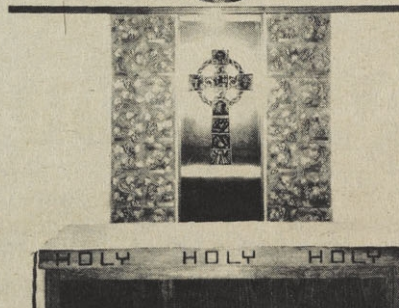
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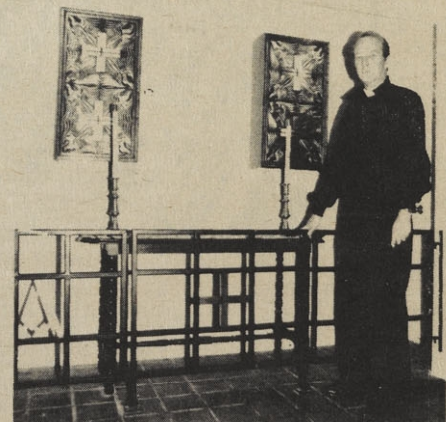
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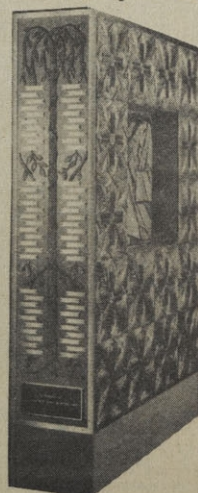
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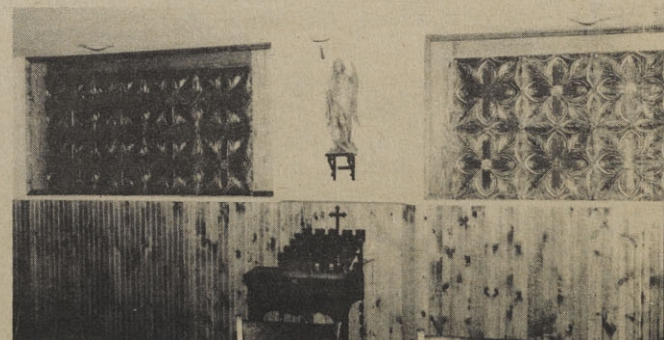
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What can we learn from the televangelist scandals?

by William C. Morris

An era is ending in American religious life. Two years ago, four televangelist biggies received a substantial chunk of U.S. religious giving—an estimated \$2 billion out of \$75 billion. Now, PTL is selling its assets, Oral Roberts is in severe decline, Robert Schuller's budget has dropped from \$34 million to \$26 million, and Jimmy Swaggart is at least \$6 million short, with few reserves in hand.

It isn't a story about "us" and "them." It is a story about power and temptation, which could happen to anyone and which affects us all. We may be very clear about the distinction between the Episcopal Church and the televangelists, but the general public lumps us all together. Nor are such things unknown among us. They simply don't appear on the front pages of the big-city newspapers.

We can, and should, learn something from what happened:

- Authenticity is important—more important than

a few quick successes. Don't preach what you won't practice. Don't manipulate the confused. If you do either, you will end up discredited. People will find you out, and they will talk because they've been hurt.

- Don't take short cuts. Cheap grace is overpriced. It offers fantasy instead of reality. Christianity is supposed to be about truth—the truth of God and the truth about ourselves. What happened was more serious than a mistake. It was flash instead of substance.
- Don't be seduced by gigantism. What impressed people about the televangelists was not what they stood for, but their statistics. Their statistics, however, were always partial, often unverifiable, and sometimes made up. The numbers looked good, but the televangelists were, in reality, fragile and unstable.
- Stewardship is crucial and a fair test of integrity. Televangelists had no accountability. Extravagance crept in, followed by corruption. Jesus' saying about our hearts being where our treasure

is proved, once again, to be true.

A similar problem attaches to the question of their effectiveness. They claimed to evangelize, but most of their support seems to have come from the already-persuaded, whose trust was badly abused. In the end, people on television asked for money so they could continue to be on television asking for money. The point, if ever there was one, became lost.


- Accurate information makes a difference. Media hype had a lot to do with the televangelists' rapid rise. Reporters didn't do their homework or look at the information they were given with even a moderately critical eye. Their articles included a lot of "human interest" slush. They didn't probe claims and statistics. They didn't analyze what was going on. They touted televangelists as "the future of Christianity," but they rarely examined the ambivalent character of televangelism.

The *self-proclaimed* cause of the televangelists' success was an out-pouring of the Holy Spirit. The *observable* cause was cable and satellite television transmission, coupled with computerized direct-mail marketing, most of it aimed at people who trusted religiously-based appeals.

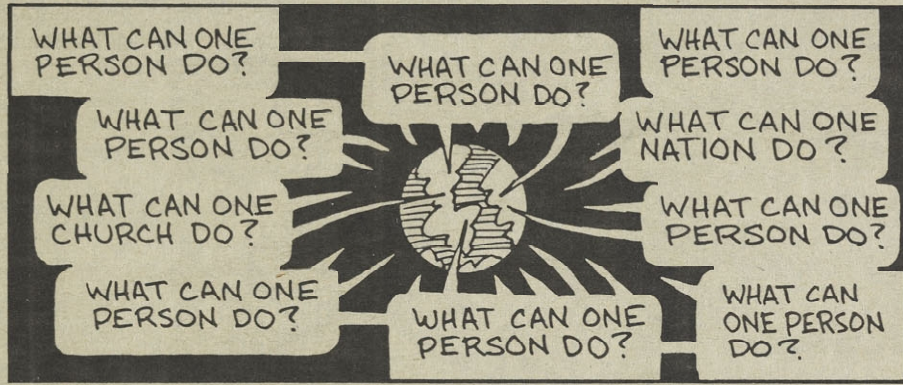
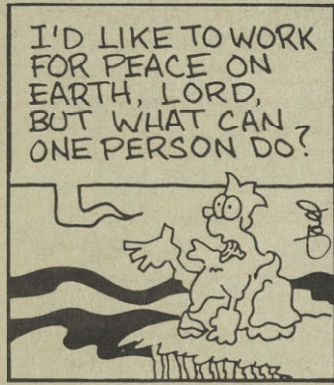
Televangelism didn't happen earlier because the technology which made it possible wasn't available. It may not survive much longer because the integrity which would make it desirable has been revealed to be absent. The scandals were damaging, but the program was off-base anyway: True Christianity is not a form of popular entertainment.

- Plain vanilla churches, perhaps with some nuts but without hot fudge, have more going for them than they may realize: a shared faith instead of a dominating personality; a real opportunity for community and for mutual ministry; a human scale. In the end, that may count for more than large personal empires scrambling to maintain the pace of growth while trying to consolidate gains not based on serious or knowledgeable commitment.

William C. Morris is rector of All Saints' Episcopal Church, River Ridge, La. This article from his parish's newsletter is reprinted by permission.



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How impressive are titles? A vote to eliminate them

by Robert Horine

Now that I've had all the titles I want and all I'm likely to get, I propose the Church do away with them.

They're mostly unsatisfying. No sooner are we a "Rev." than we want to be a "Rev. Canon" and then a "Very Rev." or a "Ven." and, if we're not careful, a "Rt." or "Most Rev." Titles aren't much fun for those who get them beyond the first month or so, and they seldom impress the people we'd like them to.

I've also grown uneasy with titles that emphasize hierarchy. The other day the Pope (if they called him Papa,

I think it would be O.K.) made a bunch of new cardinals—"princes of the Church." That reminded me that "rector" is derived from the Latin verb meaning "to rule."

I called up an image of Jesus, girded with a towel, washing feet. I thought of Him talking about the first being last, the least the greatest, and His call to servanthood. Something is wrong here. Aren't we clergy supposed to be servants, and doesn't more responsibility just add another layer of servanthood so we become servants of the servants? If clergy are supposed to lead, then we are to do so as servants, not as masters.

Some may suggest that the titles

indicate reverence for, or the dignity of, the office. But those titles are connected to the office holder's name, not to the office.

Maybe some priests are moved by being "the Rev." to lead lives worthy of reverence, but by and large I'm not sure the results are worth the bother and the ink.

Americans generally love titles, but we're often irreverent or suspicious toward those who have them. Letting our lives, rather than our prefixes, say something about us would be a lot healthier.

I vote to drop everything that smacks of levels of value or sanctity and go for the descriptive. Bishops,

priests, and deacons could all be addressed as "pastor"—they'd know who they were supposed to mind. "Pastor" can be applied to women as well as men in ordained ministry, and it just might be a better reminder than "Rev." of who we are and what we're supposed to be doing.

Or maybe we ought to address clergy—and, for that matter, laypersons—as they did in the church in which my mother grew up—"brother" and "sister." Those are a long way from "your eminence" and "your grace," but we wouldn't trip over them.

Robert Horine is vicar of St. Thomas' Church, Beattyville, Ky.

Money for programs for Vietnam veterans

A court-ordered plan to distribute the assets of the Agent Orange fund could benefit Church-related agencies that work with Vietnam veterans. Part of the \$240 million settlement is the Agent Orange Class Assistance Program, which will distribute \$52 million to social service agencies which work with veterans and their families.

The program supports efforts to provide veterans with information about Agent Orange, a herbicide used during the Vietnam War to destroy crops. It will also consider requests for projects targeting children born with birth defects, for counseling and support centers for veterans, and for centers which work with disadvantaged and homeless veterans.

Organizations that wish to apply for funds may request an application from: Special Master Kenneth R. Feinberg, 901 15th St. NW, Suite 1100, Washington, D.C. 20005.

Resources available for handicapped and elderly

The Diocese of Minnesota has produced audio tapes of the Year C Eucharistic Lectionary, the Holy Day Lectionary, and most of *The Book of Common Prayer*. These tapes are available at cost.

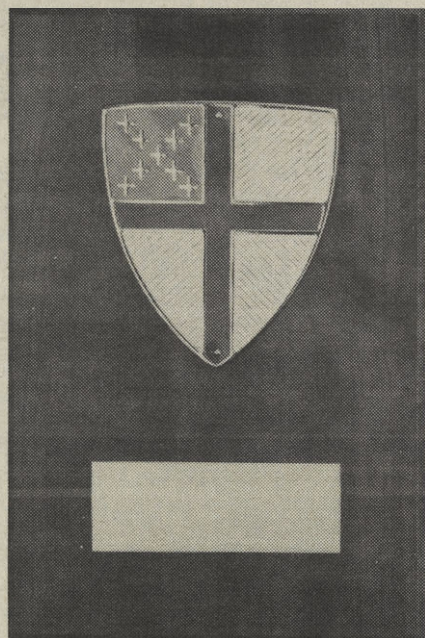
Tapes of well-known books on Anglican spirituality, theology, history, and polity will be available early this year.

For further information, write to the Diocesan Office on Ministry with the Handicapped, St. James' Episcopal Church, 3225 E. Minnehaha Pkwy., Minneapolis, Minn. 55417.

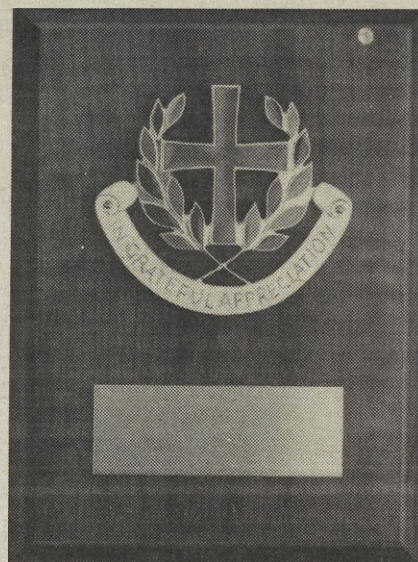
Two Episcopal women have published a book offering practical advice for those faced with caring for elderly family members or friends. *Care for the Elderly: A Practical Guide to Home Care* is written in layman's language and designed to give the family confidence in caregiving. The authors, Sally Jarrett, a registered nurse, and Betsy Sipes, a self-taught caregiver, have included chapters on the role of the caregiver, patient care, medical problems, and death and dying.

