

Title: *The Episcopalian*, 1989

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ARCHIVES OF THE
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Jewish-Christian Center boosts understanding, dispels myths

by Elizabeth Eisenstadt

More than 35 years ago, a young rabbinical student tried to get Jewish and Christian seminarians to start talking with each other. The attempt at dialogue in New York City did not work. Now Rabbi Irving Block has Episcopal seminarian George Gray doing his field education at Brotherhood Synagogue.

Block, who founded the 1,200-family synagogue on New York's Gramercy Park, feels it is high time Christians and Jews know each other better. "Every minister should have a rabbi and every rabbi a minister," he says.

The ground-breaking program which made this cross-fertilization possible was born, appropriately enough, on a walk through Jerusalem. As a result of his years on the Jewish-

People come 'to learn something about themselves as well as someone else.'

Christian relations committee of the Diocese of New York, General Theological Seminary's (GTS) James Carpenter had grown committed to fostering education and discussion between the two faiths. After spending part of his sabbatical as Christian theologian-in-residence in New York's Central Synagogue, Carpenter trav-

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Church of the Apostles: Guitars, praise, and Ollie

by Harry G. Toland

When Oliver North was starring in congressional hearings in 1987, reporters and even outfits like the *Donohue* show began calling the Episcopal Church of the Apostles in Fairfax, Va., the North family's church.

"It got a little frantic," recalls Robert Rauh, associate rector. "They were grasping at straws. They wanted us to set up interviews with him." Apostles' staff always declined.

North, his wife Betsy, and their four children still worship at Church of the Apostles. But it is a lot more than "Ollie North's church."

Apostles is a charismatic church. A "praise band" of guitars, synthesizers, piano, bass, and drums leads songs of praise that are flashed on a large screen. Many in the congregation of 750 raise hands as they sing. Two-thirds of the congregation at times prays "in tongues," says Rauh. Yet Apostles is also a lot more than "a charismatic church."

Other threads of the Apostles tapestry:

- This is a church that comes close to practicing 50-50 giving. Of its \$1.3 million annual budget, administrator Francis X. Gallo says \$550,000 is given away "directly or indirectly." The congregation takes tithing seriously.

- Most of the counseling in the 850-member congregation is done by 22 lay counselors, including most of the eight-session marriage counseling each altar-bound couple receives. "The success rate of those couples [in staying married] is something like 98 percent," says Rauh.

- Within the congregation are 42 cells, averaging eight members each, that meet once a week for fellowship, Bible study, and outreach. Members of one cell recently spent their vacations working with a mission in the

Harris goes over the top

The first woman ever chosen bishop, Barbara Harris, has received the consents necessary from a majority of the 118 diocesan standing committees in the Episcopal Church to confirm her election to be suffragan bishop of Massachusetts. The 60th standing committee reported in on January 3.

The majority of diocesan bishops, who will now be polled, are expected to give their consent in keeping with the 1976 General Convention decision to admit women to all orders, including the episcopate. Harris was elected September 24.

Pending the consents of the diocesan bishops, Harris' consecration date has been set for February 11, according to James Solheim, communications director of the Diocese of Massachusetts.

Desk-top publishing at The Episcopalian

A grant of \$35,000 from the Episcopal Church Foundation will make possible the purchase and installation of a desk-top publishing system for *The Episcopalian* in the spring of 1989.

The grant was one of two made to two of the church's largest communications organizations. A grant of \$3,750 was made to Episcopal Communicators, an organization of persons with communications responsibilities in the church. That grant will fund a theologian-in-residence at the group's annual conferences for the next three years. Eleven other grants were also made, for a total of \$318,000, Jeffrey Kittross, executive vice-president of the foundation,

announced.

"Last year, Presiding Bishop Edmond Browning named the ministry of communications as one of eight mission imperatives for the church," Kittross said. "We support him strongly in that endeavor, for communications is at the heart of the church's mission. These grants demonstrate our commitment to that ministry and to those people across the country who write, publish and do all in their power to communicate the work of the church."

"In the last four years *The Episcopalian* has come a long way from working with a handful of broken-down typewriters to two used word process-

ing units to a state-of-the-art system," said Richard L. Crawford, publisher. "The desk-top publishing system will enhance our flexibility and help us better serve the church and our publishing partners, those dioceses that publish diocesan newspapers in combination with *The Episcopalian*."

"We're very excited here and we could not have done it without the Episcopal Church Foundation," Crawford added.

Episcopal Communicators president Ruth Nicastro of Los Angeles said the first Episcopal Church Foundation theologian will be present from April 17-20, 1989, for the group's annual conference in Williamsburg, Va.

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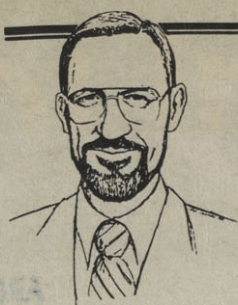
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by **Richard L. Crawford**,
Publisher

As this publication strives to serve the Lord and his church better, a time comes to say, "Thank you," to those who have given that we may expand and improve.

When I came to *The Episcopalian* late in 1984, the grants program of Trinity Parish, New York City, gave \$5,000 for a study of the newspaper's needs. Later Trinity granted \$50,000 for seed money to help dioceses join the combination publishing arrangement in which diocesan newspapers publish with *The Episcopalian*. Since that time several dioceses have taken advantage of the seed money, which increased our circulation above the 250,000 mark.

The Elisabeth S. Bonham Mission Fund of St. John the Baptist Church, York, Pa., made a grant of \$2,250 to assist 10 parishes to subscribe to the paper and test ways it can be used to develop ministries in congregations.

The United Thank Offering gave *The Episcopalian* \$5,000 to purchase computer equipment to make the newsroom operations more up-to-date. For a number of years, *The Episcopalian* had a limited number of electric typewriters. Time and hard use took a heavy toll on that equipment, which was replaced in 1985 through the generosity of readers and supporters.

Before the UTO grant, arrangements were made to buy two word processors. Now, through the confidence the Episcopal Church Foundation places in this publication, and its generosity, \$35,000 will be used to purchase

FINE LINES

What's so awful about the 1928 Prayer Book?

by **Richard H. Schmidt**,
Managing Editor

For 400 years, *The Book of Common Prayer*, 1928 or an earlier version nearly identical to it, served this church well. Generations of Episcopalians were nurtured on its prayers and liturgies. Some of them are commemorated in the calendar of the present Prayer Book. Surely a book which helped mold such exemplary Christians deserves a more honored place than it is afforded in most sectors of this church. Why should that book suddenly become a *liber non gratus*?

The virtues of the 1979 Prayer Book are well known. It offers a theological balance, historical accuracy, and sensitivity to the diverse membership of the Episcopal Church which the 1928 book lacks. But must we forbid the use of the old Prayer Book in places where it is desired?

"We are one church, and we have one Prayer Book," some will say. Well, yes, but we have myriad ways of using our one Prayer Book, and some parishes stretch the Prayer Book so far that it's hardly recognizable. The Prayer Book itself, moreover, encourages diversity by offering alternative forms for the most common services.

Apparently we shall soon receive a collection of liturgies to accommodate those who take offense at the generic "mankind." But can we not also accommodate those who long for the traditional liturgies with which they grew up? I think I detect a subtle—maybe not so subtle—bias at work here.

"The Prayer Book includes traditional services, so there's no need for the 1928 book," others will say. Who is to say what somebody else needs? There's a plague abroad in the church of people telling other people what they need. I'll decide what I need, thank

a state-of-the-art desk-top publishing system.

That will take place in the spring. The foundation, according to its executive vice-president, Jeffery Kittross, made the grant in response to the mission imperative that cites communication as an essential part of the Episcopal Church's overall mission and ministry.

Thanks also go to hundreds of supporters who give to *The Episcopalian* and to its Development Fund. Many of those gifts come in small amounts. Each makes a difference in the quality of this newspaper. They also make possible the widening of our readership.

Running an ad or appeal for money is easy. So is depositing the checks and waiting for the account to grow so it can be used. It could be equally as easy to take such gifts for granted and charge them up to good stewardship. That's not the way we do business. These gifts are good stewardship, and we are the beneficiaries. For that we are all responsible, and part of the stewardship of *The Episcopalian's* board and staff is to acknowledge the generosity of all who join the ministry of communications and support us in our calling. We are grateful, and we thank you.

As the staff learns and applies new technology, each one of us will work all the harder to make *The Episcopalian* a better journal for the Episcopal Church, providing news, features, and photos of what's going on along with broadening the forum that reflects the thoughts and opinions of our readers.

To all who make that possible, we say, "Thanks."



you. And if somebody over there says he needs the 1928 Prayer Book, I figure that's for him to say. I would agree to some limits—if you want to use an overtly racist or atheistic liturgy, for example, I'd fight to forbid you. But the 1928 Prayer Book is hardly objectionable on any such grounds.

"These people are out of touch with the modern world," someone will say. What if they are? Some things in the modern world may not be worth keeping in touch with. But my guess is devotees of the 1928 Prayer Book are as much in touch with the modern world as anybody else—for whatever that may be worth.

"People who want the 1928 Prayer Book are just nay-sayers looking for something to complain about," someone else will say. True, some of them have stooped to name-calling and distortion of the truth. Their irresponsible behavior does not serve their cause well. But let us evaluate their objective on its merits. A cause is not discredited merely because some have used disreputable tactics to advance it. By no means do all those who value traditional worship behave in this way.

We talk these days about an inclusive church. Most people like the idea of an inclusive church—so long as the inclusiveness extends to people who think as they do. But a truly inclusive church will include persons who think differently from us. Many traditionalists feel excluded, despite all the talk.

The 1928 Prayer Book should be authorized as a permissible alternative, among others, to the official Prayer Book. We should do this not to silence an angry minority—more than the Prayer Book is at stake, and merely authorizing the 1928 book would probably silence few dissident voices. We should do it because it is the fair, just, and gracious thing to do.

Prayer is opening ourselves to God



by Edmond L. Browning

Jesus led a life of faith grounded in his trust of God. The author of the letter to the Hebrews writes that Jesus came into the world praying, "I have come, O God, to do your will." (Heb. 10:7) Trust in the faithfulness of God was at the core of Jesus' teaching, his preaching, and all his actions. So when he was asked how one should pray, Jesus replied with a prayer that demonstrated that trust: "Your kingdom come, your will be done."

In the Lord's Prayer, Jesus gives us a summary of his life, a life that ends with another prayer of trust: "Into your hands, I commit my spirit." In the Lord's Prayer, Jesus gives us a guide for faith-filled lives.

The author to the Hebrews reports that Jesus quoted a portion of Psalm 40 to describe his trust in God's will. In his good news message, Jesus drew continually on the faith history of the Jews. He was deeply rooted in the scriptures and freely quoted from these scriptures. He often brought various portions of scripture together to foster a deeper understanding of God's will. And Jesus prayed the scriptures.

Jesus was also deeply rooted in his faith community. He prayed and taught in the temple. He observed the religious feasts and fasts. His preaching and teaching reflected the religious questions of the time. He met and entered into intense dialogue with the religious pluralism represented in the Jewish community of the time.

Jesus was not a loner. His prayers called together a faithful God and a faith-filled humanity. He called together a community and called forth from that assembly a trust in God's will that allowed God's Spirit to stir new life in them. We witness this in the gathering of the community for prayer and worship at Passover during the week we have come to call "holy."

"Your kingdom come." Jesus' message was about the dawn of the reign of God. "Preach as you go, saying the kingdom of heaven is at hand."

(Matt. 10:7) It is God who reigns over all creation; it is God who reigns over all people. The coming of God's kingdom is the sovereignty of God's will. "Your will be done on earth as in heaven." A new creation, a new humanity based on the will of God. In the prayer that Jesus taught, he helps us to anticipate God's kingdom—he helps us to turn ourselves over totally to God's will.

Prayer helps open and channel God's will to us as individuals and as community. When we open ourselves to the will of God in prayer, we are doing more than establishing a ritualistic approach to God. We are forming an intimate relationship. In the bond of prayer, God shares his will for us and we surrender ourselves in trust to him. In the intimacy of our prayer, we are drawn into a covenant with the God we worship and obey. "For yours is the kingdom, and the power, and the glory forever."

The year 1989 is our Year of Prayer for Evangelism. Evangelism is grounded in the will of God, rooted in our opening our lives and our community to the will of God. We begin our evangelism by surrendering ourselves totally to God, by allowing God's will to be done, by anticipating and welcoming God's kingdom. When we ourselves have been evangelized by God's will, when we have been reformed and renewed by the vision of God's will, we can go forward to preach and teach, we can go out proclaiming the good news of salvation, we can enter into the one mission. We can enter into mission because true mission is doing the will of God.

As you go forward into this Year of Prayer for Evangelism, remember the prayer for mission found in the service of Evening Prayer:

O God, you manifest in your servants the signs of your presence: Send forth upon us the Spirit of love, that in companionship with one another your abounding grace may increase among us; through Jesus Christ our Lord. Amen.

A place for young adults?

Few young adults are found in many Episcopal congregations. Those who do attend services are often asked to run youth groups or join other parish groups which do not address their concerns.

Many young adults are trying to steer their way through the world at the entry level. How do they find intimacy in this world, and where are the boundaries? How do they exercise the power they are gaining in society, and how do they relate to those in authority over them?

Several dioceses are helping young adults deal with vocation, relationships, and power through a program

called Job/Intimacy/Power. It includes a three-day event during which young adults share their concerns, gain mutual support, and plan ministries.

Young adults have involved themselves in diocesan and local legislative processes; organized their own support groups, retreats, and conferences; and developed leadership training events.

Consultants are available to meet with diocesan teams to explore ways to strengthen young adult ministries. For more information, call John Vogelsang or Wayne Schwab at the Episcopal Church Center, (800) 334-7626.

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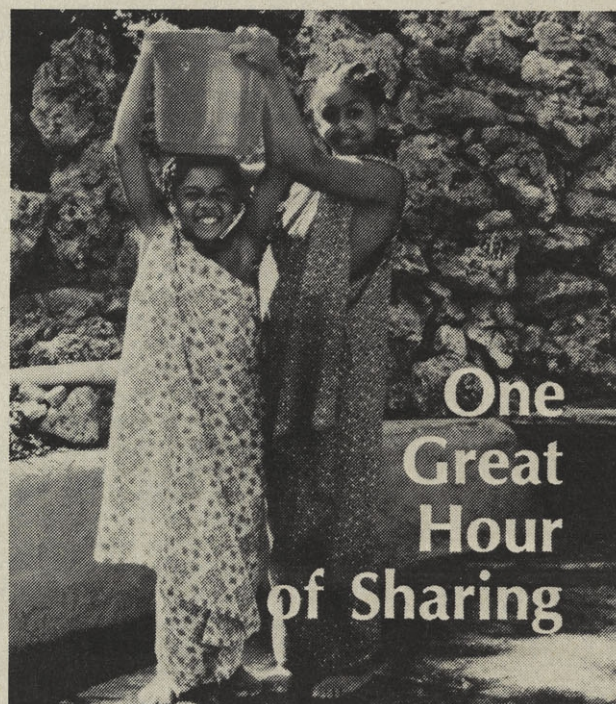
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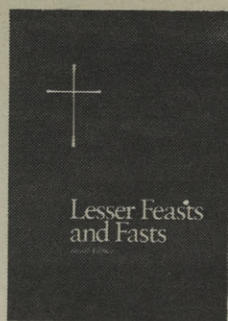


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Hispanics in an Anglo church

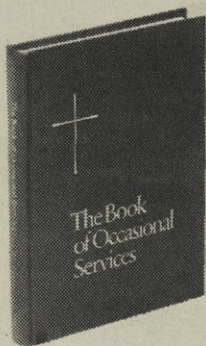
by Steve Weston



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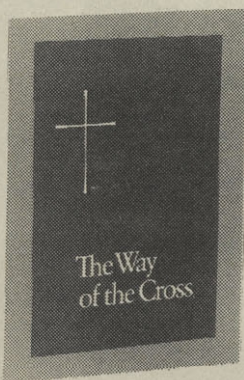
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The distance between aspiration and reality in deploying indigenous Hispanic clergy and lay leaders narrowed at a year-end conference at Delray Beach, Fla., the fourth ministry consultation in 1988 sponsored by the Episcopal Hispanic office.