Care for the Elderly is available for \$10.50 (Maryland residents add 48¢ tax) from Betsy Sipes, P.O. Box 498, Chester, Md. 21619.

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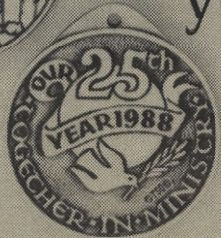
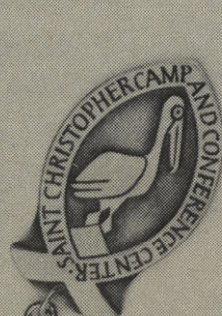


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The Church should shorten interims, nurture continuity

by Paul Zahl

Taking pot shots at clergy deployment in our Church is easy these days. It is a mess and needs root-and-branch treatment. Here, however, are a few questions to prepare a way for some healing change.

How have we allowed a "cottage industry" of professional consultants and professional interim clergy, who literally make a living off the "process" of calling rectors to parishes, to develop in the Episcopal Church?

What was once the sole province of bishops and vestries, able to work with some decisiveness, has become the province of "professionals" who feed off interregnums. The system is like bad therapy: When the shrink is making his or her daily bread off your illness, why rush the treatment?

Almost every parish, to continue the analogy, is treated as if it were a sick parish, needing a change from what it has been accustomed to. As a result, the notion of continuity in theology and/or pastoral vision is devalued.

Why is the length of interregnums increasing? Six months is probably a minimum period of mourning and settling after a rector leaves. But a year and a half to two years, which is more and more frequent throughout the Church? One result of such exhausting transition is the emergence of lay popes who come, naturally, to resent the next rector's authority when she or he finally arrives.

Finally, what are we doing to nurture continuity in parishes that are doing well? (For the secret of most growing parishes seems to be some quality of distinct theological and/or pastoral vision.) Many years ago, Charles Simeon wrestled with this question of continuity. "Evangelicals"—and "Catholics" a century later—would build up parishes, then upon retirement be replaced by incumbents who would often intentionally undo the good their predecessors had done.

Simeon hit upon the concept of acquiring patronage—the legal right to appoint rectors, which was often held by a single individual or particular institution like a college or school—so an enduring theological tradition could be bequeathed to par-

ishes that were growing. Thus, in the Church of England to this day, hundreds and hundreds of parishes have an evangelical or catholic continuity with the resulting promotion of long-term vision.

Meanwhile, back in the States, because of our "process" mentality, milked for all it is worth by a cottage industry of consultants and professional interims, parishes experience lurching, killing inconstancy in vision. We are in a poor way.

Let's blow down the walls of an industry that feeds on our paralysis. For the sake of the Gospel and the Church.

Paul Zahl is rector of St. Mary's Church, Scarborough, N.Y.

Lilly grant funds seminaries' efforts to attract top candidates

Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary is one of five seminaries, along with five denominations in the country, selected to initiate a major effort to strengthen the quality of candidates for the ministry.

Bexley Hall is an Episcopal seminary that is part of the consortium of divinity schools in Rochester, N.Y.

Lilly Endowment, Inc., an Indianapolis-based private philanthropy with a long-standing interest in religion, has awarded the divinity school \$201,470 for its plan to enlist the participation of strong congregations in attracting top quality candidates to the ministry. In launching its largest single grant program in religion, the Lilly Endowment is responding to the widely perceived problem that denominations and theological schools are no longer attracting the best and brightest.

The consortium in Rochester established in earlier research that many of its best students come from vital congregations. Drawing on the clue, the projected program will call exceptional congregations to involvement in the enlistment process

while also assisting the school in identifying essential marks of healthy churches.

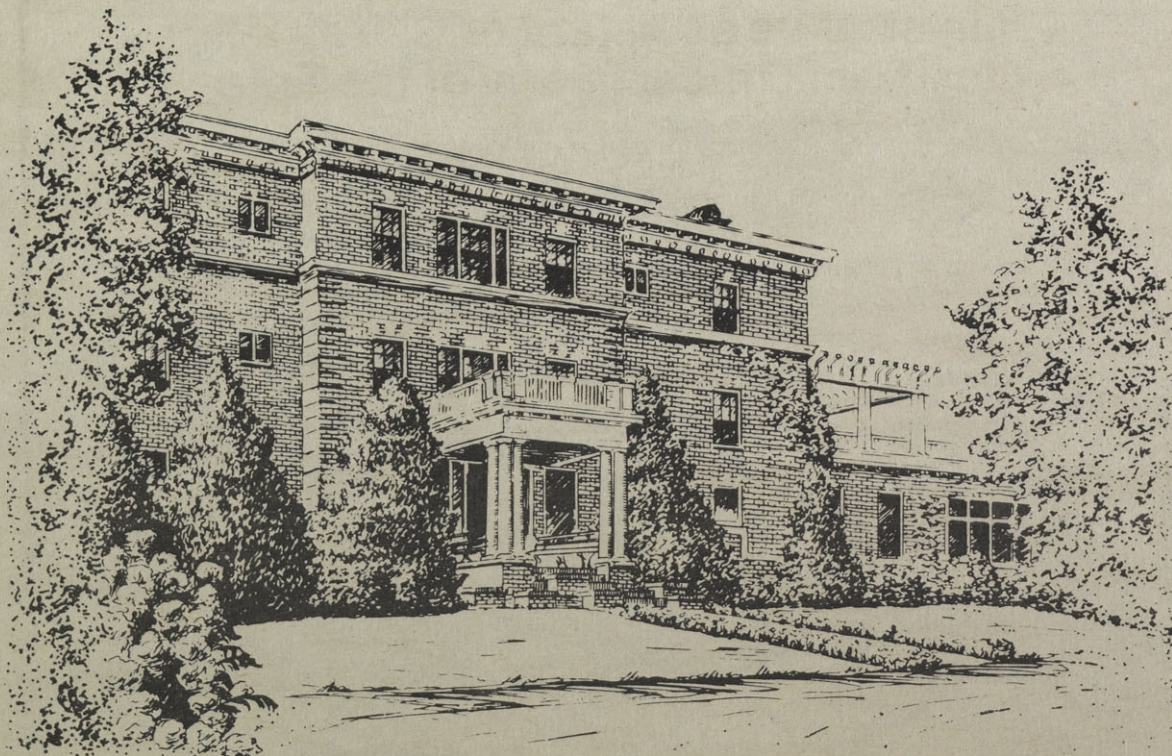
Larry L. Greenfield, the school's president, says, "Identifying and attracting truly outstanding people to ministry is the greatest challenge the churches must address as we face the 21st century. I am delighted that the Lilly Endowment has selected the divinity school to play a leadership role in meeting that challenge."

Initially, the Endowment invited seminaries and denominational offices to compete for grants of \$10,000 to \$20,000 to help them improve the quality of ministerial candidates. More than 200 proposals poured in, and judges selected 40 for funding, including Colgate Rochester/Bexley Hall/Crozer.

Realizing that a successful effort would require the support of overarching research and technical assistance for smaller grantees, the Endowment in June made a \$1.2 million grant for this purpose to the Educational Testing Service. ETS will conduct exhaustive research in an effort to pinpoint "the right stuff" of ministerial quality.



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For information in confidence, please call or write: The Saint Barnabas Center, 34810 Pabst Road, Oconomowoc, WI 53066. 1-800/346-5690; in Wisconsin 1-800/635-3675.

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Spiritual disciplines of parish ministry

by Kevin D. Bean

Parish ministry is one of the most satisfying and challenging—as well as frustrating—vocations. It carries with it a comprehensive set of demands which require basic spiritual disciplines in order to carry on over the long haul.

Much in parish life and ministry can be seen as “church work”—stewardship drives, concerns with bricks and mortar, trying to find a usable security system—rather than the “work of the Church.” George MacLeod, founder of the Iona Community, seems to have been right when he said, “Christ called you to be fishers of men [and women], but instead you have become keepers of aquariums.”

When dealing with the men and women of the average parish—a diverse grouping of many ages and stages—the psychic (and sometimes physical) distance between them and the inertia or apathy or reaction of a number of them regarding larger matters of justice and peace beyond the immediate parish and community have been the greatest sources of my frustration. Yet the encounters with people in their deepest sadness in failing, falling, or dying or in their greatest joy in marriage, birth, and growth are what make ministry most real and most satisfying.

We need to give parishes more credit than they are given. Although bound by national, denominational, racial, sexual, class, traditional, and other biases which infect most people, each parish does have a certain core who are the salt of the earth, trying to live in a Christ-centered, biblically-based, world-responsive manner. Laypeople are also accused of seeing their parish life as a function of the ministry of their ordained pastor rather than the reverse. Although I have felt like a married bachelor at times because of the expectations some parishioners have, I have always marveled at, and worked alongside, the multitude of compassionate ministries of so many regular folk.



Having said all this, I am learning and relearning some basic disciplines which help me to handle the frustrations and hold onto the joy of parish ministry.

The first is to try to maintain a sense of humor and sense of perspective. Parish ministry has much to laugh about, including my own bumbling, and without the ability to step back a moment and see just how silly and funny some things are, I would have burnt out long ago.

The second discipline is to appreciate my own

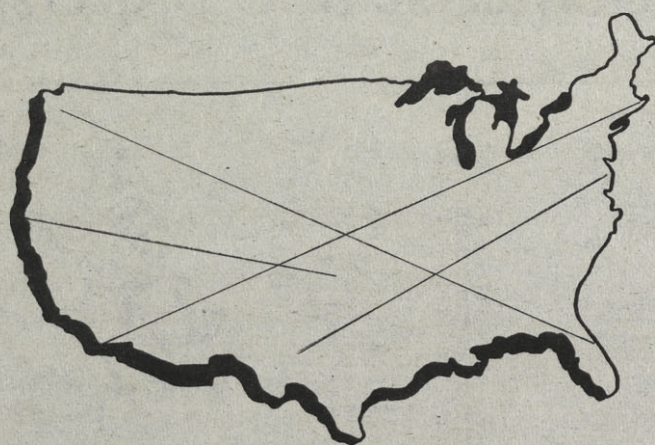
role in the context of the larger ministry of the local Body of Christ. This requires humility which involves the recognition of the limits of my ability and my place as an ordained pastor. I am finding a fruitful middle whereby I no longer think I can do everything while at the same time I know what I am able to contribute to the work of the Church.

The third discipline is to work hard but not alone. Loners in parish ministry can so easily become cynical and burnt out. I'm learning more and more to trust the relationships I make in parish ministry. And when I risk a new thing, I do so either with someone else alongside or at least with the recognition that if the action is not approved of, the parish nonetheless accepts me for who I am. This discipline also involves empathy, giving others a listening ear and an open door, and being available to various sides of a question while often taking a position myself. Relating to others in the parish, primarily in the context of mutual concern rather than struggling for agreement, is the way toward unity as a parish and sanity as a pastor.

Finally, I find myself now in a “high church” setting where each day, although full of the range of parish ministry, is centered on a liturgical rhythm that provides calm and focus at the beginning, middle, and end. The particular form of daily prayer is not the question; I strongly advocate that it occur, no matter what form it takes.

These spiritual disciplines of humor, humility, working with others, and the rhythm of prayer—along with other more popular physical, dietary, time-management, and relaxation disciplines—make parish ministry bearable and parish life one that is marked by joy which is one of the more definite signs of the presence of God.

Kevin D. Bean, formerly assistant at St. Luke's Church, Darien, Conn., is now on the staff of Old St. Paul's Church and of St. Margaret's Church, both in Edinburgh, Scotland.