In a 24-hour round of talks among seminary deans, Hispanic bishops, clergy, and laity from the Hispanic Trust Fund, the recruiting, educating, and deployment of Hispanic clergy for the next century drew informed response.

The willingness of seminary deans and the roles the 11 Episcopal seminaries play in educating Hispanic students did not reduce the tension created by a largely Anglo ordination process that faces every aspirant for holy orders, regardless of ethnic origin.

Hispanic leadership at Delray Beach insisted that a second-class priesthood resulting from any exception to the educational rule was repugnant. Latin-American clergy seeking parish responsibility in the largely success-oriented Anglo hierarchy want to compete from the same level of competence their Anglo peers enjoy. Achieving the educational rung is an enigmatic puzzle that Hispanics drawn to lay and ordained ministry are trying to piece together.

The Hispanic office of the Episcopal Church under Herbert Arrunategui has sought to address the balance of educational qualification and the hunger on the part of Latin American communities in this country for complete inclusion in the life of the church.

For Suffragan Bishop Gordon Charlton of Texas, the answer to recruiting, training, and placing Hispanic clergy in a largely Anglo structure lies in the politics of immigration itself. "Newly arrived immigrants," he told the Delray Beach conference, "are much more receptive and open in a way other people are not. Because they've given up everything, or have come here under duress, they are open to new religious affiliation."

Bishop Antonio Ramos, former bishop in Costa Rica, now assistant bishop in New York, said the church cannot do a good job of recruiting unless it deploys Hispanic priests. "We can't come from the perspective of the established church for doing Hispanic work." Most Hispanics, he said, can't afford ministry in the Episcopal Church.

William Pregnall, recent dean of the Church Divinity School of the Pacific, described the development of "base communities" in the Diocese of California as a means of developing indigenous lay and ordained ministry. "We're stuck with radical pluralism," he said, referring to a culture of dense and often conflicting motivational forces in Silicon Valley affecting more than 250,000 Hispanics. Many want to be assimilated into the Episcopal Church.

But Bishop Otis Charles, dean of the Episcopal Divinity School in

Cambridge, Mass., saw natural resistance from the Hispanic community to the status quo of Episcopalians already constituting an ethnic church. "We may be able to support Hispanic ministry but may not be able to make it come alive. That won't happen until we give the gospel away—give the structure away. We don't have a Navajo church because we still have that impediment," he said.

Maria Aris-Paul, director of the Instituto Pastoral Hispano, a four-year school of theological and practical education for Hispanic lay and ordained ministry at General Seminary in New York, outlined contrasting methods of recruitment. "One way is traditional, which perpetuates the one priest-one congregation model." Thousands of Hispanics from a Roman Catholic background are poor and find their way thwarted as they seek theological training. She

said the accepted model in the Episcopal Church constitutes a narrow view of white, middle-class identity which does not reach Hispanics.

"Can we be flexible enough to use a missionary strategy that will accommodate and bring into the fold the immigrants who are coming to us?" she asked.

Conclusions drawn from the two days of discussion centered on the accepted career model of ministry and the tension it produces for Hispanics and Anglo clergy. More money and resources are needed if Hispanic educational leadership in the church is to emerge. A clearer understanding of theology behind Hispanic ministry also registered as a critical ingredient to further deployment success.

Steve Weston is editor of *Crossroads*, the monthly publication of the Diocese of Dallas.



William S. Pregnall, right, with Maria Aris-Paul and James Fenhagen, dean of General Seminary, at Delray Beach conference

One cathedral, two congregations

Hispanics, both second- and third-generation and undocumented, form sizable communities in the Dallas-Fort Worth area. Their presence in "Little Asia," the East Dallas settlement that also houses Asians and Pacific Island ethnic groups, is a threat and a promise the Diocese of Dallas and St. Matthew's Cathedral address daily.

Catedral de San Mateo, the Hispanic congregation at St. Matthew's, numbers 500 persons. It is one of the largest concentrations of Central and South Americans in the Episcopal Church. Uriel Osnaya, a native of Mexico City, leads the development of a unique ministry that includes persons from Guatemala, El Salvador, Mexico, Honduras, Bolivia, Colombia, and Argentina. "The nucleus, about 60 percent," Osnaya says, "is Mexican. About 90 percent have a Roman Catholic background, and for them it is not difficult to become Episcopalians."

Willie Muniz, now part of Hispanic ministry in the Diocese of the Rio Grande, began the Spanish-speaking congregation at St. Matthew's in 1980.

It has grown in several directions under Osnaya's influence. He has

maintained the distinctly Latin-American ethos while at the same time impressing upon his congregation that the Episcopal Church is a product of the Reformation.

"When I preach," Osnaya says, "I tell them about the real Anglican Church, of which we are all a part. They feel welcome here because we greet each other in the name of the Lord. That is entirely different from the way they worshiped in Central America."

Osnaya contrasts the two cathedral congregations at St. Matthew's. "We are two entirely different cultures. You have formality, and we sometimes have children crying in our services. There is a sense of unity in the family with Hispanics in which the grandmother or grandfather is the center."

For years the church has sent missionaries to Mexico. "Now the people are here. Some are looking for a better tomorrow, more than a few have come for political reasons, but they are all here for something better. We don't have jobs in Mexico for all these people. They find jobs here, often doing work that other people don't want to do, and for less salary."

COCU plan offers mutual recognition but not uniformity

Greater unity in witness, sacraments, and service for more than 22 million U.S. Christians was called for December 9 in New Orleans by representatives of nine major religious bodies.

In a unanimous vote, the Consultation on Church Union (COCU) sent to the legislative assemblies of its member churches a proposal for a "definitive agreement for joining with other participating churches in covenant communion."

Action by the nine churches is not expected to be completed before the mid-1990's, at the earliest. The Episcopal Church could vote on the proposal at its 1991 General Convention.

The covenanting proposal is the culmination of more than 25 years of study, debate, and agreement in COCU. The plan is described by one of its architects as "a biblical format to bring Christians together sociologically and theologically to meet today's needs and those of the future."

A preliminary draft was issued in 1984 for study and response. The text adopted in New Orleans was revised

in light of comments received.

Under the proposal, the nine churches would recognize each other's baptism, membership, and ordained clergy. Congregations in a given community would celebrate Holy Communion together regularly and plan joint mission and service.

Each of the nine churches would retain its own name, form of church government, worship, and patterns of ministerial training and placement. "Church of Christ Uniting" would be added to the present name of covenant churches.

"The aim of this covenant communion will be to make visible and practicable in the places where we live what we already say with our lips," COCU officials said. "Some will be surprised to learn that COCU



Consultation on Church Union

churches are not already one in these ways, but the painful fact is that they are not."

David Taylor of Princeton, N.J., COCU's general secretary, said that "we believe we are being led by God

in a new way that has implications far beyond these nine churches—the unity of the holy catholic church."

Preaching at the opening eucharistic celebration, George Pike of Louisville, Ky., COCU's president, said that "what we have been seeking since the beginning is unity, not uniformity, in things that really matter, like membership and ministry and mission. We are not, and never have been, seeking to be monolithic."

Bishop Edward W. Jones of Indianapolis, who headed the Episcopal delegation, told the group that "an uncertainty about covenanting hung over" the Episcopal Church's consideration of the theology consensus at last summer's General Convention. "We have a commitment to continue," he said.

Consultation of bishops in small dioceses meets

Bishops from 11 small dioceses spent two days in December discussing how to minister in areas with few people and limited financial resources. Held in Grapevine, Texas, the meeting attracted bishops, clergy, and other professionals from Hawaii to Maryland.

Participants discovered they had a number of common concerns. A lone bishop is often sufficient for operating at a survival level, with funds for program and diocesan staff not available. Although the majority of parishes in the U.S. are small, they receive little national support. Small dioceses need help in developing local ordination training programs in areas which do not offer salaries to attract clergy. Bishops in dioceses with great distances between churches experience a sense of isolation and loneliness.

Middle East study guide available

The Episcopal Church has prepared two resources for study and discussion groups which outline the church's position on Middle Eastern problems.

The Middle East Today: An annotated bibliography includes more than 70 selections of recent literature and audio-visual materials, together with a list of prices and suppliers. *Middle Eastern Speakers Directory* includes more than 80 listings of informed speakers, their geographical areas, and general information about availability and fees.

Both guides, which have been sent to all dioceses, will be updated periodically. Persons wishing to order their own copies should write: Mission Information Office, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

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Wheaton evangelicals drawn to Anglicanism

by Patricia M. Szymczak

Ten years ago, St. Mark's Episcopal Church in Geneva, Ill., drew an adult congregation of about 60 for Sunday services. Not surprisingly, none of the congregation was from Wheaton College, home to the Billy Graham Center and the Institute for the Study of American Evangelicals.

But things changed after G. Richard Lobs, III, rector of St. Mark's, was invited to preach at the Wheaton College Chapel.

The invitation came out of his acquaintance with Hudson T. Armerding, who retired as Wheaton's president in 1982. "I was the first Anglican who was not an international figure in the Anglican communion to preach at Wheaton," Lobs said.

Wheaton College students began coming to him. And today 50 students and faculty from Wheaton College are among the 450 adults and children who worship on Sundays at St. Mark's.

Of a recent confirmation class of 21, eight were from Wheaton College. There are also eight former evangelical clergy in the congregation, Lobs said.

Episcopalians "preach Bible study and a cognitive approach to Christianity," Lobs said. And that appeals to evangelicals who find their beliefs in scripture, an historic Christ, personal salvation and the need for evangelism affirmed in Episcopal circles.

The experience at St. Mark's is not unique. Wheaton's evangelical influence on Episcopal churches in Chicago's western suburbs is also strong in Glen Ellyn at another St. Mark's and at St. Barnabas where the roots of the phenomenon can be traced.

In 1972 Robert E. Webber, a Wheaton College theologian, came to St. Barnabas with two students, and, together with an increasing number of students, kept coming until the congregation quadrupled.

"He's a kind of Pied Piper," said Lobs. "Wherever he goes, his students go. What brings them is the liturgy. They want roots."

Webber started things off in the early 1970's when he began bringing students to services with him. At one point, two-thirds of the congregation was from Wheaton College.

"We had to set up folding chairs in the aisle," said Robert McFarland, who came to St. Barnabas as rector about the same time that Lobs took over at St. Mark's.

"I had never had any experience with evangelicals before," McFarland said. "They asked searching questions, and I had to answer them. I had to dig into my own beliefs."

"What the evangelical brings to the Episcopal Church is a deep commitment to the gospel and enthusiasm," said Webber, an Anglican who is the son of Baptist missionaries.

According to Webber, "What the evangelical



Carlos Vergara photo

Robert Webber in his Wheaton College office

gets is a worship experience rich in the ritual of the Middle Ages in a setting where evangelical pursuit of Bible study and what Lobs calls 'a cognitive approach to Christianity' are stressed. They also feel a sense of history in a church with claims to apostolic succession."

Wheaton College keeps no head count on numbers of faculty or students in denominations not under the evangelical umbrella. But unofficial counts by some professors suggest that 30 or more of a faculty of 160 attend Episcopal services. This was not so 10 years ago, Webber and others said.

Wheaton College administrators and alumni may have "looked suspiciously" upon the growth in Episcopal presence at first, Webber said. "But now after more than 15 years, it's seen as providing a balance that's not to be feared."

Henry W. Nelson, vice-president of student development, said of the Anglican phenomenon, "I think it's healthy."

Nelson, who teaches Sunday school at the Wheaton Evangelical Free Church, said he worshiped in Anglican churches while on a recent sabbatical at Oxford and that three of his five children are Episcopalians.

"Students come here from all over and have the opportunity to worship in and visit other churches. It's a viable option for them, something that's worthwhile," Nelson said.

Nelson pointed out that a son of the late V. Raymond Edman, president of Wheaton College from 1940 to 1965, was ordained an Episcopal

priest and that Episcopalians always have had a presence at Wheaton College.

"The low church needs to discover the lost art of reverential worship, and the high church needs to discover that the priest doesn't have to do it all," Nelson said. "If students at Wheaton wanted to do a morning eucharist, the college would not only allow it, it would encourage it."

In fact, among evangelicals generally "there is a trend for the future that might focus on the eucharist," Nelson said.

Some Anglican faculty at Wheaton doubt Nelson's sincerity. They're still smarting over an anti-proselytizing policy that a few years ago shut down the Canterbury Club, an Episcopal student organization that celebrated a weekly mass on campus.

But interested Wheaton students still meet to say the Anglican office of Morning Prayer, which doesn't include communion, led twice a week by philosophy professor David Fletcher, a licensed lay reader and one of three Anglican converts in a philosophy faculty of five.

"At Wheaton there is a deep interest in Anglicanism," Webber said.

"We quote C. S. Lewis as much as we quote the Bible," he added, a reference to the Marion E. Wade Collection at Wheaton College, which is reputed to contain the world's most comprehensive collection of the Anglican author's work.

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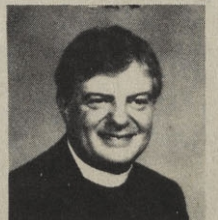
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Prayers, resources for Decade of Evangelism

General Convention designated 1989 as a year of prayerful preparation for a decade of evangelism in the 1990's.

At their November, 1988, meeting, the presiding bishop and Executive Council called upon all Episcopal dioceses, congregations, organizations, networks, and publications to use all the means available to them to share in a year of prayer for God's leading and empowerment for the Decade of Evangelism by:

- encouraging any two or more members who gather for any Christian purpose to pray together for evangelism and to inform their prayers by the study of scripture, using the lectionary or other Bible study resources; and

- encouraging members to pray for evangelism as part of their private devotions and to inform their prayers by the study of scripture.

To support this work the presiding

bishop and Executive Council: (a) offer suggested private and corporate prayers for the Decade of Evangelism; (b) encourage sharing music which informs and deepens this prayer; and (c) call all members to send new ideas for evangelism arising in answer to these prayers to the Anglican Fellowship of Prayer (Box M, Winter Park, Fla. 32790), which will receive, collate, and forward them to the Evangelism Ministries Office for distribution to diocesan bishops and evangelism units.

To begin, Executive Council prepared following prayers.

For individuals:

Jesus Christ, Son of God, make yourself known through me.

Jesus Christ, Son of the living God, speak through me to others.

For groups and congregations:

Almighty God, by your grace you have given us new life in Jesus Christ, and by your Spirit you have called us to proclaim his Name throughout the nations: Awaken in us such a love for you and for your world that in the coming Decade of Evangelism we may so boldly proclaim Jesus Christ by word and deed that all people may come to know him as Savior and follow him as Lord; to the glory of your Name. Amen.

Almighty God, you have called your church to preach the gospel to all nations, and you have taught us to seek and serve Christ in all people: Strengthen and in-

spire the congregations of this church as we prepare for a Decade of Evangelism. Help us to recognize the promptings of the Spirit in those who do not now profess the Name of your Christ and, by our words and deeds, to encourage them in their pilgrimage that they may find the joy and peace of knowing Jesus Christ, their Lord and ours; who lives and reigns with you and the Holy Spirit, now and for ever. Amen.

Supplementary resources, including petitions for the Prayers of the People at the Holy Eucharist, have been prepared as well.

The evangelism subcommittee of Executive Council's Witness and Outreach Committee sent these prayers and resources late in December to all bishops, diocesan evangelism units, voluntary organizations working in evangelism, and church-related publications.

Exchange

Passionate about purificators?

Useful tips for chalice bearers and altar guilds about the etiquette of using purificators at the Eucharist are found in George Koch's "How and why to use a purificator." Free with a self-addressed, stamped envelope sent to: George Koch, 620 Glenwood Ct., Mil Valley, Calif. 94941.

Scholar seeks information on Bishop Rowe

Historian David Dean would like to hear from anyone with correspondence or reminiscences of the late Bishop Peter Trimble Rowe, who served Alaska for nearly five decades (1895-1942). Dean is also trying to locate Rowe's sons. If you can help, contact David Dean, Department of History, Frostburg State University, Frostburg, Md. 21532-1099.

Church needs flags

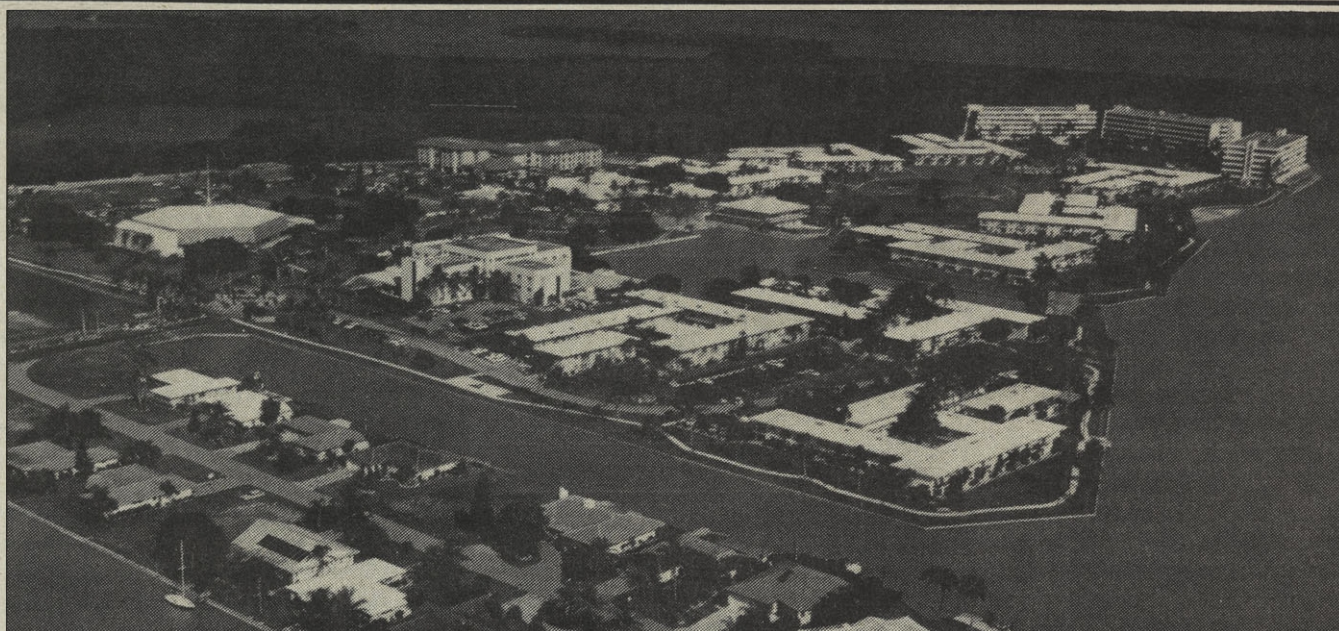
Church of the Savior, a new mission in the Diocese of Pittsburgh, needs an American flag, an Episcopal Church flag, two flagpoles, and two flagpole stands. The church will pay shipping cost if necessary. Write to David Wilson, Church of the Savior, 1123 Merchant St., Ambridge, Pa. 15003, or call (412) 266-4412.

Episcopal camp seeks interns

The Episcopal Camp and Conference Center in Ivoryton, Conn., is seeking college students interested in exploring possible majors or a career in recreation or environmental education. A stipend, plus board, housing, and laundry, is provided. Write to Andrew Katsanis, Executive Director, ECCC, Box 577, Ivoryton, Conn. 06442.

Publisher seeks Christian poets

Spiritual Quest Publishing is interested in poetry submissions for the 1989 Christian Poetry Anthology. All entries must be spiritual in nature. Poets may submit up to four typed poems (maximum 26 lines each), together with a stamped, self-addressed envelope, to Spiritual Quest Publishing, 505 St. Andrews Dr., Sarasota, Fla. 34243.



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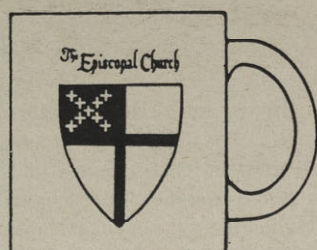
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Many Episcopal congregations are small in numbers and vision. The most pressing question often is "Can we keep it going another year?" Here are the stories of two such congregations now enjoying new vitality. In each case, a "retired" priest assumed the leadership and challenged the congregation.

Not champagne, but very good cider

Church of the Epiphany in Urbana, Ohio, was looking for a new priest. Could they afford a full-time priest, or should they seek a part-time priest, perhaps yoking with another congregation?

The vestry decided a full-time priest was needed, but the parish budget, which had run a deficit in recent years, couldn't pay for one. What to do?

The first step was to make a commitment to the tithe as the basis of stewardship at Epiphany. The vestry so voted and backed their votes with their money. The second step was to conduct an unusual springtime every member canvass on the theme "Miracle in Ministry" and let the congregation decide, by their pledges, what the future ministry of Epiphany would look like.

Epiphany reaped a 40 percent increase in giving and 13 new pledges.

"The future truly was to be decided by the stewardship of the congregation," says Diane Kremer, canvass chairman. Three kinds of letters were sent: to the involved, to "well-wishers" in town, and to out-of-town people with connections to the congregation. Many pastoral opportunities surfaced and were addressed.

One key element in Epiphany's new vitality was the arrival of Gordon Price as interim rector. Price, 72, is an experienced parish priest whose retirement home is 45 miles away. Told that interim ministry is a specialized field, Epiphany decided to send Price—at the parish's expense—to a training program for interim clergy in Richmond, Va. Price began his work in January, 1988.

"Any cook knows you have to stir the pot," says Price. "Then the meat and vegetables on the bottom come to the surface; the herbs and spices blend, and the whole is made better by mixing the parts."

"That's a parable about interim ministry. It's a time to stir pots, to bring to the surface what's on the bottom, to enable each person to add his or her own flavor or spice to the feast that is to be."

"My job as interim is to listen patiently and lovingly as the brew bubbles, skim off the poisons of anger, misunderstanding, bitterness, and pain which every parish has and offer them at the altar, enabling the people to do the same," says Price.

"The folk of Epiphany may not be quaffing champagne, but they sure are enjoying a good grade of cider—Thanks be to God!" adds Kremer.

First you cart off all the...

"The first thing we did was remove the bat and racoon droppings," says Ivan Smith. "It had been a while since anybody had been up to the second floor. We took out 650 pounds of droppings from the second floor of the parish hall alone."

As southern Door County, Wis., began to decline economically after World War II—the area's two largest industries, farming and ship building, fell on hard times—the Episcopal Church of the Precious Blood, located in Gardner Township, declined as well. From its heyday in the 1940's, the congregation had dwindled to two persons by 1986.

When Smith took early retirement and moved to Door County after years of serving as a priest in inner-city Chicago churches, he found a place long inhabited by bats and racoons.

"There was no heat, no toilets, no people. What was left of the parish had been meeting in someone's home," he says.

Smith began making calls. A few inactive members who had drifted away came back. The Sunday congregation began to average 10 or 12. A small heating unit was installed in the sacristy of the run-down church, and services were moved there. Then the sacristy was painted and replastered. And in the summer months, the congregation resumed worshipping in the church itself.

"One of the good things about the

Diocese of Fond du Lac," Smith says, "is the wonderful support from brother clergy and others in the diocese. Bishop [William] Stevens, the cathedral, the Lake Shore Deanery, the Oneida Indians—all have sent us tithe checks from money they had raised for other purposes."

Gardner Township is a picturesque rural community with family farms and contented-looking cows. But behind the beauty are all the problems of an urban ghetto—unemployment, high school dropouts, child abuse, alcoholism. "It's acute," says Smith. "And there's no place within six miles for a group to meet except for the bars."

Precious Blood plans to do something about the lack of meeting space. Running water will soon be installed—the church drilled a well for water last fall, and the diocese has just given money for a septic tank. Then the church will be able to host meetings of Alcoholics Anonymous, a local tutoring program, and other support groups which must now meet several miles away.

Smith identifies with the people of the community. "I'm infirm, sometimes must use a walker, and often must sit when celebrating the eucharist," he says. "Something similar has happened to southern Door County. But we're not helpless, and with God's help we're doing more than we thought we could."

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Episcopal college students ponder vocation

Following a short Christmas break, 250 college students and chaplains gathered at the YMCA of the Rockies in Estes Park, Colo., for the Episcopal Church's third annual National Gathering of Students.

From December 28 to January 1 students from nearly 100 colleges and universities from around the U.S. and Costa Rica worshiped, sang, listened, and shared views on vocation.

Two keynote speakers, Richard Bolles and Alda Marsh Morgan, spoke daily and challenged the gathering to consider where their own vocations lie and how to achieve a balance between "what one delights to do and what God needs to be done," according to Bolles. Bolles is the au-

thor of *What Color Is Your Parachute?*, and Morgan is the coordinator of ministries in higher education for Province VIII. Morgan focused on the meaning of vocations in the context of both society and the church.

The event touched upon what college students face as they choose majors and enter the job market.

Daily workshops identified areas in which vocations lie. Workshops included liberation theology, inclusive language, juggling, new age religions, and race relations. Evening caucuses for homosexuals, evangelicals, and those seeking ordination provided other opportunities to challenge preconceptions.

The Holy Eucharist framed each

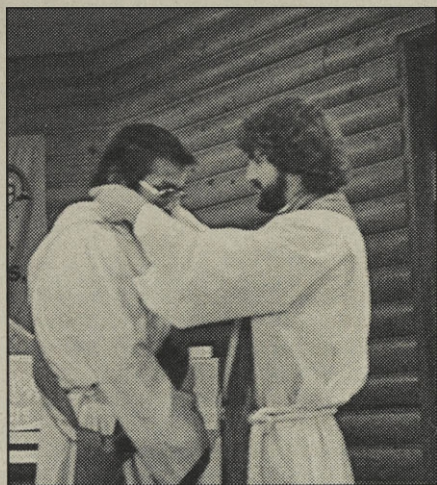
day of the event. Both the music and the liturgies reexamined thoughts and ideas of God through lyrics in Spanish, Korean, Latin, and Cantonese and in inclusive language texts. Linda Strohmer of Lehigh University in Bethlehem, Pa., the conference chaplain, presented new ways of understanding God and each other.

"I came here to revitalize myself, to get in tune with myself and with what I'm supposed to be doing at college," said Christian Clough of the University of Rochester.

"If I have gained anything from this gathering, it is confidence," said Deborah Massie of the University of

Kansas. "I have confidence that any group of people can come together and, no matter how drastic their differences, find a common ground on which to stand and build a relationship."

"As we concluded our Vigil Eucharist on New Year's Eve, I realized the appropriateness of the time of year. The peace was given just as midnight struck. I can think of no more perfect way to begin the year than with sharing the peace of the Lord. This is also an especially appropriate time to begin realizing our vocations. I feel we are beginning our search anew, with restored vigor and replenished strength," added Andrew Wright of Texas Christian University.



Kerry Neuhardt places a cross around the neck of Buddy James Arthur.

Double Navajo celebration

by Barbara Benedict

The people of All Saints' Church, Farmington, N.M., held a double celebration December 4 when Suffragan Bishop William H. Wolfrum of Colorado was installed as interim bishop of Navajoland and Buddy James Arthur was ordained a priest. Arthur is the second native American priest in the area. The first was Steven T. Plummer of Bluff, Utah, ordained in 1976.

The Navajo Area Mission, established in 1977, includes portions of New Mexico, Arizona, and Utah which form the Navajo Reservation. It is home to some 1,100 baptized Episcopalians.

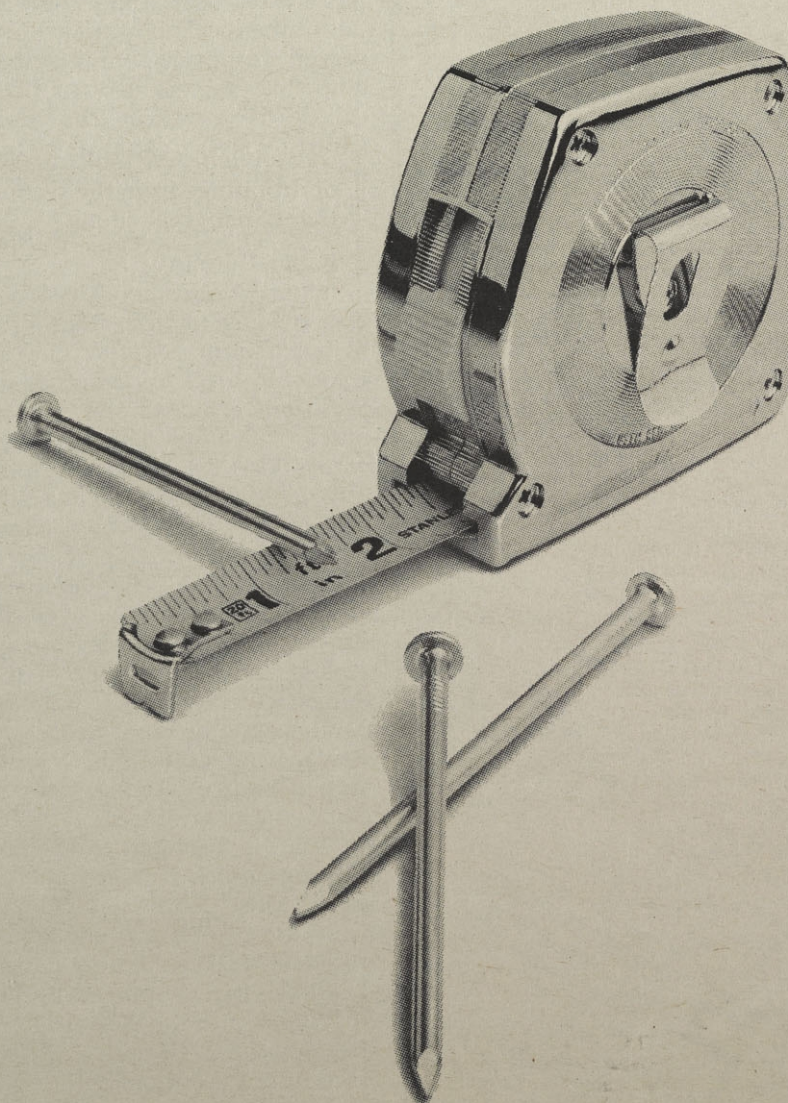
Wolfrum will continue with his duties in Colorado but make occasional visits to Navajoland until the Navajo choose their own bishop, an action General Convention approved last July. (Bishops for the area were previously appointed.)