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Silicon Valley ecclesiology, or One from Column A

by Eckford de Kay

Each Sunday, in this Silicon Valley congregation, I timorously interface with my congregation to see if it is rector-friendly. My real fear is I may be perceived as naive or irrelevant because I can't converse in Siliconese.

Then in a moment of divine inspiration, I realized we clergy have a wonderful opportunity to respond in Ecclesiolese in order to achieve a parity of verbal clout, all the rage at a cocktail party.

Here is some suggested software on floppy paper to facilitate the implementation of optimal ecclesiastical verbiage which will be clerical-friendly

but possibly will not compute among the Yuppies.

INSTRUCTIONS: Pick a number, any number of three digits, and then utilize the three corresponding words from the chart below. For instance, if your guardian angel whispers "517," you merely take word "5" from Column A, word "1" from Column B, and word "7" from Column C, and you have: "escatalogical hermeneutical presbyterate."

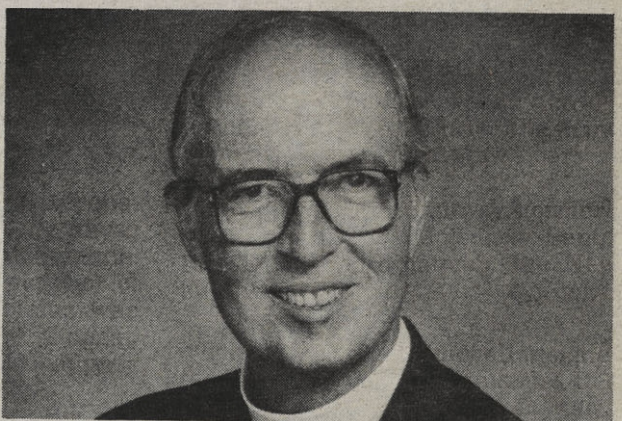
You must admit that's a pretty impressive phrase to rattle off to your hearers. But wait—an additional peripheral addendum may be realized, namely that such skills are also useful when in ecumenical gatherings, when seminary professors

suddenly appear in the front pew on Sunday, when you want to impress your bishop, or when you are mentor for a seminarian's concurrent integrative clinical pastoral field educational experience and vocational exploratory reflection period.

Column A	Column B	Column C
0. meaningful	0. diaconal	0. convention
1. responsive	1. hermeneutical	1. council
2. sacramental	2. episcopal	2. liturgy
3. ecumenical	3. synodical	3. agape
4. penitential	4. pontifical	4. parousia
5. escatalogical	5. evangelical	5. eucharist
6. Judaeo-Christian	6. charismatic	6. ontology
7. intergenerational	7. catholic	7. presbyterate
8. realized	8. baptismal	8. orthodoxy
9. interdisciplinary	9. eucharistic	9. judicatory

You should cultivate the ability to rattle such phrases off without hesitation. "Interdisciplinary charismatic judicatory" should be said with authority even if it makes no sense to you. After all, they won't understand it either, and they will be so much on the defensive that they will never question your views.

Enjoy!



Eckford de Kay is rector of St. Francis' Episcopal Church, San Jose, Calif.

Rite I

Continued from page A

relationship to God may well choose to be informal in their clothing; those who need to be restored (or think they do) would feel presumptuous if they came to the feast without having put on "a wedding garment."

These and many other polarities are rooted in the differing theological emphases of the two rites. Rite II is based upon the truth that "God so loved the world he gave his only-begotten Son. . . ." Rite I remembers that the world to which the Son came (and of which we are very much a part) crucified Him. Rite II concentrates on how we are carrying out our ministries in the world all week long, with hope and faithfulness; Rite I tends to remind us that we probably have fallen away during the week and become part of the naughty world which is alienated from God by selfishness, willfulness, and sin.

The ideal Eucharist (the name "Holy Communion," with its stress upon accomplishing a restoration rather than celebrating something which exists, is more appropriate for Rite I) would combine all these features. One day we will have a liturgy which begins with solemnity and no-nonsense penitence, proceeds into instruction and inspiration (at the sermon), moves into the remembrance of His mighty acts whereby we are saved, brings the people together in communion with Him and one another, expresses heartfelt praise and thanksgiving, and sends us forth both comforted and equipped for our ministries in the world. These elements are currently spread between two rites. We should not discard the one which restores and expresses our penitence and unworthiness, no matter how grateful we may be to have a liturgy which celebrates His love for us.

Timothy Pickering recently retired as rector of Church of the Redeemer, Bryn Mawr, Pa.

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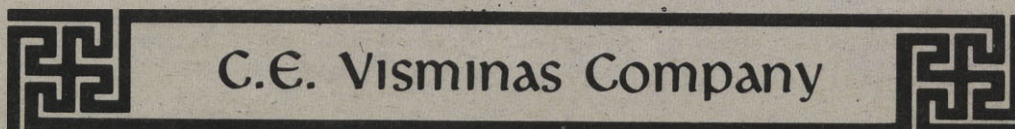
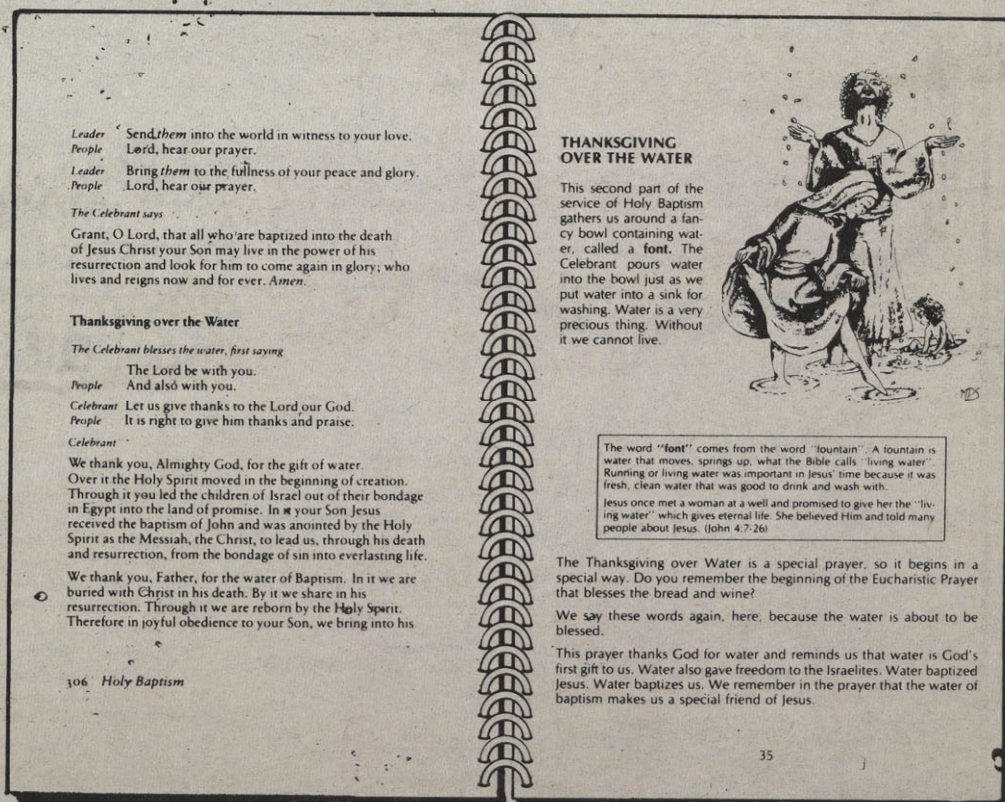
"A creative piece of work." John H. Westerhoff, III

As the first commentary for children on the new *Book of Common Prayer*, *The Children's Service Book* allows children to see each service as it appears in the regular service book, but with pictures and stories to make it understandable and enjoyable. It is a very good basic teaching tool with lots of biblical references, definitions of liturgical words, and a straightforward presentation of what's in the *Book of Common Prayer*, 1979. We have to add that many of our adult friends have greatly appreciated this book as a beginner's text on the new liturgies.

For its third printing, we present a revised edition with new typesetting, sturdy but safe plastic spiral binding, and a more rugged but still handsome cover.

We also have a SPANISH edition, *Libro para Intermedios y Adolescentes de los Oficios de la Eucaristía y Bautismo*. Translated with the help of the Hispanic Ministries Office of the National Church, it has the same text and illustrations as the first edition of the *Children's Service Book*.

The books sell for \$5.95 each with generous discounts for quantity buying. Credit card (Visa and Mastercard) and church orders are cheerfully accepted over the phone. Please call between 9 a.m. and 4:30 p.m. EST Monday through Friday or write us. We would also be happy to send you a complimentary catalog of our other fine products for families and parishes on request.



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Civil war, famine bring devastation to southern Sudan

Juba, Sudan—Civil war between Sudanese rebels and the Sudanese army has caused widespread famine and death in this country's Christian and animist south. Newspaper reports say that more than 300,000 "walking skeletons" have fled over the border into Ethiopia since late 1987, with more than a million others fleeing to the Muslim north. The government has been battling the Sudan People's Liberation Army for more than five years. "We are dying like animals, without being counted," said Juba's Anglican archbishop, Benjamin Yugusuk. Religious leaders and relief officials claim that the government in Khartoum views the war as an opportunity to devastate the south. They say that virtually none of the millions of dollars in foreign emergency aid that flowed into northern Sudan has found its way south. One British relief official described the crisis as "one of the most awful tragedies the world has seen for many years."

Venezuela launches ecumenical effort against AIDS

San Roman, Venezuela—Roman Catholics, Lutherans, and Anglicans have opened a center here to provide pastoral, psychological, and legal assistance to persons with AIDS (PWA's). "Resurrexit" is housed in two rooms across the street from St. Mary's Anglican Cathedral. Staffed by an ecumenical group of clergy and lay volunteers, it will refer those who need medical treatment to the few places where it is currently available. Official figures put the number of Venezuelan PWA's at 242, but those who work with them estimate the number is much higher. The center plans to organize educational workshops and conferences. Volunteers will staff a telephone "lifeline."

U.S. Jews fight amending the "Law of Return"

Jerusalem—As the center-left Labor and rightist Likud parties struggle for ascendancy here, American Jews warn that a change in the Law of Return could affect their financial support for Israel. Currently the law states that all Jews have the right to become Israeli citizens; it also defines a Jew as anyone "born of a Jewish mother or who has been converted." Since Likud gained power in 1977, the country's Orthodox parties, who have steadily gained power, have been trying to amend the law to recognize conversions to Judaism only if administered by an Orthodox rabbi under traditional Jewish law.

Malayan Christian, imprisoned for his faith, is released

Petaling Jaya, Malaysia—Yeshua Jamaluddin, a 28-year-old Christian detained for a year without trial, won release recently when a high court judge upheld a writ of habeas corpus. Jamaluddin, charged with propagating Christianity to Malays, was severely beaten and forced to strip naked and enact the crucifixion, among other things, during incarceration. He denied charges against him, saying that he merely explained the Christian faith to those who asked him about it.

German churches recall 50th anniversary of Kristallnacht

West Berlin, Germany—Church leaders here used the 50th anniversary of Kristallnacht to remember the churches' silence during the Nazi years. They

also warned against ignoring current threats to peace posed by nuclear weapons and the strategy of nuclear deterrence. The term *Kristallnacht* refers to the glass on the streets after a night of anti-Jewish riots in November, 1938, in which 91 Jews were killed, 191 synagogues burned, and 7,000 Jewish shops and businesses looted. Echoing an ecumenical gathering at the end of World War II, Protestant, Roman Catholic, and Orthodox church leaders adopted a statement declaring that "according to God's will, war may not take place."

Eastern Orthodox say women's ordination "impossible"

Rhodes, Greece—A week-long meeting here of Eastern Orthodox theologians has produced a document which

WORLD NEWS

"theologically grounds...the impossibility to ordain women." The consultation, called by the ecumenical patriarchate, included official church representatives and advisors. Four women were among those invited to address the meeting, which was not open to the public. The final press release noted that the document was accepted unanimously following "free and full expression of opinions." It also said a priesthood limited to men does not diminish or demean women.