An estimated 250 people crowded into the little church—part of the compound known as the San Juan Mission—located on a bluff across the San Juan River from the city. A gala feast followed in the parish hall downstairs.

Preacher for the ordination was Kerry C. Neuhardt of All Saints' Church, Phoenix, Ariz., who has assisted Arthur with youth work among the Navajo and helped them become involved in Province VIII activities.

Barbara Benedict is editor of *The Colorado Episcopalian*.

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The Episcopal Computer Users Group (E.C.U.G.), an organization sponsored by The Church Pension Fund, will hold its third Annual Church Computer Software Expo in Dallas, Texas from May 17-21, 1989.

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The cost for this event will be \$250.00 for E.C.U.G. members and \$285.00 for non-members; a one year membership is included. This fee covers four nights' lodging at the Embassy Suites Hotel, six meals, and shuttle transportation between the airport, hotel and Infomart. More information will be available by mid-January 1989.

Contact Lisa Kaste, 800-223-6602, for further information about the Episcopal Computer Users Group and this event.

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people

Harald Kalnins was consecrated in November to be the first bishop in 60 years of the German Lutheran congregations of the Soviet Union □ **Brother Desmond**, SSF, rector of the Franciscan parish of St. Stephen's, Princes Town, Trinidad, has been elected bishop of Belize □ **David Sumner**, church historian and former editor of Southern Ohio's *Interchange*, is now editing the *Christian Writers Newsletter* □ **Glenn Biggs**, associated for 52 years with Forward Movement Publications, died in December at the age of 83.

Wendell Tamburro has been elected chaplain general of the Sons of the American Revolution □ Retired Bishop **Robert Kerr** of Vermont died on November 18 in Burlington, Vt. □ Queen **Elizabeth of England** has made **George Ambo**, archbishop and primate of Papua New Guinea, a knight commander of the Order of the British Empire □ **Gene White, Jr.**, a communications officer of the Presiding Bishop's Fund for World Relief, died in New York on November 12.

Andrew Mya Han, former general secretary of the Burma Council of Churches, has been consecrated bishop of Rangoon and archbishop of Burma □ The breakaway Anglican Catholic Church in Australia has elected its first bishop, **Albert Haley**, formerly rector of All Saints', Brisbane □ **H. Scott Kirby**, formerly director of development for St.

Francis' Homes in Salina, Kan., is the new dean and rector of Christ Church Cathedral, Eau Claire, Wis. □ Roman Catholic Bishop **Francis B. Schulte** of Wheeling-Charleston, W.Va., will become the 12th archbishop of New Orleans, succeeding retiring Archbishop **Philip Hannan**.

Canon Ralph Wolfgang, who never let blindness interfere with his ministry, was priest associate at Grace Church, Merchantville, N.J., when he died in December, aged 93 □ **James Forbes**, professor of preaching at New York's Union Theological Seminary, is the 1989 Washington Cathedral fellow in residence □ **Charles John Arthurson**, whose first spoken language was Cree, has been elected the first native American bishop of the Anglican Church of Canada.

Episcopal Bishops **C. FitzSimons Allison** of South Carolina and **Paul Moore** of New York will debate each other during February's Harvey Lectures at the Episcopal Theological Seminary of the Southwest in Austin, Texas □ **Lois Wilson**, founder of Al-Anon and widow of Alcoholics Anonymous co-founder **Bill Wilson**, died in October at the age of 97 □ Sister **Rachel Hosmer**, OSH, priest, teacher, theologian, author, missionary, and social activist, died December 23 at the Convent of St. Helena in New York City; she was 80 years old.

'Stewardship is more than money,' retiring officer says

by Richard L. Crawford

For Thomas Carson stewardship has always been a key ingredient in faithfulness. The parishes he has served responded to his teaching, and that success led to his being called to establish the Episcopal Church's stewardship unit at its center in New York City nearly a decade ago.

Carson recently retired to his home in South Carolina.

When Venture in Mission (VIM) was starting in 1978, then-Presiding Bishop John Maury Allin asked Carson to head a VIM office in New York and establish the stewardship office. "Bishop Allin realized we would lose the learnings from Venture in Mission without a stewardship office," Carson says. "That was a great vision on his part."

"Stewardship is more than money," Carson emphasizes. "It's the stewardship of people, the gospel, ecology, and more. One of the first things I wanted to do was work in planned giving—that deals with the stewardship of wealth, a great untapped source. Today we have 42 planned giving officers."

"The big problem in stewardship development is conversion," Carson says. "Most people gave to VIM because the church was engaged in the mission of Jesus Christ, and they could see that." Spurred by Venture in Mission and the stewardship unit, the Episcopal Church's giving has risen from the bottom of the country's 10 major Protestant denominations to the top. It has remained there for



Thomas Carson

several years.

"Often our clergy have been an unsteady flag in stewardship education. Part of that is because until recently there was not stewardship education in the seminaries. I don't want to be negative. That is changing," he says.

Carson found that stewardship is often seen as fund raising. He stresses that capital funding should be a part of stewardship—but timed right and guided to enhance overall stewardship, not destroy it. Soon the retired stewardship executive will begin work with a major fund-raising firm to help congregations and other church agencies develop funding programs.

What works in developing stewardship? "There is no specific stewardship plan," Carson says. "Each place is different, and no one plan is the messiah of stewardship. You have to do it all the time—all the time, not just once a year."

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What to do with endowment? One Delaware parish knows!

by Harry G. Toland

Most parishes reach out to others in some way. Immanuel Church, Wilmington, Delaware, reaches out a couple of miles in one direction, 1,600 miles in another, and 9,300 miles in still another.

Let's start with the long reach. That is to Dan and Brenda Boerger (pronounced burger), members of the congregation who are on Santa Cruz Island in the Solomon chain in the far western Pacific.

As Wycliff Bible translators, they are translating the New Testament into Natugu (meaning "our talk"), the native tongue of the 5,000 inhabitants of the island.

That may sound simpler than it is. Natugu is a spoken language only. Before the Boergers can produce a Natugu New Testament, they must invent a written language and then teach it to the Santa Cruzans.

The Boergers are in the Solomons—Wycliff chose the location—thanks to Immanuel's Isaiah/Matthew Fund. But their ministry will continue with support directly from the parish.

The fund was established three and a half years ago when two parishioners died leaving \$2.5 million in unrestricted bequests to the church.

After a year's deliberation, Immanuel's vestry decided to set up a fund which would be used, interest or principal, only for outreach. Its name comes from commands in Isaiah 58 on helping the disadvantaged and the Great Commission of Matthew 28.

"We also decided," says J. Fletcher Lowe, Immanuel's 56-year-old rector, "that for every grant, people have to go first." Further, the thrust of Isaiah/Matthew expenditures was to be for ministry start-ups. An eight-member commission makes decisions on outlays.

Dan Boerger was an engineer with the DuPont Company when "he felt something special the Lord was calling him to," says Lowe. He went to the University of Texas in Austin to earn his master's degree in linguistics and there met Brenda, a teacher with a doctorate in the subject.

They married and, back in Wilmington, Brenda joined Immanuel. After a year's preparation in the U.S. and in the Solomons on Wycliff methodology and South Pacific living, their work began more than a year ago in Santa Cruz.

The Isaiah/Matthew Fund provided \$35,000 for the launching of their ministry and another \$16,000 for their first 15 months' living expenses.

Of great importance to their ministry, says Lowe, is the prayer-partner relationship between the Boergers and parishioners who "lift them up in prayer every day." The Boergers communicate regularly with Immanuel's Ken and Clara Germain and suggest special focuses of prayer, Lowe says.

Immanuel, says its rector, is neither large nor rich. It numbers about 250 communicants and its recently approved 1989 budget was for \$265,000.

When he came to the church three and a half years ago, he says it had gone through "a lot of renewal. It was energized, but they needed to go from an inner journey to an outward journey." He brought to the church a long history of outreach involvement. The timing he calls "providential."

The 1,600-mile outreach involves another parishioner, Caroline Humphrey, who has been working with a seminary and church schools in the Dominican Republic for the past year and a half under sponsorship of the South American Missionary Society (SAMS).

Again, the Isaiah/Matthew Fund

paid for the \$11,000 start-up of her ministry, and Immanuel is now picking up half of that annual cost.

The parish's short outreach, geographically, is a Habitat for Humanity housing rehab project in Wilmington's inner city. Parishioner Marvin "Rip" Van Winkle is the project's advocate at Immanuel as well as one of the handful of the congregation's carpenters on the job.

Using \$25,000 of Isaiah/Matthew funds, the group, aided by other workers, has made over one house donated by the city of Wilmington and is working on two others.

Last August, a family of four from the Puerto Rican community bought the house and moved in. The father, a skilled craftsman and also a deaf mute, helped in the rehab work. The family will pay \$250 a month interest-free for 12 years to Habitat.

Brotherhood aids Ugandan village

The Brotherhood of St. Andrew, which has already restored a chapel and pastor's house in a Ugandan village and provided the village with bicycles, clothing, and other needed items, is working on a safe water supply for the village.

In 1987, two Brotherhood leaders traveled to Baale, north of Kampale, where they met local leaders and Bishop Livingstone Nkoyoyo. Baale has an economy dependent on farming, and while it is only a few miles from the Nile, it needs to build a reservoir to trap rain water.

The brotherhood, an Episcopal men's ministry based in Ambridge, Pa., has raised \$10,000 of the necessary \$65,000 for the water supply project.

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Agency besieged: National Council of Churches ponders its future

Critics have maligned the National Council of Churches, sometimes unjustly, and friends have sought to make it more accountable to its member denominations. Today the 38-year-old agency is reassessing its purpose and structure.

by Elizabeth Eisenstadt

"We confess before God that we have not been able to embody the full ecumenical vision of 'a community of communions,' . . . but we have not reduced our commitment to an ecumenical vision."

The denominational and National Council of Churches (NCC) leaders who approved this public confession at an emergency consultation last November had been fully informed of the distressing problems facing the 38-year-old agency.

The 88 men and women at the consultation, which preceded the November NCC governing board meeting, would provide markers for the newly appointed committee of 15 representatives of NCC member churches. This group will submit its recommendations to the next governing board meeting in May.

The reams of recommendations

and reports which have emerged from NCC headquarters within the past four years present unpalatable facts about the health of its main-line Protestant membership. Denominations once in a position of numerical superiority in the U.S., such as the United Methodist, Presbyterian, and Episcopal, have been grappling with declining numbers and, in some cases, declining revenues.

Throughout its lifetime the NCC has taken stands on such concerns as civil rights, the death penalty, and South African apartheid that put it in step with, or sometimes ahead of, the positions of its member communions. As growing numbers of Roman Catholics and conservative evangelicals have entered the political arena and Methodists, Lutherans, and Episcopalians have faced internal debate over questions like the ordination of homosexuals, those representing main-line Protestant and Anglican

traditions have been put increasingly on the defensive.

"An awful lot of attention is being focused on Arie Brouwer," says David Reed. "But he is just trying to do what we hired him to do." Reed, Episcopal bishop of Kentucky who is currently serving as NCC secretary, made clear that he was speaking in his role as secretary and not as an Episcopal bishop.

"The NCC crisis is the crisis of its member denominations writ large," says William Lawson. The rector of St. Stephen's Memorial Episcopal Church in Lynn, Mass., Lawson represents Episcopalians on the Committee of 15. An NCC member since its founding, the Episcopal Church ranks fifth in NCC financial support.

He outlined the difficulties which have forced the NCC to reexamine its operation. Congregations are holding funds for projects at the local level. Denominations, in a process called "cognate" funding, can allow their units and boards to pick and choose the NCC programs they want to support. Authority and decision-making within the NCC are split so many ways that who makes the final decision is often unclear.

General Conventions and statements by Episcopal officials over the years have been careful to limit the NCC's role as an instrument rather than a fulfillment of ecumenical unity. But the Episcopal Church, with its clergy and lay representatives often occupying prominent positions in the NCC hierarchy, has a substantial investment in helping the agency find efficient ways to adapt an institution born in prosperous times, nurtured in prophetic and turbulent ones, to the demands of a more conservative era.

**Church World Service:
NCC's longest arm**

Raising and disbursing approximately 70 percent of NCC moneys yearly, Church World Service (CWS) is a leviathan. Well-known for the CROP walks it sponsors across America and recent aid channeled to Armenian earthquake victims, the NCC's relief, development, and refugee assistance division has long functioned as a semi-autonomous organization.

"One problem with CWS throughout its history is it looked and acted like an independent agency when, in fact, it wasn't," says longtime (now retired) Episcopal governing board member Elton O. Smith.

As the financial position of CWS grows less stable, the unit has objected more strenuously to the amount of money it has to contribute in "common services." Having just been forced to cut \$670,000 in 1988 and having struggled to cut about \$1.7 million from its projected \$6.3 million basic expense budget in 1989, CWS asked the NCC governing board

An interview with Arie Brouwer

General Secretary Arie Brouwer has been at the helm of the National Council of Churches (NCC) for four years. Ordained in the Reformed Church in America (RCA), Brouwer, 53, has held pastoral and administrative posts within his denomination.

Within the past year dissent among some NCC staff members about Brouwer's leadership has been made public. Church World Service head J. Richard Butler and human rights office chief William Wipfler, an Episcopal priest, resigned last spring. At the time the NCC executive committee reaffirmed its confidence in Brouwer and instituted a job performance review process for the position of general secretary similar to that used for other staff members.

In a recent interview in his airy office overlooking New York's Hudson River, Brouwer took a long view of the current turmoil.

The Episcopalian: What did you see as your mandate when you took this job?

Brouwer: I took the job because of my own commitment to the unity of the church. The ecumenical movement is unique because it tries to bring the energies of the churches together. That's the broad mandate. I thought maybe this time there might be enough interest and will for the ecumenical community to pull together to be a healing force in the nation. There is a very strong will to do that but not strong enough to overcome the structures. I thought it might work. It may still, but it will not, obviously, unless we can get some fundamental structural changes.

The Episcopalian: Do you have a vision of what that change might

look like?

Brouwer: I have sent around a draft document with three or four different ideas. It's still in the drafting process and will be until the Committee [of 15, mandated to come up with a reorganization plan], has met. The council offers a wonderful opportunity for leaders. Together they have been able to mobilize energies not always possible within their communities. The civil rights movement is one example. As the council became



more active, the communions became more active. The NCC has a history of being ridiculed, criticized, chastised. At some of the proudest moments of our history, we were a little ahead of our time. Within this organization we have a place to listen to those oppressed by society probably unique in terms of diversity.

The Episcopalian: Denominations such as the United Methodist Church and the Episcopal Church have very different structures. Is the resistance you are meeting structural or are there other reasons?

Brouwer: Structural resistance was the main reason the implementation

committee was unable to carry out its work. Churches like the newly merged Evangelical Lutheran Church in America are moving away from an integrated structure while we are moving in other directions. I don't see it as a make-or-break situation. We need to work with a leaner structure. Our opportunity, nearing 40, is to reconceptualize—can we come up with a new network of relationships?

The Episcopalian: At the governing board meeting in November, the NCC decided to reach out a hand of fellowship to Roman Catholics and evangelicals. What would make the NCC attractive to them?

Brouwer: The Bible studies and Living Room Dialogues between Roman Catholics and Protestants in the 1960's were revolutionary and meant much to ecumenists at the time. These dialogues are an example of the ongoing good relationships we have had with Roman Catholics since Vatican II. We need to go back to our roots, renew our connections. At a recent meeting with a member of the department of interreligious affairs of the National Conference of Catholic Bishops, I told him of our new commitment to worship on the governing board. Sometimes in the liberal/social activist tradition we don't give that attention. My own roots are evangelical, and I keep in touch with that tradition. We represent only a part of the Christian community. If we reach out to others, we are growing spiritually. Some people are concerned that by doing that we will somehow be giving up our interest in social action. I don't see that as a risk if we remain true to our understanding of the gospel. I don't see the community compromising that.

to reexamine the way costs are assessed.