Anglican bishops call for pressure to end apartheid

Cape Town, South Africa—Anglican bishops from five southern Africa countries called for economic and diplomatic pressure against the government of South Africa to end this nation's apartheid racial policy. They also voiced support of the "prophetic function" of Archbishop Desmond Tutu of South Africa. The bishops said pressure should be "carefully selected and specifically targeted" and should "avoid as far as possible the creation of further unemployment." The prelates came from South Africa, Lesotho, Mozambique, Namibia, and Swaziland.

Church court disciplines British lord chancellor

Stirling, Scotland—The Free Presbyterian Church of Scotland has suspended the British government's senior law officer as an elder after a church court found him guilty of attending Roman Catholic requiem masses for two former colleagues. Lord Mackay was also barred from communion for six months. The complaint against the lord chancellor of England and Wales came from a minister and an elder in Barnoldswick, England, and was forwarded to Mackay's presbytery in Edinburgh. The fundamentalist Free Church is one of Scotland's smallest denominations.

Anglican heads Canada's first Lutheran monastery

Edmonton, Canada—The Monastery of the Good Shepherd, Canada's first Lutheran monastery, has opened near here. Its abbot, Father Jean-Paul, was ordained an Anglican. Good Shepherd has been in the planning stages for about 10 years, primarily as an Anglican order, but that plan did not work out. Alberta's Lutheran Bishop Robert Jacobson, however, was receptive to the idea. The monastery, whose life style is patterned on the Rule of St. Benedict, has three members.

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Home for Christmas

The way home runs by the cross

by Eldred Johnston

One scene strikes a responsive chord in all hearts at Christmas time: a white-haired mother and father holding out arms of welcome, their faces wreathed in happy smiles as son, daughter, and grandchildren burst into the house.

Home for Christmas! The song, "There's no place like home for the holidays," arouses nostalgic memories, reunion with our loved ones, the dinner table groaning with delicious food, long gab sessions where we catch up on each other's lives. Home for Christmas!

When I was first married, we used to go home for Christmas every year to our old neighborhood in Cleveland, Ohio. But no more. The house is still there, but my parents are long gone. The people who now live in the house don't know me. If I were to appear at the door and knock, a stranger would answer. "What do you want? Are you looking for someone?"

Last Christmas I was one of the parents, answering the door to welcome our daughter's family home. But the day will come when our children will knock and a stranger will answer.

Our hearts ache when our childhood home vanishes, the place of

fond memories, of refreshment after a long day, the port of refuge where we were always sure of a welcome—not because of what we had achieved, but simply because we belonged there.

Home is a place where one can always find loving arms stretched out in welcome. But anyone who thinks he can find such a place permanently on earth will be disillusioned. Our real home is not here. We are pilgrims in a foreign land.

An eternal father is waiting to greet us in another home. "In my father's house are many mansions. I go to prepare a place for you."

Jesus said at the end of his life, "Now I go to my father." Every one of us should be able to say this as the moment of death approaches. We should return to the Father; for this we were made; this is where we belong. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us," St. Paul said (Rom. 8:18). "Eye hath not seen nor ear heard... the things which God hath prepared for them that love him." (I Cor. 2:9)

Our eternal home is with God, and nothing can separate us from the love of that home. The tragedies that shatter our earthly homes—sickness, pov-

Continued on next page

Stop the "Shush" game

We can learn from kids in church

by Billie L. Fenton

"When Jesus said, 'Suffer the little children to come unto me,' perhaps he didn't know what he was in for." So Amy Worthington Hauslohner begins her article entitled "Babel revisited: Children in church make joyful noises" (see September issue). Her article annoyed me.

It focused on her child's bored and rambunctious behavior in church. She sits helplessly as he runs about, builds pyramids with Prayer Books, speaks loudly, has the congregation giggling

'Other people are far more tolerant of our kids than we think they are. Sometimes they are even charmed. . . .'

while the priest mutters under his breath.

She calls her child simply "Fat Boy." That's going to help his sense of identity and self-image, isn't it? Allow me, for the purpose of this article, to give him a real name. I'll call him Mark.

Let's assume growth in worship is a process enjoyed at all levels with no exclusion of age or gender. A parent who is alert to this reality has many opportunities to nurture this experience:

- The child's need to explore the premises is normal. An infant can be calmed by carrying or walking him or

her up and down the side aisle during a service to observe the colors of the windows or banners or to look at statues. This can interest and instruct the child. As I see it, Mark was simply feeling active that morning in church and needed to move around and explore his environment.

- Mark also needed a friend, even a stuffed horse from the nursery. The next time he is in church, he might be encouraged to bring his own favorite friend from home, relating the "space" of his church to the "space" of his home.

- I think Mark's response was right on target when the priest elevated the host: "Mama, he's got something to eat—let's go get some!" Good for you, Mark. Mark had the desire to partake (at his level) of the divine mystery at the altar. What a great kid!

As parents, we are sensitive to the outbursts and clamors of our kids. So bring along a quieting activity—a book, hand toy, something to manipulate. Allowing a child to build and crumble towers with the hymnals and then right after such stimulation expecting him to be shushed is folly. How can quiet behavior follow such thrills and spills?

Other people are far more tolerant of our kids than we think they are—or give them credit for. Sometimes they're even charmed by fresh, untainted reactions from little ones.

We can learn from our kids. Let's not get into the "shush" game. Instead, let's listen and enter in. As I see it, Mark is dropping pearls our way.

Billie L. Fenton, an administrator with the Rand Corporation, is the wife of Frederick Fenton, rector of St. Augustine by-the-Sea Episcopal Church, Santa Monica, Calif.

Home

Continued from previous page erty, storms, even death itself—can't not touch that home.

One day as I was walking through the gaily decorated streets amidst the exuberant holiday shoppers, I noticed a bumper sticker on a car: *The way of the cross leads home*. I usually smirk at this type of sign because I feel it over-simplifies and sentimentalizes Christianity. Yet I was suddenly struck by the thought that here is a note that needs to be sounded if Christmas is not to become a pagan holiday.

To understand Christianity, begin at the cross. The Bethlehem manger is merely sentiment unless seen in the light of the climax of that life in the cross. The reason we find joy in Christmas is the good news that God gave his Son to die for our sins.

"The way of the cross leads home." That is the greatest Christmas message. By the grace of God we now have a sure way back. The good news is that everyone, regardless of how far he has strayed, is always welcome back home.

Does this mean that everyone is

automatically carried back home? No. It means we are assured we are children of God and will be welcomed there. The Father has shown us how much he wants every one of us to return home.

But God cannot force us to return. Like the prodigal son, each of us must awaken to his need, to the sin and pride that have led us into a foreign land. The first step back home comes when we feel convicted of our sin and turn to God for forgiveness and help.

Once we turn and take this step, even though we be a million miles from home, we have no doubt as to the outcome. The million miles are no longer our problem for God comes to us. "And the father, seeing him a great way off, ran to him, threw his arms about him, and kissed him, saying, 'This my son was dead and is alive again; this my boy was lost and is found.'"

In this holiday season may each of us listen as our Father calls yearningly and lovingly, "Come home. Come home for Christmas!"

Eldred Johnston is rector emeritus of St. Mark's, Columbus, Ohio.



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Be still to receive him

by Liza Field

*How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.*

One Christmas Eve, as a teenager, I remember hearing the church choir sing a hushed offertory anthem. I was amazed to learn from my father, who had sung carols in that choir since boyhood, that Christmas music was supposed to be quiet. It was a hushed, gentle season.

Not for me. I had grown up hollering songs about reindeer, clanking bells, and pounding congo drums under green stage lights. Christmas was going door to door, yelling out carols at a volume that would alert the resident without your ringing the bell.

Christmas seems no more hushed today; the announcement comes loud and early. Catalogues are piled hip-high in the basement, cars and houses are wrapped in NOEL cellophane, bank tellers swap the regular "Have a nice day" for a "You have a good Christmas," and the malls, which have played carols since October, wedge frantic "Hurry" messages between songs.

Christmas, advertised loudly and well ahead of time, is no secret. People of all faiths and no faith celebrate a booming Christmas full of parties and traveling and buying and general busyness.

The wise men in Matthew do not report being given any audible message. They paid heed to an ancient verse written in the book of Micah and a lone, silent star. Nor did they themselves broadcast the news or attract throngs of followers. They went alone, traveling in the dark of night, to seek for themselves.

Even Joseph and Mary received quiet, solitary announcements and did not run around making news. Mary, who must have felt some pressure to explain her position, "kept all

these things, pondering them in her heart."

Perhaps most obscurely and remotely came the Christmas night message—not to rabbis, rulers, and public day-time folk, but to shepherds in a lonesome, midnight field.

The Gospel of Matthew is full of obscurity, quietness, and secret. The most obscure of them all—a carpenter born in a cave—fills his teaching with admonitions to silence and thoughtfulness:

**'No amount of
vocal persuasion
can thrust one
man's light into
another's heart.'**

ter born in a cave—fills his teaching with admonitions to silence and thoughtfulness:

*"Do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words."
(Matt. 6:7)*

*"When you pray, go in a room by yourself, shut the door, and pray to your Father who is in the secret place."
(Matt. 6:6)*

*"Your good deed must be secret."
(Matt. 6:4)*

*Their eyes were opened. And Jesus sternly charged them, "See that no one knows it."
(Matt. 9:31)*

In this age of tell-it-quick communication—newspapers, ads, campaign speeches, color analysis, talk shows, TV evangelists, dating services, confessional novels, and therapists—words like "tell no one" and "in secret" no longer seem to apply. Particularly at Christmas, under the commotion of parties and doorbells and dinners, these ideas of solitude and silence sound a bit Scrooge-like. Christmas is our season to spread the glad tidings, to go tell it on the moun-

tain.

But tell what? Which tidings, and what do they mean? The Christmas message has many verbal interpretations. But the deepest, secret version—the treasure hidden in the field—can't be spoken, and it can't be painted on the front door. It's the secret, silent awe that comes from within the quiet room of one's heart. This, I think, is what Christ wanted to preserve when he admonished the healed lepers to "tell no one." Like any true joy, the telling cannot do it justice, and a too-open mouth allows something to expire from us like a leak.

Is Christmas a time, then, to clamp our mouths shut and go grimly about our business, sharing nothing?

*"When a lamp is lit, it is not put under the meal-tub, but on the lamp-stand. Let your light so shine before men, that they may see your good works and glorify God."
(Matt. 5:16)*

Here's the clue, I think. We've seen this Christmas light shining in the eyes of a silent older person or in the mute, wondering gaze of a child. It isn't an explained thing, or discussed, or played over the radio. No amount of vocal persuasion can thrust one man's light into another's heart. Light is inaudible and comes from God.

If we don't have it this Christmas, we need only ask and seek. Not from the festivities and gifts, not even from the family or the midnight mass. We can ask only God, in secret, and we will receive in secret. We can give in secret to those who can't pay back, and we will receive that way—good measure, shaken down, overflowing.

*No ear may hear his coming
But in this world of sin,
Where meek souls will receive him,
still
The dear Christ enters in.*

Liza Field, a parishioner of St. John's, Roanoke, Va., is a writer and teacher.

The Presiding Bishop's Christmas Message

by Edmond L. Browning

How often the obedient and patient carpenter is omitted from our recollection of events surrounding the birth of our blessed Lord. The iconography of Christmas usually has Joseph unobtrusively in the background, leaning on his staff or leading the heavy-laden donkey into Egypt. Yet God called Joseph and through him guided the Holy Family through the dangers of our Lord's infancy.

When Mary was found to be with child by the Holy Spirit and Joseph considered terminating their betrothal, an angel appeared to him in a

Joseph and told him of Herod's death but warned him to avoid the region of Galilee and to settle in a town called Nazareth. Joseph, ever God's obedient servant, did as he was told.

Holy, as in "Holy Family," does not mean "stress-free." The brief account of Joseph in the New Testament does not leave us with a record of a trouble-free family. Joseph was called by God to do what was socially unacceptable in taking a pregnant Mary into his house; he was unable to find a suitable place for her to give birth; he led his family into exile; he had to begin a new life in Nazareth. And when Jesus eluded his parents at the age of 12 in the temple, the account does not suggest a doting parent or a compliant child. The story of Joseph is unique, but it is also the story of many of us.

Christmas is one of the most sacred times in our culture. Joseph is an important part of our understanding of the Incarnation because he helps remind us that God entered into the very core of our humanity. Joseph reminds us that God often calls the most lowly and the most unlikely to be instruments of salvation. Joseph reminds us that our relationships may not always be trouble-free or happy, but they can be holy.

May you have a blessed Christmas, a Christmas observed with the awareness that God can work in and through you, a Christmas celebrated with the awareness that God makes all life holy.

What is Christmas without Joseph?

dream. The angel revealed to Joseph the working of the Holy Spirit and told him not to be afraid to take Mary into his house. And the angel named the child Jesus. Joseph was obedient to God's messenger.

When Herod, having heard of the birth of Jesus, set out to kill the infant, again an angel appeared to Joseph. God's messenger told him to take the family into Egypt until Herod's death. Again Joseph was obedient and took the Holy Family into the safety of exile.

In Egypt an angel appeared to

This New Year, I resolve to remember God loves me

by Russell J. Levenson

One of the greatest stumbling blocks to our acceptance of the gospel is our acceptance of ourselves. Many of us refuse to accept the gift of God because we cannot believe God loves us so much that he sacrificed his greatest possession. More and more people, young and old, are not satisfied with themselves.

Some of the blame rests with the makers and marketers of the overwhelming piles of self-improvement stuff. The leading causes of death are related to stress—heart disease, stroke, and gastro-intestinal problems. In our attempt to be noticed, we often neglect our friends, family, God, and ourselves. When we feel we do not measure up, we inch closer to the grave with another drink or another late night or perhaps expend more energy to become part of the right club or group. All this in an attempt to feel loved, accepted—as we are.

Publius Syrus, decades before Christ's birth, wrote, "No man is happy unless he believe he is." One can also say that no person is loved unless he (she) believes he (she) is. Until we begin to realize our own value, we will not want to receive God's grace.

I am not endorsing selfishness. I am encouraging selfhood, living in

the knowledge that we are loved as we are.

Jesus taught in Matthew 13 that "the kingdom of heaven is like a merchant looking for fine pearls. When he found one of great value, he went away and sold everything he had and bought it." This portion of scripture compels us to give our all for Christ—but consider the possibility that *you* are the pearl of great

'No man is happy unless he believe he is.'

value, and God gave his all to buy you.

We face a new year and are already being taunted by the infamous lists of New Year's resolutions. As an alternative, make a list of the talents God has entrusted to you, the friends and family he has given you, the ministry at the tips of your fingers. Relieve yourself of the burden that you need to win God's love or the world's. *You* are the pearl of great value.

Russell J. Levenson, Jr., is lay assistant to the rector of St. Luke's, Birmingham, Ala.

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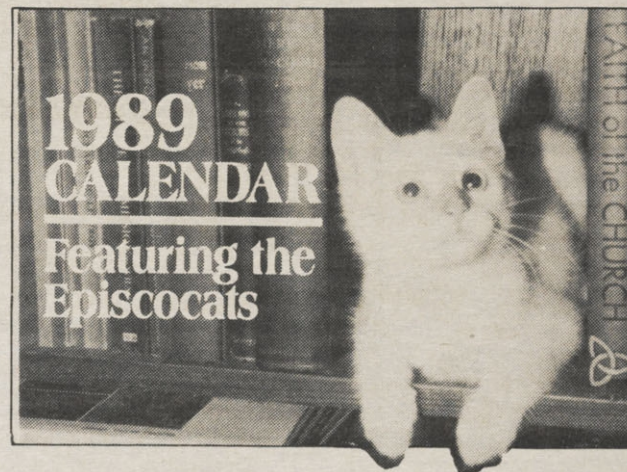
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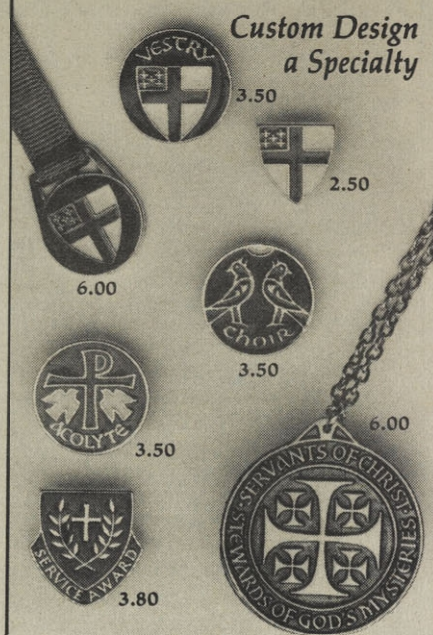
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Christmas books

by A. Margaret Landis

If you're like me, you haven't finished your Christmas shopping. My solution is books. I like to read them, give them, receive them. So the nearest good bookstore will find me there more than once and usually on Christmas Eve.

The youngest on my list would welcome either of a pair of nativity stories. *The Road to Bethlehem*, told by Elizabeth Laird and lavishly illustrated with brilliant 18th-century Ethiopian paintings (Henry Holt, New York, 32 pages, \$12.95), is a skillful weaving together of the gospel story with Ethiopian tales dating to the fourth century and of which Mary is clearly the central figure. Captions for each picture give insights into the Ethiopian culture. A beautiful book.

"In the days of Herod the King, the Angel Gabriel was sent from God." The text for *The Nativity* (Gulliver Books/Harcourt Brace Jovanovich, San Diego, 36 pages, \$13.95) is traditional. Julie Vivas' watercolor illustrations are... well, Gabriel has red hair, tie-died pastel wings, and hiking boots with the laces untied. He delivers his message to Mary at her kitchen table. The scenes which follow are delightful, humorous, and real. Vivas omits no detail—Mary watches her expanding girth with amazement; Joseph empties dirt from his shoe as they journey to Bethlehem; the wise men see the baby's diapers hanging on a line. Although unorthodox, Vivas' rendition is loving and reverent. In a word, this book is superb.

The artist who illustrated C. S. Lewis' *Chronicles of Narnia* has created a beautiful book in *Noah and the Ark* (Henry Holt, New York, 32 pages, \$14.95). Pauline Baynes' illustrations are a cross between Egyptian art and medieval paintings, but the pictures are far from stilted. While some of the animals rush toward the ark, others need encouragement and a tug or two. One of Noah's daughters-in-law is not a good sailor. Look for all sorts of small details.

For a beginning reader, *Claude the*

Dog by Dick Gackenbach (Clarion, New York, 32 pages, paperback \$4.95) would be just right. Claude's friend Bummer has neither home nor Christmas gifts. So Claude gives his gifts to Bummer. Claude says he has something better at home. This simple story with simple drawings is a perfect vehicle for teaching young children about loving and giving.

The Oxford Book of Christmas Poems, edited by Michael Harrison and Christopher Stuart-Clark (Oxford University Press, New York, 160 pages, paperback \$7.95), is a rich, beautifully illustrated collection. Among the poets whose works speak of Advent, Christmas, and the New Year are Whittier, Longfellow, T. S. Eliot, Eleanor Farjeon, and Madeleine l'Engle. Good for family reading.

An Oxford Book of Christmas Stories, edited by Dennis Pepper (Oxford University Press, New York, 224 pages, paperback \$8.95) is a wonderful, illustrated collection. The authors are largely 20th-century English, but Australians, Canadians, West Indians, and Americans are also included. In "Get Lost" by Robin Klein, a neglected, unwanted boy learns about love in a hospital ward. In "The Christmas Gift" by Hugh Oliver a stranger visits a Canadian farmhouse and participates in a miracle. "Call Me Blessed" by Jacqueline Wilson is Mary's story of Jesus' birth.

A beautiful book for anyone on your list is *Christmas in America* by David Cohen and Rick Smolan (Collins, San Francisco, 208 pages, \$35). Created by the team that produced *A Day in the Life of America*, the book covers the period from Thanksgiving, 1987, to Epiphany, 1988, in 175 color and black-and-white photos—most by professionals but some by gifted young photographers. The collection paints a picture of how America celebrates in both religious and secular ways. Your heart will be warmed by the scenes of families gathered together, thrilled by the beauties of this land and its people, but it will also be saddened by the plight of the homeless among us. Happy giving!

God's job and our job



by Edward R. Sims

The presiding bishop recently expressed his vision of the positive power of church life by using the phrase, "structures of grace." In these three words Bishop Browning gives us a matchless tool for evaluating parish life and for bringing renewal to our organizational systems and our program activities.

Much of the resistance to involvement in parish meetings, committees, workshops, study groups, and the like is rooted in a sense that such activities often tend to suffocate grace more than to communicate it, to deflect us from effective witness more than to support us in it. A survey reported in a recent issue of *Psychology Today* contrasts sharply the widespread profession of belief in God with shrinking involvement in local church and synagogue life. The parish church is an easy target of superficial criticism, but we need to listen as attentively to our critics as we do enthusiastically to our fans.

We do well to pay attention to those who point out the confusion between our spiritual aspirations and our institutional priorities. It is so easy to substitute the multiplication of activity for the accomplishment of purpose and so much easier to erect buildings to house our activities than to build structures which communicate grace.

We must ask the hard questions of all our planning and all our programs: How does this activity express our central concern? Our high-

est priority? Our reason for being? Does this piece of our life together help us to be more loving people? More trusting? More accepting? More faithful? More authentic? More useful? More valued?

The same questions apply to our decision-making bodies. Parker Palmer says, "The purpose of group decision-making is the building of community." This means the quality of the process by which we arrive at even the most mundane decision is more important than the decision itself. This is true because grace lies in the relationships we develop when we gather in God's name, and grace survives the most conspicuously mistaken decision.

I have a friend who operates a small service business. He says, "How my customer feels when he walks out the door is much more important than how much money he leaves behind." Our particular version of that standard applies to every activity we sponsor: What kind of presence and atmosphere pervades this gathering? What quality of spirit do we take with us when we leave?

God's job is to do things perfectly. Our job is to do them responsibly. The quality, the tone, the dynamic of the structures of our common life are, under God, our responsibility. The standard by which God judges them is the beauty and the power of his grace.

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

ECW board plans for 1991

by Eleanor Smith

Undeterred by southwestern weather ranging from benign to tornadic, the 17-member board of the Episcopal Church Women met November 9-16 at Oklahoma's new Oakerhater Lodge, St. Crispin's Conference Center, to hammer out a vision statement for the coming triennium and set priorities for planning the next Triennial Meeting.

The vision statement, which will serve as the basis of the board's work, embodies the church's eight mission imperatives. Implementation through programs already underway or to be initiated "puts all our work into the framework of the Baptismal Covenant," president Marjorie A. Burke said.

Burke cited Women of Vision, the leadership training program for women in progress throughout the church. "We are establishing a management team," she said. "Our hope is to broaden it so the provinces can manage their own programs, spread it out, share the accountability."

Another program called Women to Women links women's projects overseas into partnership with women's

groups in the U.S. The program already includes projects in Honduras, Kenya, Ghana, Uganda, Guatemala.

Eleanor Smith of Tulsa, Okla., is a staff member of *Journal of Women's Ministries*.