Image and reality: Publicizing the good news

Last spring the NCC sponsored an ecumenical gathering of approximately 1,500 men and women in Arlington, Texas, which celebrated the diversity of Christian experience. Fruitful collaboration between Soviet and American churches and their congregants has resulted in much cross-pollinating travel under NCC sponsorship. A subcommittee of the education and ministry unit has been preparing a new edition of the Revised Standard Version of the Bible, to be published in 1990. Facilitated by the NCC's Africa office and the World Council of Churches, U.S. Christians have recently begun a broad-based campaign to increase public support for anti-apartheid efforts in South Africa.

But despite the wide variety of educational, ecumenical, and relief activities carried on by the NCC, the agency's image may have been etched in acid in the public mind by two incidents in the early years of this decade: the *Reader's Digest*/60 Minutes affair and creation of the inclusive language lectionary.

Within one month in 1983, the NCC came under attack from two popular sources of public information. "Do you know where your church offerings go?" (*Reader's Digest*, January, 1983) by Rael Jean Issac charged that the NCC had become increasingly politicized, portraying the U.S. as "deeply flawed" and lifting up third-world, Marxist-Leninist societies as human rights models. "The NCC has substituted revolution for religion," the article concluded, quoting Edmund Robb, a Methodist minister.

The Feb. 7, 1983, edition of *Newsweek* termed the piece an "overwrought attack, mixing innuendo, misleading statements, and selective quotes from NCC documents."

However distorted the allegations may have been, damage was done. An informal survey of public opinion by then Episcopal Church communications executive Richard Anderson found that Episcopalians knew little about the NCC except for negative criticism, "and they seem to express no strong yearning to know more."

The inclusive language lectionary, prepared by a group of scholars working under the sponsorship of the NCC unit on education and ministry, probably had more limited public impact.

For NCC veterans Smith and Reed, its publication offered an object lesson in a lack of integration within the organization. Members of the governing board had not seen the lectionary in advance, according to Smith.

Says Reed, "That's the kind of thing that makes it necessary for us to find a way of being accountable." He at-

tempted, unsuccessfully, to have the governing board disclaim responsibility for the lectionary.

Where do we go from here?

The Episcopal evaluation committee made a number of recommendations to define the denomination's role within the agency more clearly. The church's Executive Council and General Convention passed these recommendations last year. "We are asking for greater accountability, both in terms of the council to the member churches, but also of member churches to the council. We are also asking for more credibility, conscious and systematic research in addressing issues," the committee said.

Adds Episcopal governing board member Glenn Clifford, "It still is very necessary that the churches have some place where they can come together and do things. . . . It would be a great loss if we lost the council."

In a statement from his office, Presiding Bishop Edmond Browning has made clear that the Episcopal Church supports the restructuring process now underway. "They are going through a challenging period, and we are dedicated to supporting the process they are undertaking in any way possible," the presiding bishop said.

"There is no doubt that the Episcopal Church wants and needs an effective national ecumenical body and one which focuses the questions of the unity of the church and the public witness of the church," says William Norgren. The Episcopal Church's ecumenical officer, Norgren also served as the first head of the NCC's Faith and Order Commission.

In the end, as in the beginning, the challenge to the NCC is a test of its member churches. Can they reshape structures and relationships to carry them into the next century? The work of the Committee of 15, with its input from member communions, can be the next, but assuredly not the final, milestone on the road to a new, slimmer, more integrated creation. Or more of the same?



National Council of Churches headquarters, 475 Riverside Drive, New York City

NCC: A Curriculum Vitae

Born: 1950, as a result of the merger of 12 interdenominational agencies at a Constituting Convention in Cleveland, Ohio. At the time 29 Orthodox and Protestant communions were members; today there are 32. Combined membership: 42 million Christians.

Raison d'être: In 1981, the NCC governing board voted to change the council's description from "a cooperative agency of the churches" to "a community of Christian communions."

Resides: Mostly at 475 Riverside Drive, New York, N.Y. Church World Service offices are scattered across the country and overseas.

Major body organs: NCC programs are organized into five clusters. The cluster on Unity and Relationships nurtures ecumenical and interfaith connections. Church Life and Witness creates and makes available re-

sources for those seeking to live a full Christian life. Church and Society seeks to transform systems and institutions that perpetuate racism, sexism, poverty and other injustices. International Ministries works with Christians overseas. Church World Service (CWS), the largest unit, is the NCC's disaster relief, refugee assistance and development arm.

Means of livelihood: Contributions from member communions make up almost 32 percent of the NCC budget; within the past 12 years the value of these contributions has decreased by 53 percent. Church World Service, which receives and disburses almost 70 percent of the total NCC budget, raised 37 percent of that budget in 1987 through public appeals. Other resources include contributions from related organizations and individuals, government con-

tracts (primarily for refugee resettlement) and sales, service and investment income.

Godparents: A 260-member governing board which meets twice a year with the executive committee, general secretary, and elected NCC officers making decisions between meetings. The governing board, which includes denominational representatives from across the country, sets NCC policy and approves budget and program priorities.

State of Health: Under debate. Over the past five years a presidential panel, an implementation committee, a consultation of denominational leaders, and the NCC staff have sought solutions to financial and structural woes. A committee of 15 has been authorized by the governing board to bring a reorganization plan to its May meeting.



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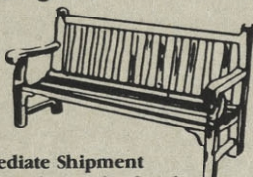
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Religious groups aid Armenian earthquake victims

Moscow, U.S.S.R.—Religious agencies across the United States marshalled their resources to provide relief assistance to Soviet Armenia in the wake of a devastating earthquake in December. The quake is estimated to have killed 50,000 people, injured more than 12,000, and left 500,000 homeless. Church World Service (CWS), the relief arm of the National Council of Churches, led the way with a donation of medicines and medical supplies valued at \$813,000. The Episcopal Church, a CWS affiliate, is accepting contributions through the Presiding Bishop's Fund for World Relief. Other Christian and Jewish agencies have also raised substantial amounts of relief money. *The Washington Post* reported that private donations, totaling about \$3 million, were outpacing government assistance, calculated at approximately \$1.2 million as of mid-December.

sexual orientation, who profess faith in Jesus Christ and obedience to him, are welcome to be or become full members of the church." Delegates challenging that statement had claimed that it conflicts with the church's constitution, the Basis of Union. In its decision, a majority of the judicial committee said the General Council statement neither amends nor modifies the constitution. One church expert said "all hell will break loose" if the General Council executive committee does not find some way to reconcile the church and its members.

English synod approves plan to increase black membership

London, England—In November, the Church of England's General Synod approved a plan to increase black mem-

NEWS BRIEFS

bership in the Houses of Clergy and Laity from eight to 24. The plan, created by the new Committee on Black Anglican Concerns, would increase membership in the church's legislative body by adding those unsuccessful black candidates who received the highest number of votes. In other business, and against the wishes of Archbishop Robert Runcie, the synod reversed its February, 1987, decision to move its headquarters out of London's Church House. Synod members also unanimously called for more collaboration and involvement with agencies fighting child abuse.

FCC to America: O'Hair has made no petition

Washington, DC—The Federal Communications Commission has received 21 million appeals to reject a petition from atheist leader Madalyn Murray O'Hair to have all religious programming removed from the air waves. The problem? There is no such petition and never has been. The campaign against the non-existent petition may have originated when the FCC rejected a petition by two broadcast producers to reconsider its policy of granting licenses to religious broadcasters to air educational programming. Somehow the FCC number on the mid-1970's case became linked to O'Hair, and letters of protest have come pouring in ever since. FCC officials, who say they can't respond to any more letters, have appealed to Americans to stop the avalanche.

Oriental, Eastern Orthodox plan reunion

Damascus, Syria—After meeting with Greek Orthodox Patriarch Ignatius IV, the head of one of the main North American Eastern Orthodox jurisdictions said that the Syrian (Oriental) and Greek (Eastern) Orthodox patriarchates of Antioch can reunite without waiting for a pan-Orthodox council. Metropolitan Philip Saliba of the Antiochian Orthodox Christian Archdiocese of North America was quoted in an archdiocesan monthly as saying that "practical problems [such as the existence of two patriarchates and two synods] are not monumental and can be resolved through a healthy dialogue between the two patriarchates." In a dispute over the divine and human natures of Christ, Oriental Orthodoxy diverged from most of the rest of Christianity in the fifth century.

American Jews react cautiously to U.S.-PLO talks

New York, NY—While expressing understanding of the U.S. decision to talk with the Palestine Liberation Organization (PLO), Jewish leaders urged consultation with Israel. They also called on the U.S. to monitor PLO actions. Talks between PLO representatives and Robert Pelletreau, U.S. ambassador to Tunisia, began after PLO chairman Yasir Arafat accepted U.N. Security Council resolutions 242 and 338, renounced terrorism, and accepted Israel's right to exist. Israeli reaction was negative; Prime Minister Yitzhak Shamir termed the talks a "dangerous blunder." But Abraham Foxman, head of the Anti-Defamation League, said, "It is a first step. Now we must watch to see whether the PLO will match words with deeds." Leaders of the U.S. Interreligious Committee for Peace in the Middle East, composed of more than 1,000 Jewish, Christian, and Muslim leaders, welcomed the move as a new step on the road to peace.

Howe chosen coadjutor in Central Florida

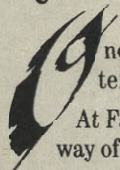
Orlando, FL—John Howe, rector of Truro Episcopal Church, Fairfax, Va., was elected December 10 to be bishop coadjutor of Central Florida. Delegates to the special convention held at St. Luke's Cathedral here required 13 ballots to choose Howe out of a field of 10 finalists. Howe will succeed William Folwell upon the latter's retirement on December 31. The 46-year-old bishop-elect began his career as a school and university chaplain in Connecticut. After serving at St. Stephen's, Sewickley, Pa., he was called to Truro in 1976. Howe and his wife Karen have three children. Consecration of the new bishop is scheduled for April 15.



Church panel rules no vote needed on homosexual statement

Toronto, Canada—A church judicial panel has ruled that the United Church of Canada need not seek congregational approval for a controversial statement on the ordination of homosexuals. The statement, approved at the church's biennial General Council, said that "all persons, regardless of their

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Time for Snails and Painting Whales: Great ways to teach and enjoy your young child by Vivien Cooley, Moody Press, Chicago, Ill. (158 pp.), \$9.95.

Looking for practical, easily accomplished, everyday ideas for parent/child interaction in the preschool ages? Vivien Cooley has compiled innovative suggestions using common household items. Her approach is light-hearted but sincerely grounded in sharing oneself and God with children. Suggestions are easily scanned, numerous, and grounded in an understanding of the child's learning capacity.

This volume is a practical and imaginative handbook, recipe book, reference book for activities and ideas about creating an environment of interaction with parents and children. It should find a place in your library where you can refer to it for how to make everything from monster muffins to ice-cube painting.

—Betsy Greenman

Paris Trout by Pete Dexter, Random House, New York, N.Y. (306 pp.), \$17.95.

"There's good and bad, and it's no sense getting upset over it. You take things as you find them," says Harry Seagraves, a small-town, southern attorney in Pete Dexter's new novel.

Seagraves is right, of course. If we allow ourselves to "get upset" over every injustice, misfortune, inequity, and petty act of viciousness that comes to our attention, we'll spend our days in an emotional Mixmaster. We learn to accept the way things are while acknowledging that they could be better.

But surely a point comes when we can no longer sit passively by watching others being stepped on and perhaps being stepped on ourselves. When does one say, "Enough!" and come out swinging?

This question broods throughout Dexter's novel of evil that drifts along until it explodes with demonic force. Only one character in the novel, Paris Trout, is a readily recognizable demon. But others are either unable or unwilling to confront him and

therefore share his character and the world he creates. "No sense getting upset over it." In the end, both innocent and guilty are swept up by Trout's depravity.

This is the story of Nazi Germany, the Inquisition, the oppression of ethnic minorities in America, and a thousand other times and places in which evil went unchecked until it became uncheckable.

Dexter knows his territory. His characters are thoroughly believable, and he captures the pace and nuances, even the sounds and smells, of the small southern town. This novel entertains, challenges, and sticks in the mind long after the back cover is closed.

Paris Trout received the National Book Award for fiction in November.

—Richard H. Schmidt

Your Voice, God's Word by William Sydnor, Morehouse-Barlow, Wilton, Conn. (66 pp.), \$5.95.

Here is a book for the lay reader. Sydnor, on the staff of Washington Cathedral, shows his concern for both the hearers and the readers of the Word of God. His little book of instruction calls for the reading to be done well—clear to the hearers and engendering a response of faith in their hearts.

Sydnor points out that from earliest times people *heard* the Bible's story rather than read it. He explains that the sound of the reading aloud sinks deeply into the listener's consciousness and can envelop the audience.

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listeners become a unity, with themselves and with the reader. They are bound in a magical, mystical way together. When the reading is done well, the audience almost leans forward listening. In those moments the Spirit of the living God enters and touches hearts, calling for response.

Sydnor has good advice for the lector, practical and wise, based on his own experiences and those of

others with whom he has talked. His book can be read in an hour and will benefit not only the lay reader, but also the congregation to whom he or she reads.

—Lois Sibley

Why Love Is Not Enough by Sol Gordon, Bob Adams, Inc., Boston, Mass. (131 pp.), paperback \$6.95.

So where was Sol Gordon when our first-born was going through the throes of first love? Gordon's latest book offers a delightful, common sense approach to love and marriage. He explains how to assess your marriage readiness, survive a broken relationship, and distinguish between immature and mature love.

Do not look here for deep theological or spiritual insights, although the idea of doing "a good deed without any expectation of compensation in return" is a good foundation for any marriage and for Christian living in general. Perhaps the clergy might consider this book as required reading for those seeking to be married.

The book is easy to read, fun, and provocative—even for one who has been married 20 years. I agree with Gordon: "If you are not careful, you

can spend your whole life with someone who's completely wrong for you." If this book can help couples avoid a disastrous marriage, it is well worth the short time needed to read it.

—Pamela H. Schmidt

Frederick Buechner: Novelist and Theologian of the Lost and Found by Marjorie Casebier McCoy with Charles S. McCoy, Harper & Row, New York, N.Y. (167 pp.), \$14.95.

I was reading this book at the pool. I left it on my towel and went in for a dip. When I got out, I found a friend had arrived, picked up the book, and was looking through it. I had a bit of trouble getting it back from him. He's a fan of Buechner, as am I, and we are not alone.

In her introduction, Marjorie McCoy comments, "His writing is neither 'too religious' nor 'too secular' for a growing host of us." She goes on to say, "In this book I hope to illustrate and interpret Buechner's understanding of the wholeness and the holiness of all human experience, which comes to us 'among confession, and tears, and great laughter.'"

So this is not a biography, but a survey and study of Buechner's work and of the author's responses to that work. She remarks that he writes novels that are theological without being heavy or oppressive and sermons and theological works that are light without being insubstantial.

Central to Buechner's theology is the sense of the holiness of all creation. In generous quotations from his works, McCoy shows how he conveys that belief with both humor and awe.

—Nancy J. Cassel

Betsy Greenman is director of Christian education, Diocese of Olympia. Richard H. Schmidt is managing editor of *The Episcopalian*. Lois Sibley is a free-lance writer and reviewer in Philadelphia, Pa. Pamela H. Schmidt is parish life coordinator at St. Paul's Church, Chestnut Hill, Philadelphia, Pa. Nancy J. Cassel is parish librarian at St. Andrew's Church, State College, Pa.

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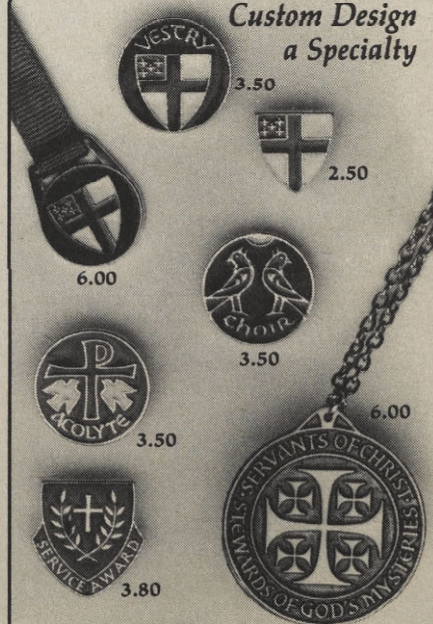


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hallelujah Breakdown

Lenten austerity
is fine, but...



by Christine Dubois

My husband Steve has been looking forward to Lent for months. "We'll cut back our spending in Lent," he'd say, as he put another Christmas gift on the VISA card. "We'll skip deserts this Lent," he'd remark, helping himself to another piece of chocolate cream pie. "We won't go out at all during Lent except for walks in the park," he'd remind me as the theater lights dimmed.

For six weeks of the year, my free-wheeling husband turns into the soul of asceticism—no unnecessary purchases, no take-out pizza, no nights on the town.

I don't mind. The advantage of observing the church year is that it keeps you out of a rut. Lent is a good time to think about the choices we make about the way we live.

In our younger days, we responded to the consumerism of our society by adopting a strict, simple life style. We went everywhere on the bus, baked our own bread, and wore old clothes. We led Bible studies for street people and covered the refrigerator with quotations about God's judgment on the rich. Some people didn't think we were much fun to be around. We were content, but something was missing.

Other friends reacted to social pressure in just the opposite way. They

worked three jobs, charged their credit cards to the limit, and bought everything they saw. They lived in expensive houses, drove big cars, and were always the height of high fashion. It was fun and glamorous, yet for all of that, something was missing.

Gradually I began to see that things weren't as black-and-white as I had thought. The problem wasn't the material things, it was a question of balance. How well did we balance spending and saving, giving and receiving, indulging and holding back?

Every good gift comes from God: the warm comfort of homemade lentil soup and the tantalizing richness of chocolate decadence; the simple joy of a walk through the zoo and the color and energy of a ballet performance; the familiar taste of a peanut butter sandwich in the park and the adventure of eating in an ethnic restaurant. All have their own special wonder, and our life would be poorer without them.

We'll observe a no-frills Lent to remind ourselves that knowing Jesus and loving one another are all we really need. But we don't feel bad about planning an extravagant Easter.

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

Keeping warm in church:
New is not always better

by Harold H. Alexander

The article, "Hot air in churches: Keep it where you want it!" by J. H. Foegen (*The Episcopalian*, November, 1988), is questionable from several points of view. Hopefully, church leaders will not run for the nearest plastic to stretch across their vaulted ceilings in an attempt to save money.

New is not always better. High, vaulted ceilings have been traditional in Christian churches. A low ceiling, plastic or otherwise, negates the universal concept of what a church interior looks like, just as a vertical steeple identifies the exterior.

Churches today, of course, are seldom built in the Gothic mode, but they should still be recognized as churches. Would a lowered ceiling be accepted by the parishioners even though some energy cost savings might be realized? I think not.

I also question Foegen's recommendation to model the retractable ceiling after roll-up fiber-glass suburban garage doors but to do so in a horizontal rather than vertical fashion. A few temporary wires would not support even the lightest plastic blinds. Without a sufficiently engineered framework, the danger of its all collapsing on the congregation is very real.

Further, if the retractable ceiling

were not perfectly rigid, the air currents could cause it to fluctuate. The accompanying noise could diminish any sounds from the altar or pulpit.

So-called "energy saving" devices often do not save money, considering the initial materials and installation costs, material life expectancy, proper function and manipulation of the devices. Unless the device is relatively inexpensive, before the actual savings are realized, the materials often have deteriorated.

Instead of such a major change, both structurally and visually, money would be better spent to recirculate the upper hotter air down to the lower levels. This could be done with unobtrusive fans and ducts, without costly new heating systems.

The tangent article, "Keeping warm in the church," has much good information in it. Even the use of hot bricks is not a bad idea. A present-day adaptation might be to install the electrical floor heating pads that secretaries sometimes use under desks in cold offices.

Finally, to paraphrase an old saying, "It is far better to be a little cold in this world than to be very hot in the next one."

Harold H. Alexander is associate professor of design, housing, and apparel, University of Minnesota, St. Paul, Minn.

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How does your garden grow?

This Lent tend the flowers of your soul

by June J. McNerney

Remember the nursery rhyme line, "How does your garden grow?" Lent gives us the opportunity to prepare the garden of our souls for the promise of resurrection, salvation, and everlasting life. Much like a real garden in early February, many of us find our gardens grown fallow during the winter with bracken, fallen leaves, and a variety of dead plants left over from last season.

Now is the time to clean up the garden, plan its layout, and reflect on how to assure a bountiful harvest during Easter and Pentecost. Lent, the beginning of our planting season, prepares our soil for the Easter blossom. What we plant in our early preparations is what will grow within us.

Gardens, vineyards, metaphors of planting, sowing, and reaping harvests of the gifts of God are used extensively in our traditional literature. Christ uses these metaphors in many of his parables.

In John 15, he tells us who the tender of the garden of humanity is. "I am the true vine, and my father is the vinedresser."

Before his crucifixion, Jesus went to pray in the garden of Gethsemane. Even in the midst of his darkness, Christ sought out a garden, a place that gives forth life, to prepare himself for death.

During Lent, we are called to prepare ourselves, to till the soil of our

souls, to nourish the seeds when they are planted.

We do not plant and cultivate alone. God is the master planter and his son the head gardener. We and those around us are also gardeners. Some of those we meet have gardens in which Christ has already planted his seeds which have taken root and blossomed. Others have gardens which have grown fallow and are not ready to receive the plantings without major tilling and preparation.

This is what Lent is about—the tilling and replenishing of the soil of our gardens to plant the seeds of God's gift and promise so we may blossom in his love.

Like tilling the soil of a real garden, preparing for God's gifts in our souls can be a backbreaking, painful chore. For any strong plant to take root, the soil must be malleable, soft, well watered and sunned. Too much water, and the seeds will drown. Too much sun, and they parch, wither, and die.

This Lenten season, let us take stock of our gardens, reflect, plan, and prepare. How much reflection and Sabbath time do we need to refresh and renew ourselves, basking in the sun of God's glory? When do we take the time, on a daily basis, to work in our garden? What weeds and dead plants do we need to uproot?

How does *your* garden grow?

June J. McNerney is a communicant of St. James', Perkiomen, Pa.

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Redwoods stand together

by David L. James

Nearly all large trees have enormously deep root systems which sustain them and firmly hold them in place. All, that is, except the redwood. Oddly enough, the redwood is one of the tallest and longest-lived trees in the world. Seemingly, if any trees need a long, deep, and extensive root system, it must be these giant trees. And yet their roots are shallow.

How can that be? Why don't they fall over in the high winds and rough weather in the places where they grow? How can they live so long like that?

The answer is redwoods never grow alone. They always grow in clusters, and their roots are tangled together in an enormous system. So while the individual redwood's roots are shallow, together they are far more extensive than any single tree and can thus sustain storms that would topple trees that grow alone.

Christians cannot grow alone and survive. The storms of life are too great for each of us alone, and while our secular heritage of rugged individualism is popular and many people believe it, it is ultimately a myth.

None of us exists alone, no matter how strong physically, economically, or spiritually. Our success as a church is our corporateness, and our success as Christians is the same as each of us sustains and borrows the strength of another and shares the spiritual food each of us possesses.

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



Servanthood is a noble calling

by Eleanor Forfang

The following article responds to Sally Campbell's "Does the church block a burgeoning ministry?" in The Episcopalian, October, 1988.

Reassessment of ministerial roles is long overdue—and not only in light of the flourishing of diaconal vocations. The lay ministry movement witnesses to the variety of gifts within the Body of Christ, waiting and willing to be tapped, which would free the priest to be priest. We are in a state of change, in a place where we have never been before and going we know not where (except, perhaps, ultimately—and that by faith). Resentment, misunderstanding, and poor use of resources are inevitable, for such is the toll history takes on its pioneers.

Sally Campbell argues that the diaconate should not be considered "the servant ministry." "Servant," she writes, is a term with "an unattractive burden of meaning in our affluent society." If we do indeed make such an objection, this is a prophetic comment on our society. But while the citizens of this country, especially in the Episcopal Church, live on an economic scale radically

different from that of most people in the world, many among us are still excluded from this affluence. They would find the lowly servant with nowhere to lay his head a more pow-

Do we hope to enhance *our* efforts, or are we called to be vehicles of *his*?

erful figure than you or I can imagine.

Nor is this dynamic aspect of Christ lost on others whose vocation is in a call to service in the love of Christ, be it ordained or lay. While the dignity of being a vehicle of God's reconciling love involves a humble willingness to be a servant, it is no humiliation, but rather exaltation to one's proper place in Christ. For those with this vocation, the term "servant" is not derogatory, but descriptive of this precious gift.

As Campbell reflected in her article, for potential deacons to abandon the ordination process because they

feel themselves and their gifts devalued is regrettable. How does one discern a vocation to the diaconate (or to anything, for that matter)? Many are called to a life of service. Some turn to the therapeutic sciences, others to social work or to a related field. Is it sufficient sign of a vocation to the ordained ministry for one to recognize that "the people to whom they minister respond more positively to someone who has been institutionally authenticated and empowered?"

The influence of the collar (or a monastic habit) can be powerfully disarming and attractive on those whose reverence for Christ is conditioned by the traditional church. The very person of the cleric is a sacramental presence, an icon of Christ. The sacrament of ordination is bestowed through the church for reasons more interior than practical: Do we hope to enhance *our* efforts, or are we called to be vehicles of *his*?

We are in danger of setting up a false dichotomy between service and ministry. Campbell intimates that a servant is degradingly subservient to the whims of another while the minister does what he or she does out of the genuineness of love. This is a slanted distinction which ill fits Christ's self-surrender as the Suffer-

Continued on next page



ASK DR. CHURCH

Dear Dr. Church:

Our diocese has begun the process of looking for a new bishop. I thought out of your wisdom and vast experience you could give us some guidance. How can we find a really good bishop?

Looking in Lockport

Dear Looking:

My guidance is you start looking at yourselves. If you can find an absolutely first-class secretary for the new bishop, a competent diocesan administrator, who knows people as well as finances, an archdeacon who is a real pastor and who has no personal agenda of his own; and if the bulk of the clergy are supportive of each other and share a common purpose in the church's mission; and if most of the people really love the Lord and are committed to serve him, then just about anybody will make a superb bishop.

Even if only four of those conditions are met, you'll have a mighty good one. If only two or three, the going gets tough, and even a very

Servanthood

Continued from previous page
ing Servant.

Exhortations to servanthood in relation not only to God, but also to others are sprinkled throughout the New Testament. God is the one who ultimately is the minister. As St. Paul writes, "What we preach is not ourselves, but Jesus Christ as Lord, with ourselves as servants for Jesus' sake" (II Cor. 4:5), and "when I am weak, then am I strong" (II Cor. 12:10). The servant is one who is sufficiently humble that he does not impede the ministering Spirit.

The foundation of servant theology totters if Campbell is correct in her assertion that it is based on a "faulty theological understanding" of Christ's servanthood. She cites the Greek word *pais* as demonstrative of Jesus' servitude to the Father. But no thoroughgoing servant theology claims to be erected on this word alone. It appears in the New Testament only 24 times, nine of those in reference to Christ and only one of these outside the Gospel of Luke.

Diakonos, which gives us "deacon," is a more familiar New Testament term. In verbal form translated either "to minister" or "to serve," it is what Martha was doing in Bethany. But the word *doulos* occurs more frequently than both of the above together. It describes a model of discipleship in both the gospels and the epistles. What is most interesting about this word is *doulos*, like *pais*, can be translated "slave." Now that should be quite an "unattractive burden of meaning in our affluent society!"

Eleanor Forfang is an artist and writer who is studying at the Anglican School of Theology, Ft. Worth, Texas.

good bishop won't look too good after a while. With one or none, you'll have to take what you get and then wish you were Roman Catholics so you could blame the pope.

Here's looking at you,
Dr. Church

Dear Dr. Church:

I have noticed more and more clergy put little crosses before or after their signatures. Does that mean they have some special position or status or just that they want to signify they are Christians? And would it be proper for laypersons to do it?

Observant in Oberlin

Dear Observant:

You are indeed observant. This practice has been increasing in recent years. I used to wonder if it signified some special status, but then my bishop began doing it, and he's noth-

ing special. The practice apparently began in the 18th century when some English bishops couldn't find where to sign official documents and their secretaries would mark the place with an "x". Then one got the idea that since these bishops were supposed to be Christians, "Why not use a cross instead of an 'x'?"

Soon the "+" became part of the bishop's signature. Not to be outdone, the lesser clergy thought they should do it, too. But since the bishops had already established their crosses in front of their signatures, the priests had to put their crosses after their names.

Your second question, about laity using crosses with their signatures, is a good one. In my opinion, since we now recognize that the laity are Christians, too, it is proper for a layperson to adopt this practice. The forward and aft positions have been pre-

empted by the clergy, but laypersons could put their crosses over or under their signatures. One might dangle a dainty cross from a "p" or a "q" or strike a longer cross bar on a "t." A tiny "+" over an "i" could make a subtle yet positive statement.

Use your imagination, but also use restraint. In these days of rampant paganism, we all should express our Christianity with dignity.

Your friend,
Dr. Church

Dear Dr. Church:

When praying, may one sit?
Perplexed in Pensacola

Dear Perplexed:

Think of it this way: When seated, may one pray?

Your friend,
Dr. Church

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



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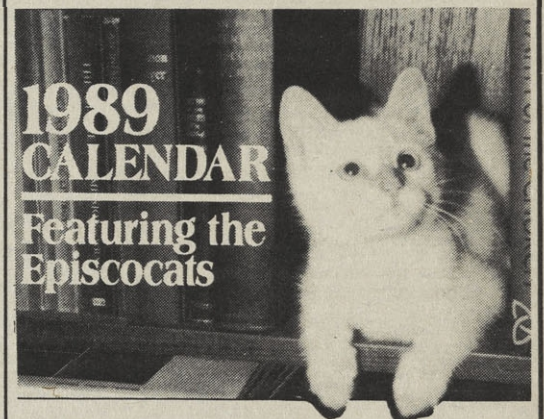
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Living together

Michigan church and synagogue share more than a building

by Judith C. Avery

The lights burned all night in St. Clare's on the 50th anniversary of Kristallnacht—as they burned in many synagogues and churches. Kristallnacht, the "night of the broken glass" a half century ago, signaled the beginning of the Holocaust. At the instigation of the Nazis, Jewish homes, businesses, and synagogues were looted and burned. Lights burned this year to signify not only remembrance, but a commitment that this will never happen again.