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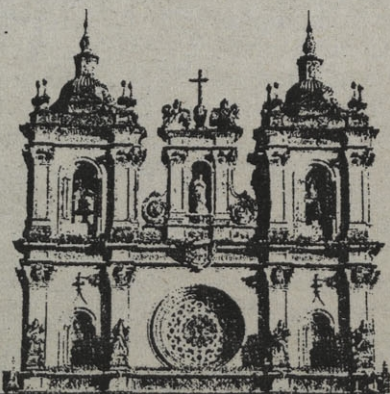
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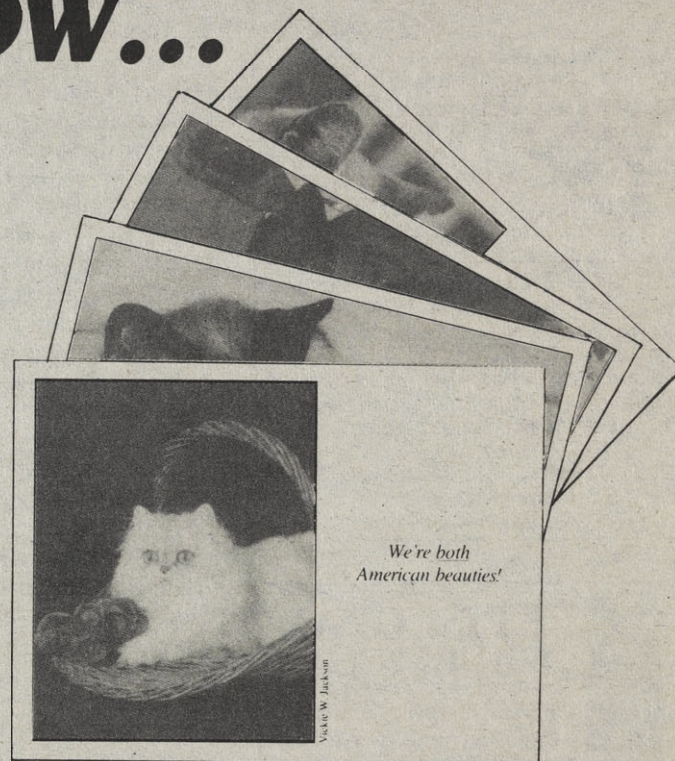
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Bathrobes and towels, a worn-out doll, wire halos, and frankincense in an applesauce jar

Terry Lorbiecki

It was time for the annual Christmas pageant. The main ingredients were bathrobes and excitement. Not a child who could move was standing still. Not a voice that could shout was silent. More than one helpless adult rolled eyes heavenward from the resonant scene.

Everything was as ready as it could be. The church school was small so who would play what presented no problems. Children who were old enough had speaking parts, and everyone else was either a shepherd or an angel. Shepherds wore bathrobes and matching towels. Angels wore surplices pinned in back to keep them from falling off narrow shoulders.

Some mothers fashioned halos from hoops of wire, but these were not half so pretty as the wreathes of tinsel that nestled on the heads of children with less ambitious parents. Bits and pieces of the silver stuff would still be found in the crevices of pews when candles in cardboard holders dripped wax at the Great Vigil of Easter.

"Come on, come on," called the pageant director to her actors. She would be glad when it was all over. All those rehearsals for people who didn't show up was not something she needed. She wondered how she'd gotten into all this. Well, it would soon be over.

"Be quiet! they'll hear you upstairs! Shhhhhh!"

They did hear them upstairs—every sound. The church was simply constructed, built for \$35 a square foot with little to keep the racket from reaching the parents waiting in the nave.

"Joseph! Mary! Get over here!"
 "Where's the Baby Jesus?"

Baby Jesus was a worn-out doll. One eye was stuck shut. It was clapped open with the flat of a hand alongside the head. The director winced.

Mary was ready. Actually, she had been ready for almost an hour. She was beautiful in her blue bathrobe and white curtain, and she knew it—her mother had told her so. She was Mary. She had the most important part in the pageant. Her mother told her that, too.

She had given up dolls long ago, and the doll she held was her sister's. It had no clothes so the director wrapped the blanket tighter around the little body. Swaddling was supposed to be tight, wasn't it?

Mary looked at Joseph. She thought he was a dope. He got the part only because he was the tallest boy. He carried a cane taped to a sawed off broom handle. She thought he looked silly.

The wise men had the most colorful costumes—a mother-of-the-bride dress of some sort of gold knit, a red velveteen bathrobe, and a satin dress-

ing gown. Paper and imagination can do amazing things when crowns are needed. Gold and frankincense came in a Sears box and an applesauce jar. No one knew much about myrrh so another box was used for that. Someone had drawn a big M on it with crayon.

Show time. The director said a silent prayer: "For you, Jesus." Up the stairs they clattered. "Shhhhh! shhhh! shhhhhh!"

Joseph and Mary and the doll in its blanket, the wise men, the shepherds, and all those angels with their molting halos filed down the aisle and into the sanctuary.

The pews were full. Some of the angels waved, but otherwise things went as rehearsed. It was all so sim-

ple and beautiful. Mothers smiled, grandmothers became teary-eyed, and the director forgot she had questioned her sanity not half an hour earlier.

One shepherd spent his time picking the gold decoration off the priest's chasuble spread out in readiness on the communion rail. An observant altar guild member went "psst" and "ahem" but failed to capture the child's attention. By the end of the pageant the cross on the vestment had been plucked clean.

Otherwise, all went extremely well. Mary managed to keep the baby in his swaddling, the wise men processed, the angels smiled, the songs were sung. The director said, "Glory to God in the highest," and it was over. Mary put her doll aside and took Joseph's hand and curtsied as she had been taught, and they left the sanctuary. One by one the other players bowed and followed.

Now that nervous time was over, fun time came. In the undercroft there were cookies and Kool-aid made according to the traditional church school recipe—watered down to stretch and lukewarm, always lukewarm. Then there would be running around with kids seen only on Sundays while the adults talked and talked and talked.

The nave upstairs was empty now. The lone lamp glowed in the shadows of the sanctuary. The carpeting was crushed by dozens of feet. Prayer books and hymnals were scattered on the pews. Some kneelers were up, others down. The smell of candle wax lingered in the air. It was still, but it wasn't quiet. The noise of the party in the undercroft filtered through every pore of the church.

A child returned. She was too small to have had a speaking part so she had been one of the angels. She was comfortable coming into the huge expanse of the nave by herself. This was her church.



From the *The Nativity Play*, copyright © 1985 by Nick Butterworth and Mick Inkpen, by permission of Little, Brown and Company.

It was her doll that lay by the altar rail in the litter of the gold stripped from the polyester chasuble. She picked it up and saw that the eyelid was stuck shut again. She knew how to open it and did so with the utmost gentleness. This was her doll, her child, her baby Jesus, and she loved it.

She gathered the blanket around its naked limbs and put it to her shoulder. She rocked back and forth in the way mothers don't have to be taught.

"Mama's here," she said. "Mama's here."

Terry Lorbiecki, a wife, grandmother, and free-lance writer, is a parishioner of St. Francis', Menomonee Falls, Wis. This article is reprinted with permission from the *Menomonee Falls News*.



ASK DR. CHURCH

Dear Dr. Church:

Why did you, a man of obvious intelligence, wisdom, and grace, tell "Naive in Natchez" (November, 1988) that the Search Process is for "Father Right?" Certainly you know better in this age of women priests and bishops than to speak generically of rectors and vicars as "father." Perhaps you meant to say "The Rev. Right" (as differentiated from "The Right Rev.")?

Baffled in Buffalo

Dear Baffled:

You are right to chide me. May my slip of the pen remind us that even persons "of obvious intelligence, wisdom, and grace," such as I, are not above error. Yet we can all rejoice in Rom. 5:20: "Where sin increased, grace abounded all the more."

While I chuckle at your suggestion of "The Rev. Right," I am also dismayed by it. I have been hoping that women, now that they are entering the ordained ministry, might free us from bondage to the ugly "R" word: "Reverend." When the "Keat Case" of 1876 released it from the exclusive and dignified domain of the Church of England, allowing it to be applied to a non-conformist, "reverend" took over the entire ecclesiastical scene in huge, ungrammatical leaps, knowing no denominational boundaries. Not seeing much in many "reverends" to revere or even respect, the world puts it down as hypocrisy. The piling of further superlatives upon it ("very," "right," "most") makes it sound like Gilbert and Sullivan.

So I say to my sisters of the cloth: I beseech you to reject the application of "reverend" to your fair names. Eschew all honorifics. In so doing you may yet purify and redeem us, your helplessly addicted male colleagues.

A chastened
Dr. Church

Dear Dr. Church:

I have always made the sign of the cross from the left shoulder to the right. But I have a neighbor, who is Greek Orthodox, who says the proper way is from right to left. Which is the correct way?

Chris at the Crossroads

Dear Chris:

You have raised a very important question which takes us straight to the heart of the Great Schism between Eastern and Western Christendom, back in the 11th century, and which has never been resolved. You have stumbled upon one of the great controversies of church history. How fortunate you are to have it re-enacted right in your own neighborhood!

The crucial significance of this issue for Christian life and faith can best be illustrated by the following account from the *Annals of Aristides*:

A certain newly appointed Greek

bishop was being given a tour of his diocese by his archdeacon. His jurisdiction included a portion of the Aegean coast, along with a number of islands. As they were sailing toward a major port city, the bishop noted a small island a mile or so away and asked if it were inhabited. The archdeacon replied that only a few people lived there and that the previous bishop had not thought it worth his while to visit them. "But they are people, after all," said the bishop. "They are my people, and I must visit them."

Reluctantly the archdeacon ordered the captain to turn his ship toward the island. When they had sailed in as close as they could, the ship dropped anchor. A dinghy was lowered, and the archdeacon rowed the bishop ashore. A small group of people was there on the beach, and the bishop was overwhelmed by their enthusiastic welcome. Led by an old man named Papadopoulos, they asked many questions about the faith and begged the bishop to stay and teach them. To the archdeacon's dismay, the bishop ordered him to return to the vessel, sail on to the port city to explain the delay, and return in three days to pick him up.

At the appointed time, the ship and the archdeacon returned. The people of the island bade the bishop a thankful but tearful farewell, and the archdeacon began to row him out toward the anchored ship. As they neared the vessel, they heard a voice calling from the shore: "Bishop! Bishop!" They paused, and the old man Papadopoulos came running out across the water toward them. When he reached the dinghy, he cried, "A thousand pardons, your grace! I am old, and I cannot remember. Did you teach us that we should make the sacred sign of the cross from the right to the left or from the left to the right?"

I hope that will answer your question, Chris. Give your neighbor the Kiss of Peace.

Your friend,
Dr. Church

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

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Into every home: Let's communicate

We couldn't have said it better ourselves. Here is Presiding Bishop Edmond Browning in his address to the November meeting of the church's Executive Council:

Foundational to all that we do in witnessing to and spreading the gospel is communication. . . . I would like to challenge this council to set in motion the process necessary to have a national publication read in every household of this church by the end of 1989. . . .

"We cannot dream of building a community of grace without a structure of communication that is comprehensive, professional and effectively coordinated. I . . . ask that the first draft of a proposal be brought before . . . council for discussion by our next meeting in February of 1989. And I do not think it unrealistic to have the strategy reflected in the budget process for 1990."