I'd forgotten the lights would be on when I got to the church, but it made my job easier. This rainy November night offered maybe one last chance before winter to see if we'd finally fixed the latest leak in the roof. I walked into the empty but lighted room to discover myself not in a church, but a synagogue. The black metal cross was swung up in its resting place where you really have to look to see it, and the doors—almost invisible when closed—in the oak oval wall were opened to display the ark.

Behind sheer curtains were the Torah scrolls in their covers, and I stopped to look at them. Both of the scrolls are old; one, especially precious, came from a synagogue in Czechoslovakia that had no congregation left after the Holocaust. As I went about my leak-checking, I noticed that whoever had turned the space into a synagogue had left the job incomplete: the Episcopal Church flag stood in the epistle-side standard instead of the Israeli flag. I was pleased that St. Clare's had its part in the Kristallnacht commemoration.

The building is owned by a corporation called Genesis of Ann Arbor, formed and operated by St. Clare of Assisi Episcopal Church and Temple Beth Emeth, a Reform Jewish congregation. Back in 1970 when the relationship began, nobody thought it would be permanent. The Reform Jews, forming a temple, needed a place to worship until they could build their own home. St. Clare's new building, with its modern lack of decoration (no stained glass saints, for example) was a good place to start out. By the time the people of Beth Emeth were financially prepared to leave, neither congregation wanted them to. The temple bought into the existing building, and Genesis of Ann Arbor was born.

We don't mingle the two religions. We have only four joint events each year. St. Clare's rector, Douglas P. Evett, and Rabbi Robert D. Levy hold an annual pulpit exchange. Both congregations are encouraged to attend both services, but the services themselves remain the normal Friday night or Sunday morning service. The Thanksgiving Eve service, on the other hand, is truly a joint service. The rector and rabbi and officers of both congregations participate, and the service incorporates parts of each tradition. The seder is the fourth of

the joint services.

One can attend either St. Clare's or Temple Beth Emeth and have almost no personal contact with the other. One can also have, as many of us do, this relationship as a vital part of one's life.

"It's not a mixed marriage," one person explained. True, but it's not a one-night stand either. Sometimes we learn things the hard way. Last December a group of St. Clarians thought leaving an undecorated evergreen from Christmas Eve up through Friday wouldn't matter. It mattered. More recently, some temple members thought it didn't matter if the sukkah was constructed on the lawn on a Sunday morning. It mattered. In each case the apology came quickly and sincerely, and we learned a little

"You're a Christian," was the answer.

It was an answer that set the congregation laughing as probably only a group of people who have all their lives been identified as "You're a Jew" (or other minority group) can laugh. Our collective hope is to raise children for whom these statements are purely descriptive and not value judgments. Apparently we're succeeding.

Genesis is many things. It's the odd look I receive at work when I start a sentence, "Our rabbi says. . . ." It's not having to find a Jewish congregation to do a seder with. It's Jonathan from the temple and Ed from the church up on the roof working on leaks. It's coming into the church in the evening and hearing



Joyce Ravid photo

Douglas Evett and Robert Levy stand outside the building their congregations share.

more about love and living together.

Making a statement to the world, with that cross and that star of David side by side on Packard Road, is nice. But that's not our primary purpose. The real purpose is the statement we're making for ourselves and for our children. Our children grow up in love and trust.

The love and trust begin with the little ones on high holy days—Yom Kippur and Rosh Hashana, Christmas Eve and Easter—when we trade off on babysitting so no adult will have to miss the service. It continues with shared classrooms, used at different times for church school, temple religious school, the Hebrew school.

Doug Evett began his Friday night sermon last pulpit exchange with a story of coming in from the chapel in alb and chasuble from a Saturday morning wedding to run into a family dear to him who were just leaving religious school.

"I know what you are," one youngster declared.

"What am I?" Doug asked, enjoying it as much as the parents.

the choir practice in Hebrew. It's two clergymen who each find their closest colleague and support in someone of another faith. It's having the altar guild do the flowers on Friday—except for weeks when a bar or bat mitzvah furnishes the flowers that are always left for Sunday. It's hearing the report each year that the Interfaith Resolution Committee, the group designated by the Genesis agreement to settle disputes between the congregations, has never yet had to meet.

And finally, of course, it's this. As anti-Semitism appears to be growing in our country and as anti-Semitic acts increase, we know one thing for certain: No one can break the glass of Temple Beth Emeth and leave intact the glass of St. Clare of Assisi. A Kristallnacht, large or small, in Ann Arbor would be an action directed at me and my fellow parishioners. And that's why the lights shone all night in the windows of St. Clare's.

Judith C. Avery is a librarian at the University of Michigan and editor of the "World's Greatest Parish Newsletter," *The St. Clarian*.

Jewish-Christian

Continued from page 1
eled to Israel. Impressed by the work of the David Hartman Institute, a center for Jewish-Christian dialogue, Carpenter returned home determined to test the interfaith climate.

Carpenter's fund-raising letters drew generous response from Jews and Christians (not all Episcopalian) across the country. GTS offered office space for the project, and groups like the Anti-Defamation League provided funds for such items as stationery. Once Carpenter's vision received concrete support, the Center for Jewish-Christian Studies and Relations could begin its venture into uncharted waters.

By the time of the inaugural in May of 1988, the center had already begun a wide range of programs aimed at seminarians, clergy and laypeople. Joint seminars offered Jews and Christians an opportunity to address historical and scriptural matters which both unite and divide the two faiths. Presenters thus far have included professors from GTS, Hebrew Union College (HUC), and local universities.

Seminarians from HUC and GTS have also taken courses on scriptural and theological interpretation, attending classes on both campuses.

For seminarians in the field education program and the clergy who supervise them, congregational life is the arena where growing understand-

ing and good intentions are put to the test. GTS senior George Gray, a lifelong Episcopalian, participated in High Holy Day and circumcision ceremonies at Brotherhood Synagogue as well as attending sisterhood meetings (akin to Episcopal women's groups) and religious school classes.

Brotherhood Synagogue has a cordial relationship with its Gramercy Park neighbor, the Episcopal parish of Calvary/St. George's. Rector Thomas Pike supervised HUC student Douglas Slotnick's year at the parish. Slotnick led spring and fall courses on Judaism, participated in adult education programs, and preached a number of times. He brought a new perspective to the parish's Bible studies, Pike says, and some parishioners found painful the realization of how closely Easter was associated with anti-Semitism.

The closeness between Calvary/St. George's and Brotherhood Synagogue is "both deep and broad," ranging from concern over their landmark buildings to strong commitment to social action. Pike, who says his vestry is supportive, hopes to have another Jewish student doing field education in the spring.

The center has attracted publicity and support among Christians and Jews of many denominations. But Carpenter and administrator Lois



Kristallnacht service at General Seminary

of Kristallnacht, a night when German Jews were murdered and their shops and synagogues destroyed.

Mindful that other remembrances were being held elsewhere at the same time, center officials did not expect the interfaith service to fill the chapel at GTS. Grayck was impressed by the response of the GTS residents who participated. "It's remarkable the sense of responsibility people at the seminary feel for the anti-Jewish history of the church which led in some way to the Holocaust. There's a responsibility for changing that, a real commitment toward dispelling myths and barriers."

As for Rabbi Block, he is looking forward to being one of the guests at the baptism of George Gray's new baby.

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Roadblocks in the giver's path

The Christmas season just past was a tough one for giving. We're not talking about the kind of giving that goes on around the Christmas tree or even the extra dollars in the envelope at church. We mean the giving to people elsewhere in serious, often desperate, need.

Sometimes, apparently, politics or inefficiency stood in the way of those needing help.

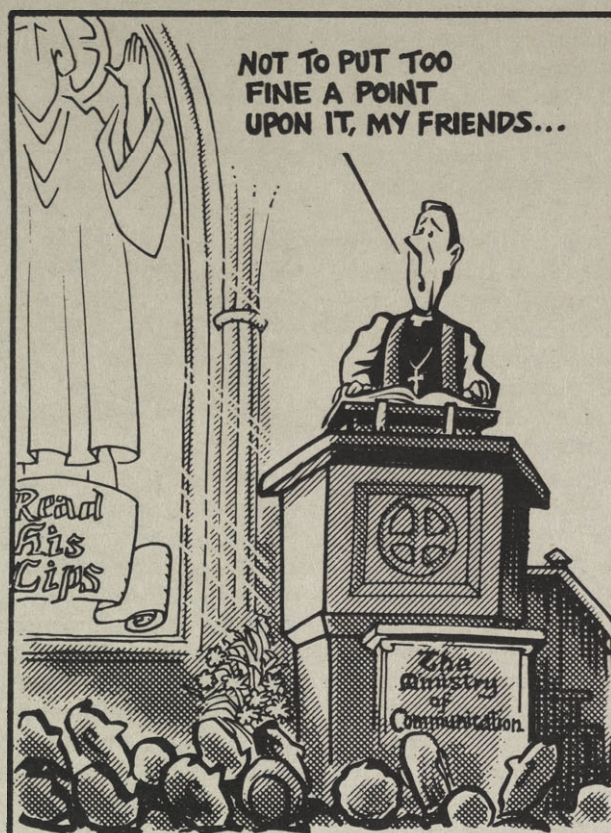
Take three examples: Sudan, where thousands have died of starvation and disease in the southern provinces; Nicaragua, ravaged by Hurricane Joan; and Armenia, devastated by earthquake.

In Sudan, the government has been reluctant to allow food to be shipped into the southern provinces because the people there are sympathetic to rebel forces. The rebels there have opposed food going into major towns in the region because they want to force the civilians into the countryside which they control. Supplies are snagged, and more people starve.

Relief for Nicaragua hit a political bottleneck of another sort. The Sandinista government spurned the United States' offer of assistance in the wake of the hurricane on grounds that such supplies would end up in the hands of rebel "contra" forces. Private agency aid has been getting through but not in the volume the U.S. government could have produced.

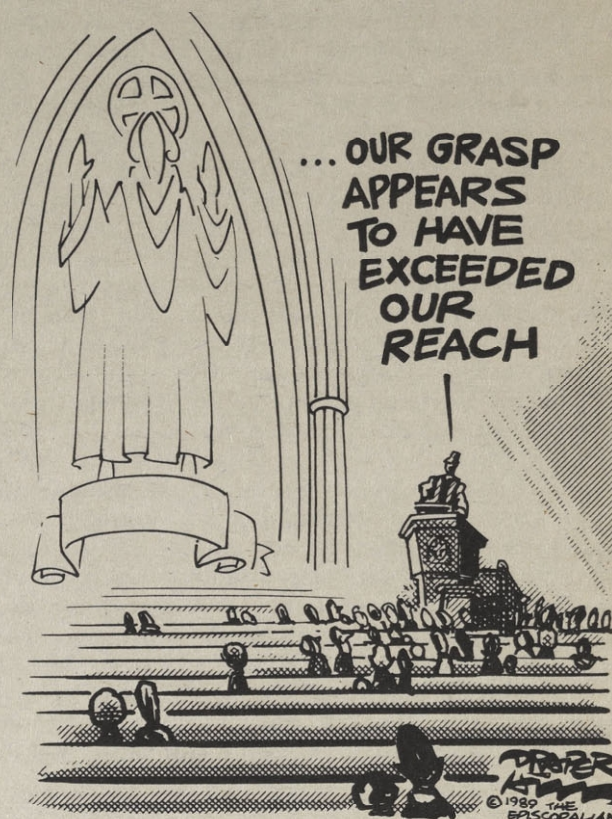
The Armenian earthquake just before Christmas prompted an enormous outpouring from the U.S., much of it in the form of food, clothing, and blankets, all needed by the quake's survivors. Yet a large portion of that beneficence remained in rail cars and warehouses long after reaching Armenia because distribution was disorganized and inadequate. Send money instead, the Soviet Union asked.

Facing such problems, what does an Episcopal donor do?



We'll put in a plug here for the Presiding Bishop's Fund for World Relief. Giving through the fund offers several advantages: You can designate where you want a contribution to go with the assurance that every effort will be made to get it there; with its intimate knowledge of what relief agency can deliver best in each troubled spot, PBFWR can channel your donation with far more telling results than the individual could; finally, the agency works with an admirably low overhead rate.

One last point. With God's gift of his Son as a galvanic example, Christmas understandably is prime giving time. But Jesus' message to us surely



was that helping those in need is a year-round, lifetime mission. Merry February.

'Only a few'

The Rev. Joseph Seithleko, rector of Qacha's Nek Anglican Parish in Lesotho, South Africa, writes in his parish newsletter:

"Confirmations in August last by Bishop Donald went very well and very happily. . . You know from my newsletters I am not easygoing about confirmation; only a few candidates get confirmed if they pass the given test. So the number confirmed was 199 out of the parish."

YOUR VIEWS

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

Harris' lack of training, leftist stance decried

I was intrigued by your blithe attitude regarding Barbara Harris' "personal baggage." Your mention of her disqualifications in "Our Views" (December, 1988) was the first I had heard of her divorce and lack of seminary degrees. And now you approve the election to bishop of a woman who not only does not have seminary degrees, but no college degree, citing her advocacy of "justice, the poor, the oppressed" as apparent substitutes for the formal training required of other priests and bishops. Hypocrites?

I further understand that she is managing editor of *The Witness*, [a magazine] far left of the church mainstream. Her column, "A Luta Continua," is the same name as the rallying cry for Marxist Africans. A coincidence?

I wonder if they are not doing this to shock the whole church so that if she does not receive the "consents" she needs to become bishop, it will be easier for a better

trained and more moderate woman than Ms. Harris to be elected next time?

Those pushing their own agenda may want to read II Peter 2:1-9. And *The Episcopalian* may want to consider discussing the qualifications of priests and bishops more thoroughly in the future.

Thomas W. Hawkworth
Germantown, WI

Ed. Note: The Episcopalian was not endorsing Harris' election in its editorial, but was interpreting the action of the Diocese of Massachusetts' convention.

Harris election cartoon disdains traditionalists

Given the temper of the times and the leaning of *The Episcopalian's* editorial board, one might have expected your November editorial entitled, "Congratulations Barbara," in spite of the fact that her election is yet to be approved by a majority of bishops and diocesan standing committees. The real shocker was the political cartoon accompanying the edito-

rial depicting her as a successor to Paul Revere with the bishop of London, pictured as an ogre, looking on.

While the majority of our bishops have heralded this election as a fulfillment and enrichment of ministry, most have asked that the concerns of the traditionalists be recognized and treated with understanding and pastoral sensitivity. Your cartoon belies these sentiments, revealing overt disdain for the many of us who continue to give allegiance to the historic ministry of catholic Christendom.

The Rev. Alan P. Maynard
Greenville, RI

Parents, not children to blame for ruckus

As one of the "other people" referred to by Billie Fenton in "Stop the Shush Game" (January, 1989), please give us some consideration.

What if several parents were walking up and down the aisles during service, pointing things out to their children as she suggests? The rest of us would have a hard time worshipping.

Granted, children cannot be expected to be entirely quiet. They need to be prepared as to how to behave in church, given appropriate quiet activities to occupy them.

If parents have no control over their children, as Mrs. Hauslohner in "Babel revisited" (September, 1988) had not, that is what nurseries and children's church are for. Parents are to be criticized for allowing a child to disturb those around them, not the child.

One of the Congregation
Kennett Square, PA

Trinity School, Haiti: Thanks for Detroit help

Though it has been many months since General Convention in Detroit, we feel it is never too late to applaud the choice of the Joseph T. Griffin Company as convention managers.

All who attended the convention heard about the problems we from the Diocese of Haiti were having concerning the release of our crafts from customs. We want to thank Artie Meyer, Susan

Streible, and the many others in the Griffin Company for being our resource in time of absolute despair, our partners in frustration who laughed with us, prayed with us, and genuinely cared about and loved us. They worked with us every day, all day.