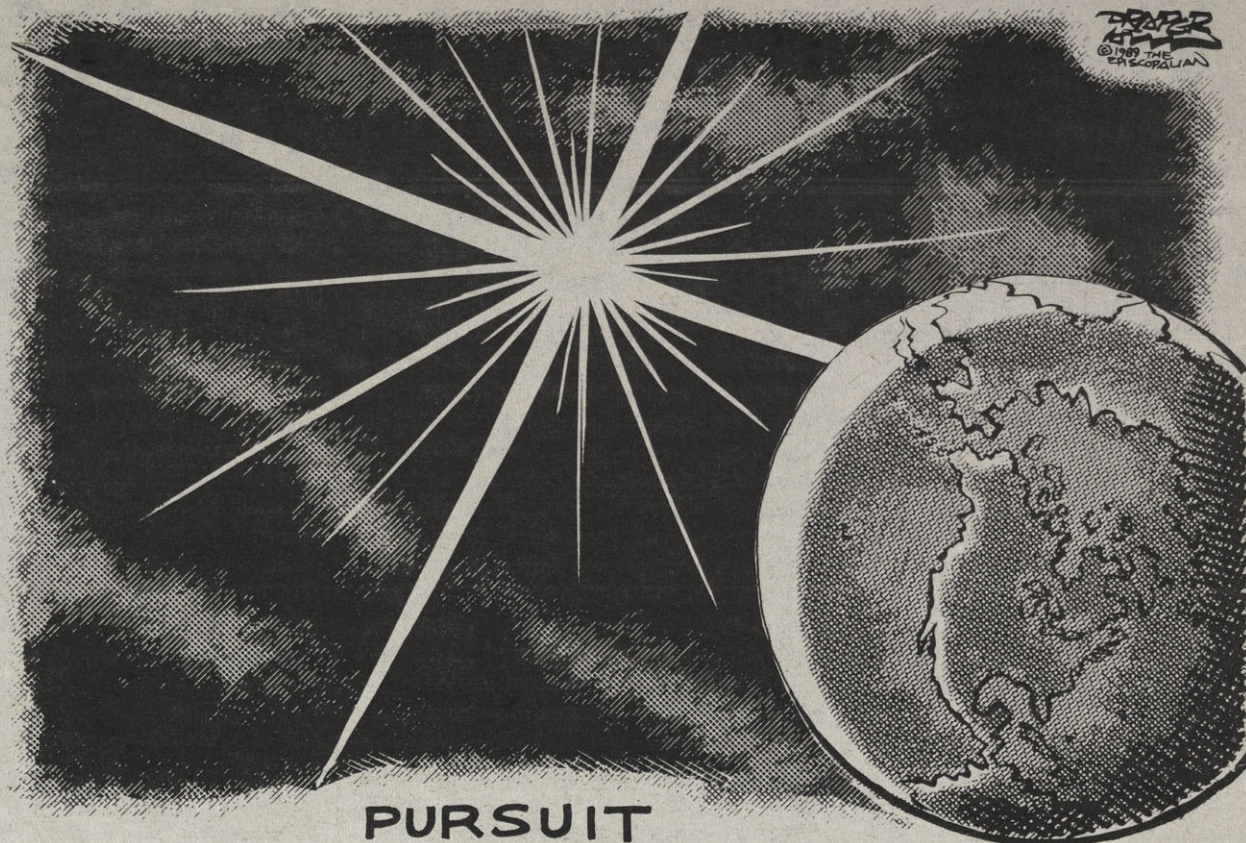
And at least as important, Executive Council—the church's controlling body between conventions—passed resolutions affirming and implementing the principal elements of the presiding bishop's address.

We at *The Episcopalian* rejoice at these moves. We believe the Episcopal Church is taking a major step along the road to communicating what the church is doing "in witnessing to and spreading the gospel," in the presiding bishop's words.

Elsewhere in this issue, executive for stewardship Ron Reed is quoted as saying that the church's 1979 Venture in Mission "was the largest development of mission funds in the history of North American Christianity."

Why? Because, Reed explains, "when you tell the story of mission, you'll get money. When you don't communicate mission, you won't get giving. . . ." It's that simple.

Communicating is key not just to giving, important as that is, but to fulfilling the whole



PURSUIT

mission and ministry of the Body of Christ. The Episcopal Church at last seems to be working out a dynamic strategy for spreading the word.

Really the Lord's?

A group of biblical scholars decided recently that the Lord's Prayer wasn't actually written or spoken as such by Jesus. Their statement was widely reported in the secular press and caused a stir in some church circles.

No big deal, we say. A few moments' reflection will convince anyone that Jesus couldn't have

spoken the Lord's Prayer exactly as we have it. We have it only in Greek, and Jesus spoke Aramaic. At best, we have a translation, and nuances of meaning are changed even in the best of translations. Moreover, the gospel writers Matthew and Luke differ even in the Greek wording.

The Lord's Prayer probably *does* consist of translations of phrases prayed by Jesus and the early church, perhaps at different times, stitched together by the biblical writers or an earlier editor. But the prayer is still *the Lord's* prayer for it remains the normative Christian prayer, based on the words and thoughts of the Lord himself, as remembered and told by those who knew him.

YOUR VIEWS

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

Barbara Harris election is called 'an affront'

The election of Barbara Harris to be bishop was an affront to many Episcopalians. Not because she is a woman—whether we should have female bishops was decided when the church decided to ordain women priests.

I am concerned that a special standard has been applied in her case, perhaps in a rush to be the first diocese to elect a woman bishop. I cannot conceive of a divorced, self-educated male priest, who has only been ordained for eight years and has never served as rector of a large parish, being seriously considered for a bishop's mitre. Surely any one or two of these would be fatal to the hopes of a male candidate, no matter how well qualified.

Most of all, I am disturbed because of her affiliation with the Episcopal Church Publishing Company. This deceptively-named company is in reality a far-left fringe organization. It is almost beyond belief that the executive director of an organization

which recently publicly honored the foreign minister of a hostile nation—Nicaragua—could be elected bishop.

Jan S. Monningh,
Wheaton, IL

What alternative to the visitor plan?

The thoughts of the Rev. James W. Hunter (October) saddened and distressed me, as one who does not accept the validity of women priests or bishops and who is increasingly aware of being a real nuisance to so many in the Episcopal Church.

If Father Hunter feels that "the decision to allow for male episcopal visitors does not show sensitivity to those who object to the ordination of women," then what is the alternative for those [of us who] in true conscience cannot accept a female bishop? Are we allowed to hold such a theological position in the Episcopal Church?

[Father Hunter] states, "It is very short-sighted to placate those who object to women priests and bishops." I, for one, certainly don't want to be placated, just

given a little respect and forbearance and freedom of conscience and a place to work with those who differ for the greater glory of God.

The Rev. David L. Moyer
Ogdensburg, NY

'You don't buy a place in the church'

Seldom have I been as angered by an article in a religious publication as I was by Richard Schmidt's "If you tithe, speak up. . ." (October). Not only was it a smug piece, but I believe it was just plain mistaken in its premise.

No doubt the state of stewardship in the Episcopal Church is rather sad. Most church members probably do not give as much as they ought. I'll bet adopting the practice of the tithe would solve a lot of our problems and make us more effective in our ministry. But when the tithe is held up as the litmus test of following God's will in our lives, there's something wrong.

I think the article tells us a lot more about Mr. Schmidt's priorities than it does about

God's. [It] smacks of the all-too-common perception of the Episcopal Church being the upper class at prayer. The church is no longer the exclusive domain of the well-to-do; there are—prepare yourself, Mr. Schmidt—poor people in the church today.

William Dilworth, Jr.
Austin, TX

Schmidt is fine, Dr. Church is not

How could you hit such highs and lows in a single issue (October)?

Richard Schmidt's "Fine Lines" was 100 percent on target with his observations about money and tithing as a primary spiritual barometer. Schmidt is correct: Jesus did deal with money more than any other topic, including prayer.

A few pages later, an anonymous bishop makes an insulting, pathetic attack on charismatics. Even if his words are tongue-in-cheek, this particular father in God had best take lessons in satire before he continues to insult a growing portion of the Episcopal Church.

How about revealing the true identity of "Dr. Church"? Anyone who writes like that doesn't deserve to hide behind his millinery except on Halloween.

The Rev. Joel A. MacCollam
Glendale, CA

Inclusive language—the 'last straw'?

Because I'm blessed to belong to the most beautiful church, with the finest Christian people and the most outstanding clergy, I've been able to bear with the revised Prayer Book, the revised ritual, the revised hymnal, and all the other fixings of things that weren't broke.

But "inclusive language," as described in *The Episcopalian*, is just about the last straw for this old Anglican. When the church stops preaching the gospel and our duty to God and our neighbor and instead spends 10 years (and, presumably, some of our tithe money) on revising the church and its doctrine to pander to every special interest group that chooses to organize and demand, it ceases to be a

Sacred texts: Move editor's pencil slowly

by Frederick Quinn

It was a workshop on inclusive language and the target was Schiller's "Ode to Joy," a controversial poem in its time. "Brotherhood," as in "Men throughout the World are Brothers," was replaced by an exhortation for all people to engage in "derring do."

The workshop participants, who knew little of 19th-century European history and less about making poetry and music attractive to the human ear, were pleased. Another offensive gender image bit the dust.

Zealous advocates for causes usually aren't poets although some use poetry to make political statements. This, in turn, suggests a major shortcoming of most proposed changes in liturgical language currently in circulation in the Episcopal Church. Some of the proposed new liturgies read as though they were written by a government task force with one eye on the clock.

Many hymns and prayers now in widespread use could be improved with little difficulty. If someone wants to change "Good Christian men, rejoice," to "Good Christian folk, rejoice," that's O.K. although "folk" suggests a band of scurrying peasants. Changing "for us men and

for our salvation" to "for us and our salvation" makes sense; so do many other changes.

But there is a place to draw the line. I resist any widespread tampering with sacred or historic texts, trying to blue-pencil them into a modern idiom. Most such texts represent a careful effort to proclaim the historic faith in the language of a particular culture.

Sections in the Old Testament, long passages in Deuteronomy, and some passages in Paul are objectionable to the modern reader, but what would remain of the Bible if everyone had a free go at making it pleasing to current sensibilities?

One of the disconcerting features of some recent criticism of sacred texts is the almost total absence of historical scholarship and critical perspective, reflecting a Cromwellian approach to a complicated subject.

Religious language changes. Each generation adds its prayers and metaphors. The warrior God of the late Victorian battlefields gives way to the nurturing mother of some contemporary liturgies. If some people want liturgies to supplement those now available to the church, such a position deserves respect. But that is quite different from condoning emergency room surgery on *The Book of Common Prayer*.

The central point is sacred language usually evolves over a long period from many sources. Texts are edited, rejected, amended, expanded, and finally accepted. Those that last do so because they contain both truth and poetry. The high language of a culture is infused with mystery, pointing beyond ourselves to the realm of the spirit. I think of reading the opening lines of Psalm 42, "Like as the hart desireth the water brook, so longeth my soul after thee, O God," while sitting at the edge of an African desert at sundown and watching antelope search for water.

Finding the most appropriate liturgical language for an era is like wandering in unmarked terrain. I hope the results of this lumpy, awkward time will move us all to new ground. In the meantime, let those who work for new liturgical language, as every generation must, do so realizing that history and tradition are creative allies in their quest.

Frederick Quinn is a priest who lives in Chevy Chase, Md.

Why Anselm argued that God is a male

by Boyd Wright

Picturing God as she instead of he, of daring to presume that we might change the way we address our Lord, would have dismayed the ancients. Surely the church fathers (there were no church mothers) would never have agreed to such a wholly modern notion as the neutering of God.

Don't believe it. Anselm, one of the church's most creative thinkers of all time, to whom Anglicans can point with pride as a valiant archbishop of Canterbury, gave the matter of God's sex serious consideration nearly a thousand years ago.

Before becoming primate of England in 1093, Anselm toiled in a cell at the Benedictine monastery of Bec in Normandy to turn out massive theological theses. Among them is the *Monologion* ("A Soliloquy"), a mighty labor that seeks systematically to dissect the nature of God. When he reaches Chapter XLII, while dealing with the relationship of the Father to the Son, Anselm digresses to discuss the same question that seems to bedevil so many believers today. Why not, he asks, call these two Persons the Mother and the Daughter?