Thanks to them and to Debbie Kelly from the National Exposition Company at Cobo [Hall], we were helped and guided by Robin, the presiding bishop, the bishop of Michigan, the Rev. K. Dexter Cheney, the district congressman, the local Teamsters Union, clergy delegates, exhibitors in other booths, Eastern Air Lines (who shipped everything from Haiti for us free of charge), the *Detroit Free Press*, and so many others. Thank you, thank you!

We learned a lot with this experience. All of it will get us to the convention in Phoenix with none of the same problems. God's peace to you.

Beverly Fawcett, Edith Ledan,
David McNeeley, Raymond Leger,
Sister Marjorie Raphael
Port-au-Prince, Haiti

Move the parish? That's 'sick message'

by Park Allis

I found your article entitled "Parish in Trouble? Pick It Up, Move It" (December, 1988) fascinating. It's always a joy to read where the people of God are taking their parish ministry seriously and responding to our Lord's callings.

I am deeply troubled, however, by what the article was unable to say. Perhaps my greatest trouble lies with its title: "Parish in Trouble? Pick it Up, Move It".

All parishes which encounter a "precariousness" because of decreased membership, income, and focus should not immediately conclude they should move on to "greener pastures." There are challenges and opportunities right where they live. New ministries, membership and financing are readily at hand, if sought.

I have been blessed being rector of three parishes which could have easily moved on. Each was an in-the-city community of faith. One was middle-class and blue-collar in a heavily declining city; one was devoid of material riches in a community of impoverishment and transient students; and one was middle/upper-class in a declining-until-recently community which aver-

aged the highest number of deaths in the state. Each made a conscious decision to stay even though a number in each disagreed.

In the first, we doubled the income and maintained membership numbers in the seven-plus years we shared ministry. In the second, we took a small parish of 30-some persons spending \$20,000 more than it took in each year and turned it around to break even by the fourth year; we increased our membership thrice over. In the third, we realized the fruits of hard labor and increased our pledge units dramatically after a decade-plus of decreasing membership; it took two years.

There are constant factors in each of the parishes which we identified, celebrated, and lifted up. They are, I believe, to be noted long before someone casually says, "Parish in trouble? Pick it up, move it." Some of these factors are:

- fully discuss the 'failing' situation and begin to imagine alternatives;
- expand these alternatives by conversations with responsible mission or ministry committees so that outside resources may be recruited and moved to initiate their own long-range planning and imagining;
- design a long-range plan for ministry responsive to the needs of the neighborhood, involving the neighborhood in its formation and initiation from the very beginning;
- design a year-round program based upon the needs of the neighborhood;

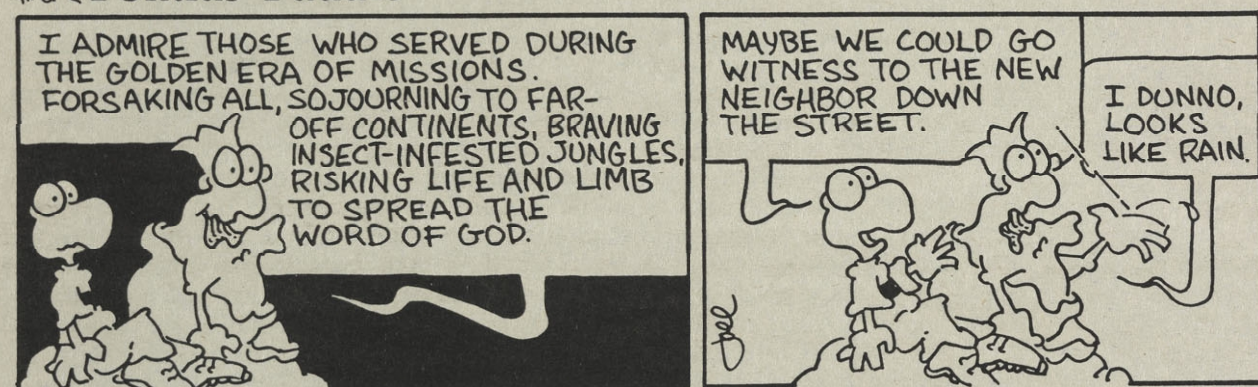
- become a community focused in ministry as opposed to a "general practitioner";
- redesign the usage of buildings for supportive income and neighborhood service;
- reduce dependency on the pledge or free-will offering and creatively develop money and programs through grants (church and secular, local and national) and cottage industries which offer creative outlets for those in the community as well as provide a sought-after product;
- fine-tune liturgies in response to community needs and concerns;
- develop leadership for the vestry and chairs of committees from neighborhood and constituent programs meeting in and through the parish.

Far too many parishes are eager to throw in the towel and walk away from a location. When we do this—and an in-the-city cliché is "move to the suburbs"—we frequently fail to listen to God's calling as we neglect those near us.

The people in the neighborhood which the parish is considering leaving see no involvement in their lives, which is probably why most have not crossed the threshold in the first place. And they unfortunately see this as a sign of how God is responding to their lives. What a sick message to be presented.

Park Allis is rector of St. James' Church, Woonsocket, R.I.

Pontius' Puddle



Anti-Semitism seen in Intifada article

The *Episcopalian* is a fine newspaper so I am distressed to see anti-Semitism creeping in. The December article opposing Israel's policies [on the Intifada] decries "those who wished to silence Jesus." To refer to the ancient Jews this way needlessly stirs up emotional grievances on both sides. Like the vivid description of Israeli atrocities that followed in the article, it blocks rational communication.

Dredging up horrors hardens, rather than opens, our hearts. Let's not corrode the bonds of understanding and reconciliation that Christ calls us to. Prejudice is what wishes to silence Jesus.

William T. Hathaway
Fairfield, IA

David Oakerhater came from Paris Hill, NY

In "Who was David Oakerhater?" (October, 1988), you say he headed west in the company of a priest from Park Hill, N.Y. It's Paris Hill. And we really care, here in

Central New York, where St. Paul's, Paris Hill, is the oldest church in our diocese (1797). It also happens to be the church where David Oakerhater was baptized; he was confirmed and ordained at Grace Church, Syracuse.

Although we're far from Cheyenne country here, we do feel a great closeness to David Oakerhater and his ministry. It began at Paris Hill where he is remembered with special zeal each year at services on the Sunday closest to September 1.

Anita Monsees
Editor, The Messenger
Diocese of Central New York

Is God pruning us?

Turmoil and controversy do not seem to be slackening in the Episcopal Church. Some are leaving; some seem to want to throw out others.

We can choose collectively and individually to use this as an occasion of grace and mercy. If we decide to focus on the reign of God made available to us through Christ Jesus, we are freed to offer ourselves for God's pruning.

It is not pleasant to be trimmed back, to have our roots disturbed, to receive so much fertilizer, and to bleed.

We can choose collectively and individually to seek above all else the reign of God in all this so we may bear better fruit—for the making of disciples, for justice and mercy, and for personal growth.

Much of the rancor has to do with threats to our identity as catholic, evangelical, modern, liberal, etc. It would be a great blessing if we were forced to come to God with nothing at all but our spiritual poverty and the cross.

The Rev. John I. Kilby
Clinton, IA

Reynolds article cheered

Thank you, Jean Reynolds, for giving us your great article, "Listen to your deepest yearnings as you await the coming of Jesus." And thank you, editors, for publishing it in your December issue. Please let us hear more such voices.

Ruth I. Hayhurst
Morgantown, WV

Nostalgia is paganism

William C. Morris, Jr.

Nostalgia is a serious danger to all churches these days. It leads to magical thinking, which is what most reactionary (as distinct from conservative) movements are about. People say, "Things were fine until we did X." For example, in the Episcopal Church: ordained women, revised the Prayer Book, talked frankly about sexuality.

Then people begin to suppose that if they reverse X (the change they can control), all the problems they can't control (which were noticed at about the same time as X) will also disappear. Wrong! History doesn't reverse.

Revelation is rooted in the past, but faith is rooted in the present and points toward the future. Christianity always seeks a new creation. Paganism wishes everything to remain the same.

While it is untrue that every new thing is of God, it is equally untrue that every old thing is godly. The church is in constant need of reformation so that it may be renewed in the image of Christ and be enabled to do his ministry.

Contrary to many opinions, the history of the church does not feature unchanging views and customs. It is, rather, a story of intermittent efforts at faithful adaptation so God's eternal Word, enfleshed in Jesus Christ, may be truly encountered by all nations and peoples. The church, at the beginning, was composed largely of converted Jews. Several hundred years later, it had become a gentile organization. Both the words and the ideas of faith had to be translated—and what a battle it was!

Five hundred years later, the barbarians had been converted, and again both the words and the ideas of faith had to be translated. The whole process was subjected to critical review, and a major parting of the ways took place in the 16th century when every part of the western church went through a reformation. The process is still going on as Christianity evangelizes effectively in Africa and encounters new challenges in the west.

This character of faithful adaptation is what gives credibility to our claim that Christ is Lord of all. Nostalgia can be a genuine spiritual danger when it reaches the point of knowing God only in memory, and not in present love and future hope, because its unspoken message is that God has abandoned us. The message of the gospel is, instead, that God has embraced us and is with us in all times and places and circumstances.

William C. Morris, Jr., is rector of All Saints' Church, River Ridge, La.

Apostles

Continued from page 1
hills of Jamaica. Some other cells spend a night a month preparing food, then distributing it from a Salvation Army truck to homeless people on Washington's streets. The "Grate Patrol," they call it.

• Started 20 years ago as an experimental mission of Truro Church three miles away, Apostles has spun off a mission of its own, Church of the Word in Manassas. "Seeded" with 80 Apostles members two years ago, Word is now a full-status church of 150 members—Truro's "grand-child."

When Church of the Apostles began in 1968 with about 50 members, it had no building (services were held in the Fairhill Elementary School's cafeteria), no priest (supply priests were recruited), and no staff.

Very early its members decided that decisions would be made by consensus; one strong objection by any member would hold up action. That still applies—but generally to vestry and committee actions, not to the congregation as a whole.

Stewardship tithing also came early, prompted by young people in Youth With A Mission (YWAM), which sends young missionaries abroad.

The church building Apostles erected, except for crosses outside, is far from stained-glass gothic. The congregation's intent was to sell it some day if need be. Thus, even to its industrial-strength concrete slab, it

can be converted to use as a warehouse.

The membership soon outgrew the building, however. By 1982, 2,000 were showing up for the two-hour-plus Sunday worship. Church of the Apostles began renting—for \$100,000 a year—the auditorium of Fairfax High School for services and its classrooms for Bible study.

A contributor to the phenomenal growth was Henry Lawrence Scott, rector from 1977 to 1983, "the combination of a high-energy congregation and a high-energy priest," says Gallo.

Scott came to Apostles from St. Paul's, Darien, Conn., another hugely successful charismatic, evangelical parish which Apostles resembles in some ways.

Since the 2,000-attendance high-water mark, however, attendance has been slipping. Partly, say Rauh and Gallo, that was due to a hiatus of two and a half years in which Apostles was calling its present rector, David R. Harper—from New Zealand.

"It also has to do with worshipping in a secular place," says Gallo. "You're always aware that you're in an auditorium, that there are a dozen entrances to go in and out of. That affects people."

The church is now embarked on a \$750,000 expansion of its building (two-thirds of it on a debt-free basis) to provide 10 classrooms and two multi-purpose rooms, completed in January. Meeting at two services a Sunday, the congregation will then return to the building for worship.

Three later phases of building enlargement, allowing for expected congregational growth, will cost close to \$3 million. They will widen the sanctuary and provide a balcony, fellowship hall, more classrooms, and administrative space.

Oliver North keeps a relatively low profile at Apostles. He's a member of one of the 42 cell groups and attends men's breakfasts. He is not on the vestry. The North children are active members.

The congregation's reaction to the disclosures of his work on the National Security Council? "Most are sympathetic to him," says Frank Gallo, adding that the parish includes the full spectrum of opinion on North's actions.

"We've had people go to jail from this congregation," he said. "In Ollie's case—if there was a sin—the reaction mostly was: hate the sin and love the sinner, show God's love." On two or three Sundays, prayers for the North family were included in Prayers of the People.

Later, North requested the opportunity to address the congregation. "He thanked us for our support and ministry to him and his family," Gallo recalls. "Everyone clapped."

Ethics in America on public television

A 10-part series exploring American values begins January 31 on public television stations around the country.

Produced by veteran broadcaster Fred Friendly, *Ethics in America* features such luminaries as former U.S. ambassador to the U.N. Jeane Kirkpatrick, Supreme Court Justice Antonin Scalia, and New York *Daily News* columnist Liz Smith. Episcopalians C. Everett Koop, surgeon general under Ronald Reagan, and Donald Shriver, president of Union Theological Seminary, will also participate.

In each program, a moderator will lead panelists through hypothetical case studies of ethical questions, such as an individual's responsibility to the community, accountability in government, loyalty in the military, confidentiality in the law, and privacy in the press.

For information about colleges offering credit for the course, call 1-800-LEARNER. Consult local papers for broadcast times and dates.

South African bishops ask more government pressure

"Carefully selected and specifically targeted forms of pressure, including economic and diplomatic pressure" to end apartheid, has been recommended by southern Africa's Anglican bishops.

The bishops of the Province of Southern Africa, including South Africa, Lesotho, Mozambique, Namibia, and Swaziland, met in November near Port Elizabeth but withheld a statement about the meeting until December "to insure that...our people hear it from us first."

"We intend going beyond this general statement," the bishops said, "and identifying specific areas for action, but we should like first to involve our people...by asking for their views and initiating further investigation."

With pastoral concern for all the people of the province, the bishops said they want to "choose forms of action [to recommend] which will avoid as far as possible the creation of further unemployment."

They emphasized, however, that

the basic unemployment problem in the country relates not to sanctions imposed in the past, but to the national system.

"Official policy has created unjust economic structures which cause far more suffering than sanctions. Since 1948, the implementation of apartheid has left South Africa's economy greatly weakened. Enormous resources have been squandered on the multiplication of public facilities and government departments, together with a huge and costly military infrastructure."

The bishops see no indications that "apartheid will disappear without some form of pressure being applied." International boycotts, they said, have achieved "some telling results," the recent sports boycott being a good example.

But it is crucial, they added, that people realize that suffering is continuing and "has not been significantly alleviated by the scrapping of separate entrances to post offices and other 'petty apartheid' measures."

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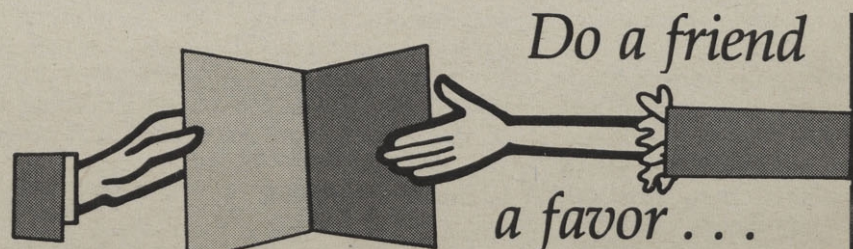
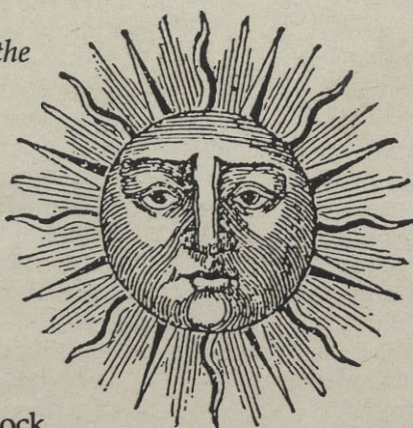
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