Anselm points out that we can't assume Father and Son should be male just because men are more powerful than women and hence superior. Among some animals, especially birds, he notes, "the female is always larger and stronger while the male is smaller and weaker."

The real reason we should consider God and his Son to be male, Anselm concludes, has nothing to do with strength. Instead, it concerns the act of procreation. Our faith teaches us, he says, that Father and Son are supremely like each other and that the Son is begotten by the Father. And in the process of procreation, Anselm explains, the male acts even before the female. "The first and principal cause of offspring is always in the father."

Further, Anselm continues, a father's son, because of his sex, is even more like him than a daughter could be so it is more logical to refer to Father and Son than to Father and Daughter.

We can agree with Anselm or disagree, but either way we might find a lesson. We have a millennium longer than the good archbishop to discern the nature of God, but are we any closer to the truth?

We've used the centuries to gain psychological insight into men and women, to do a lot of breast-beating about the human condition, about human rights and human sexuality and human everything else. Maybe, sometime during the next thousand years, we could find time to pay less attention to ourselves and more to God.

Boyd Wright lives in Bridgewater, Vt.

Pontius' Puddle



church of Jesus Christ, in my opinion, and apparently in lots of other opinions, too, judging by our decline.

We've lost 11 tithers or potential tithers in my family alone. I wonder how many new ones we've gotten from, for example, this "inclusive language" group?

Margaret Rabe
Winston-Salem, NC

Fuel savings is more than lowered ceilings

J. H. Foegen's article (November), "Hot air in churches, keep it where you want it," mentions a better way to keep the heat that normally rises into the vaulted ceiling spaces for use at the level of cold parishioners.

He suggests that retractable, flexible plastic, or lightweight metal sections be installed and kept stored in next-to-wall housings. This is a good idea. It has been successful. The original space-heated area is reduced with lowered ceilings in buildings to save fuel.

Unfortunately, monetary savings are temporary. The problem of mitigating boiler

vessel water and firesides adhesion from fuel formations and water-borne mineral (lime) sediment scale formations have not been fully addressed. [Accumulations of] boiler waterside scale and soot firesides scale interfere with heat transfer, so more fuel is required.

Edward H. Hunter
President, Soot Hunters
Westbury, NY

Thanks for article on animal rights

Thank you for at last printing an article on animal rights (November). The work of the Rev. Andrew Linzey is well known among those interested, and he speaks from a theological and reasonable basis.

One of the cries of the Animal Rights movement is, "Where is the voice of religion?" The recognition of the live, sentient beings whom we badly abuse is a moral question, and I have urged the church to come to grips with it in our publications for some time.

Sister Jane Patricia
Amherst, MA

Why do we want to join with Lutherans?

The church now seems ready to "join" with the Lutherans—for what purpose I do not know. Many of my Lutheran friends in our area are certainly in the "main stream Protestant line" who don't refer to their clergy as priests and look upon the Holy Eucharist as a service infrequently practiced.

They have no affection for the holy catholic faith of the Anglican Communion. I wonder why we are so determined to become one with groups that are of such different attitudes.

E. S. Myers
Cairo, IL

Intentions are not met

With due respect to the Rt. Rev. "Dr. Church," apropos his response to "Naive" (November), the problem is the system does not seem to work and the ideal intentions he posits are simply not met. Some day this church will realize the mess we are in and act to remedy the situation.

The Rev. Ronald Nevin
Claymont, DE

Remake of C. S. Lewis classic to air on TV this month

The magical land of Narnia returns to television at 8:00 p.m., Saturday, January 21, over most Public Broadcasting stations when the Episcopal Radio-TV Foundation, in cooperation with the British Broadcasting Corporation, presents the new television series of *The Lion, the Witch, and the Wardrobe* by C. S. Lewis. The three one-hour episodes will be broadcast on three consecutive Saturday evenings through February 4.

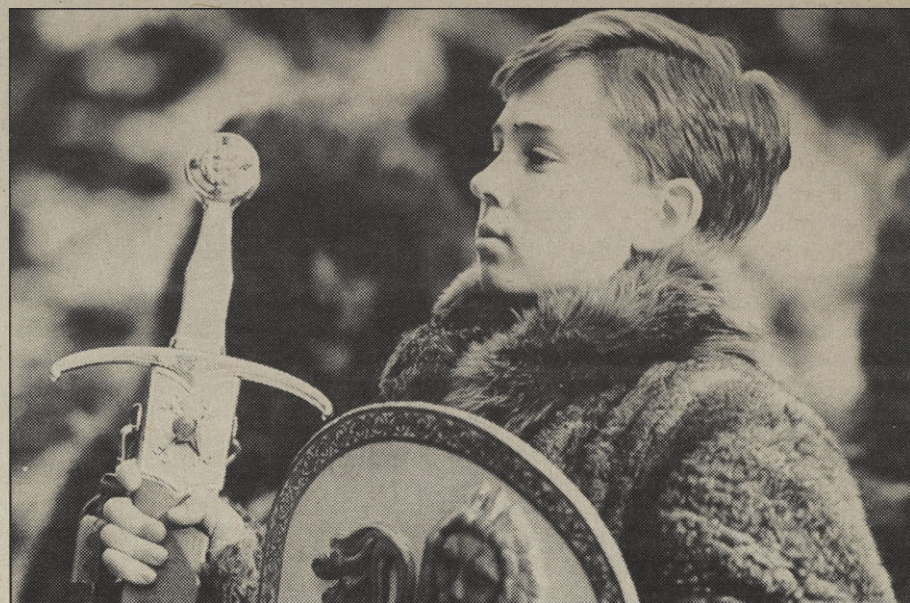
Some 38 million people saw the original animated version of *The Lion, the Witch, and the Wardrobe* in 1979. The new series will feature live actors with a mix of special electronic visual effects.

The entire series of the Chronicles of Narnia will air later in the year. The fantasy tales, read by

millions throughout the world, are rich in Christian symbolism.

Louis C. Schuëddig, executive director of the Episcopal Radio-TV Foundation, began negotiating with the BBC in 1985. "We found the BBC a natural producer for the Narnia series," Schuëddig said. "The stories are so vital a part of British folk culture, they knew exactly how to visualize them without compromising their Christian content. It is a medium of evangelism which will touch and possibly transform millions of lives over the coming years. It is sure to become a classic, something in which the Episcopal Church can take pride."

Contact local PBS affiliates for the exact time of *The Lion, the Witch, and the Wardrobe* broadcast in your area.



Peter Pevensie joins the forces of Aslan in *The Lion, the Witch, and the Wardrobe*.

Council

Continued from page 1

pay what they pledge, and defaults are extremely rare," she said.

Shareholder resolutions

Vincent Currie of Mobile, Ala., chairman of council's committee on finance and administration, presented a series of shareholder resolutions.

"Our method in this is not confrontational, but an effort to seek dialogue with corporations in which the Episcopal Church holds shares, an approach which has been effective in recent years," explained Donald Nickerson, executive officer of General Convention. The church introduces shareholder resolutions in response to directives from General Convention.

The council's resolutions ask that:

- American Telephone & Telegraph, which owns 22.3 percent of Olivetti, use its best efforts to convince Olivetti to leave South Africa;
- Motorola formulate social, economic, and ethical criteria to apply to military-related contracts;
- Westinghouse inform its shareholders about the company's work, health and safety record, and earnings at nuclear weapons facilities;
- Philip Morris establish an independent committee to examine the relationship between smoking and

health and, if no refutation of the causal link between smoking and disease is forthcoming, discontinue advertising and production of tobacco products.

National Council of Churches

Glenns Clifford of Oklahoma City, Okla., a member of council and of the governing board of the National Council of Churches of Christ, reported on recent stresses at the NCC resulting from inadequate funding, differing views on the organization's mission, and cumbersome administrative procedures.

A group of 80 persons from member denominations responded in November to a call to gather and consider the NCC's difficulties and its future, Clifford said. "They agreed that radical changes in the current structure, styles, and means of financing the NCC must occur."

The group also expressed its continued commitment to an ecumenical vision and examined models for restructuring the NCC. Members asked the president of the NCC to appoint a 15-member committee to bring to the May, 1989, governing board meeting a final report and recommendations concerning the NCC's future organization.

In a related action, Executive Council urged bishops of dioceses which still lack a diocesan ecumenical officer to appoint one. Approximately 30 dioceses do not currently have an ecumenical officer.

Radio-TV Foundation honored but unknown

When Executive Council included the Episcopal Radio-TV Foundation in the Episcopal Church's new comprehensive communications strategy, it raised the profile of an organization which has won two Emmy awards but is unknown to most Episcopalians.

Founded 42 years ago, the foundation produced the first Christian radio drama series, *Another Chance*; launched an audio cassette library, including a recorded edition of the Bible read by the distinguished Alexander Scourby; and recently produced two award-winning television programs, *The Lion, the Witch, and the Wardrobe*, based on a book by C. S. Lewis, and *Shadowlands*, based on Lewis' life.

The foundation's mission statement suggests a big staff and budget: "To proclaim and spread the Good News of Jesus Christ with theological discernment and responsibility, through the audio and visual media, in support of the Episcopal Church in which we live and serve."

The foundation's staff numbers only nine, however, and its annual budget of \$700,000 is less than the cost of producing one episode of *Miami Vice*. The budget is funded almost entirely from contributions from individuals and parishes, plus a small income from the sale and rental of video and audio tapes.

Although it has no formal affiliation with the Episcopal Church or any diocese of the church, the foundation works closely with dioceses and church agencies, producing audio and video resources for them and providing consultation for parishes and dioceses interested in communication.

Why an independent institution rather than an arm of the Episcopal Church Center's communication office? "The communication office and the Radio-TV Foundation are like two trains traveling on different routes, carrying different passengers, but ap-

proaching the same destination," says Louis C. Schuëddig, the 39-year-old priest who is president and executive director of the foundation. "The most successful media projects are often those undertaken by what are called 'independent syndicators,'" he adds.

Relaxing in the foundation's office overlooking Peachtree Road in Atlanta, Ga., Schuëddig enjoys discussing the foundation's most recent triumph, the Emmy award-winning *Shadowlands*.

He tells of the British Broadcasting Corporation's search for a partner in the challenging task of translating the low-key, sensitive story of C. S. Lewis' late-in-life love and marriage to the American writer Joy Davidman and her death from cancer early in the marriage.

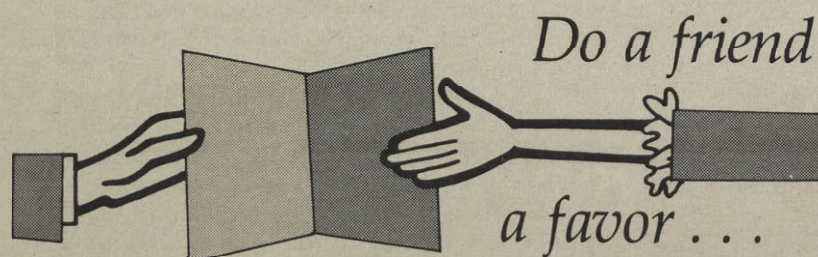
Schuëddig saw the story as a serious drama "of sadness, of death, but, I believe, of great faith." The foundation's board quickly grew excited when Schuëddig presented the proposal to them.

When board members saw the first "rushes" of the film, however, some felt American audiences would not accept it. "Some thought it was too English, too cast in the gray, brown, dark, serious BBC tone," Schuëddig says. They suggested calling in a consultant to modify the drama and make it more American.

But *Shadowlands* was aired as originally filmed, including footage of bleak Oxford winters. The film won the international Emmy award for "Best TV Drama of the Year" in 1986.

Uncertain funding has been the foundation's greatest problem. Much of the staff's energy is channeled into fund raising, and Schuëddig acknowledges the difficulty in planning and making commitments when financing must be based partly on hope.

The foundation has recently begun an endowment program and looks forward to taking part in the Episcopal Church's new comprehensive communications planning.



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